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

Abstract

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

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

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability method, and not necessarily the creative method. The creative method as a hermeneutics isn’t supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability, validation and open-ended questioning can be undertaken over it. Such a
hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician’s hermeneutic/reprojective/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<sup>15</sup> wooden-language-(imbued—temporal—mere-form/virtualities/dereification<sup>9</sup>/akrasiatic-drag/denatured/preconverging-or-dementing<sup>10</sup>—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>11</sup>) 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<sup>17</sup> of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating<sup>14</sup>—supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> behind 
the ‘inventing’/‘creation’ of prior knowledge fades into secondnaturaed mechanical dispositions 
requiring the renewal of dimensionality-of-sublimating —
<amplituding/formative—de-mentativeness/epistemic-growth-or-
transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> prospectively. At which point, the more decisive issue is recognising 
and assuming the reality of a fundamental apriorising/axiomatic/referenceing intellectual 
break/schism/estrangement with such ‘prior knowledge-as-of-mechanical-knowledge 
predisposition and its developed temporal institutional self-serving predisposition’, as so-
implied across sublimating ːhistoriality/ontological-eventfulness/ontological-aesthetic-
tracing<-perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> between non-universalising sophistry and prospective Socratic-philosophers
universalising-idealisation as well as in the case of medieval-pedantic dogmatism and 
prospective budding-positivism, and it is herein contended likewise with regards to our modern 
day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) as of
procrypticism–or–disjointedness-as-of- reference-of-thought (associated with a 
predisposition for disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-
to-reflect-‘immanent-ontological-contiguity’>) and prospective 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 as of ecstatic-existence-as-transcendental-signifier—
becoming-spontaneity-implications reflected as existence-potency—sublimating–nascence,
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as for instance when statistics as the outcome of prior human originariness-parrhesia, as–spontaneity-of-aestheticisation in resolving prior human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are turned around to falsely imply progress occurs anyway to then paradoxically imply surreptitiously there shouldn’t be any prospective human originariness-parrhesia, as–spontaneity-of-aestheticisation in resolving prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, is the issue of the fundamental lack of dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as ‘knowledge becomes increasingly mechanical’ and is rather a secondary and derivational tool for temporal self-serving posturing and is poorly perceived as worthy in of itself but for the imprimaturing so projected and the perceived temporal social-value arising with such imprimaturing and as it is increasingly associated with generalised incuriosity in genuine intellectual development and the substituting of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought over genuine knowledge-reification as to existence-potency—sublimating–nascence, disclosed from prospective-epistemic-digression. This has developed in our present age of pedantising/muddling/formulaic-hollowing-out—insubontologisation/subpotentiation—blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) into the absurdity/ridiculousness of pop-intellectualism substituting for genuine and reifying thought, as to the relentless expansion of our modern merchandising mentality to which nothing resists; and paradoxically, such a disposition hangs onto the ‘dereified as-
deficient-reflexivity of our `<amplituding/formative>` wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology} it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its `<amplituding/formative>` wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of¬nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>}; with media-driven imprimaturing increasingly usurping the role of genuine academic standard production and ultimate validity hanging on the mere imprimatur. As what becomes critical in such a context is no longer prospective knowledge-reification as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification as supposed intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently given as of perceived social-stake-contention-or-confliction and hardly reflecting a discernment about the possibility for advancing human progress) that apparently render human-subpotency/mortality bigger than existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression as to 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 implications of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. In many ways this intellectual falsehood (so-construed by this author as to the implausibility of genuine lack of understanding as from a serious intellectual engagement but rather a ‘strategic/calculated behaviour of mere power even against genuine knowledge’ which this author intimately construes as a ‘decadent and dangerous conception of knowledge’ that is effectively destructive of prospective human knowledge reifying and empowering possibilities) is at the ‘root source’ for surreptitiously ensuring that the public debate fails and thus leading to public policy defaulting into vested postures and interests especially so when such an intellectual teleological-decadence-in-dimensionality-of-desublimating-lack-of-amplituding-formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation whether by mystifications-outside-existential-contextualising-contiguity-that-are-vague-and-imprimatur-driven, misinterpretation-of-statistics-totalising-entailing-implications, denial-of-relativism-thus-foiling/undermining-relative-ontological-completeness -
implications/conclusions/projections-of-prospective-knowledge-reification\textsuperscript{12}—in-a-dumbing-down-posturing-that-implies-that-the-present-is-unchangeable-as-of—presencing—absolutising-identitive-constitutedness\textsuperscript{13}, etymological-flouting-as-of-mere-conceptual-patterning-and-mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-such-stigmatising-representation-will-undermine/override-their-analysable-ontological-veracity and an approach as of the ordinary-egotistic-perspective-in-existential-extrication-that-absolutises-the-present-that-is-passed-as-knowledge-reification\textsuperscript{7} all undermining informed insight and the requisite human intellectual and emotional sacrifice for genuine knowledge-reification\textsuperscript{7} 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 \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{99} infrastructure for upholding the status quo and inducing in many ways the impotence of the social sciences in thoroughly addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of society that ultimately have serious dementative/structural/paradigmatic consequences associated with institutional failures (which such intellectualism is hardly inclined to address). Critically, such a ‘self-contented intellectualism’ increasingly focuses not on knowledge-reification\textsuperscript{7} as to existence-potency\textsuperscript{7}—sublimating—nascence, disclosed from prospective-epistemic-digression or the critical analysis of such knowledge-reification\textsuperscript{7} 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\textsuperscript{7} pertinence. It will be as naïve as implying the validity of a common basis for doing arithmetic where an interlocutor insists on $2+2$ as $5$ but when appropriately explained the veridical assumptions of arithmetic goes on to insist $3+3$ as $7$, speaking not of a fundamental problem of arithmetic operation as of dialogical-equivalence but a fundamental question of ontological-bad-faith/inauthenticity\textsuperscript{7} 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-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩) as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism’ as construed necessary herein and overriding naïve apriorising/axiomatising/referencing as of presencing–absolutising-identitive-constitutedness in relative-ontological-incompleteness (that seem to undermine the absolute a priori of existence and imply that when existence doesn’t fit/digresses-from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-moulds over inherent knowledge-reification implications as of existential-reality)’. We can appreciate that while many a subject-matter will often seem to imply that dialogical-equivalence is just assumed ‘as to the fact of merely engaging as of logical coherence without
questioning the underlying ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity, the fact is this is rather the consequence of their universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework rendering the possibility of ontological-bad-faith/inauthenticity directly ridiculous as in the natural sciences given its direct universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) subjection to prediction, such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s² to ensure that calculations conform to its expectations for one interest or another; but the reality of that universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as preempting such ontological-bad-faith/inauthenticity inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> not only as of wrong ontological-conception out of good-naturedness (failing ‘technical’ ontological-good-faith/authenticity as from 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 both human constructiveness-of-ontological-performance -<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-
threshold\textsuperscript{\textcircled{*}}/presublimating–desublimating-decisionality\textsuperscript{\textcircled{*}}-<including-virtue-as-ontology>. The fact is knowledge-reification\textsuperscript{\textcircled{*}}-is of ‘existential\textsuperscript{\textcircled{\textbullet}}/amplituding/formative–epistemicity\textsuperscript{\textcircled{\textbullet}}-totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening\textsuperscript{\textcircled{\textbullet}} 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\textsuperscript{\textcircled{\textbullet}}-sublimating–nascence,-disclosed-from-prospective-epistemic-digression over our human-subpotency motives, the same actually do apply in all knowledge-reification\textsuperscript{\textcircled{\textbullet}} 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\textsuperscript{\textcircled{\textbullet}}-in addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’, but not inherent constraining existence-potency\textsuperscript{\textcircled{\textbullet}}-sublimating–nascence,-disclosed-from-prospective-epistemic-digression dissimilarity of subject-matters. Just as there is no magical arithmetic or physics to resolve such a more fundamental apriorising/axiomatising/referencing situation involving ‘abusing the assuming of dialogical-equivalence’, it is wrong and foolhardy not to bluntly recognise this reality in the social domain as to the possibility of then achieving prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to existence-potency\textsuperscript{\textcircled{\textbullet}}-sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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\textsuperscript{\textcircled{\textbullet}}, however there is no logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and—
mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved as of the underlying positivism/rational-empiricism reference-of-thought achieved universal-transparency (transparency-of-totalising-entailing, as-to-entailing ∼ amplituding/formative– epistemicity > totalising ~ in-relative-ontological-completeness) as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules— apriorising/axiomatising/referencing–psychologism so-reflected as our present positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism’ first induced by budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that in many ways mathematicians ‘don’t go on to be thinking about the soundness of axioms once these are construed as of existence’ for instance with the axioms-of-addition, but this doesn’t mean that the idea of unsoundness of ‘a priori or axiomatic conception’ (as to invalidate dialogical-equivalence) doesn’t exist especially so when it comes to blurred domains not only in the social sciences but sometimes in the natural sciences as well where lack of 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-naturedness (‘technical’ ontological-bad-faith/inauthenticity) or ontological-good-faith/authenticity but equally ontological-bad-faith/inauthenticity (in spirit). (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-idealisation apriorising arguments as to existence—assublimating-withdrawal,-elicitng-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 scholastic-medievalism interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-elicitng-of-prospective-supererogation; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought—reference-of-thought—reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-elicitng-of-prospective-supererogation, putting into question the wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought— categorical-imperatives/axioms/registry-teleology) of the prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness superseded/transcended). With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of—suppergatory—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 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 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 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\(^7\) rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency\(^8\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to immortality purposes, as so-reflected in the supposed intellecion 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\(^7\) 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 intellecion value with respect to opting for a profound intellectual commitment for prospective knowledge-reification\(^7\) 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\(^9\)~<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowing has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency\(^7\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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-syneretising/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\textsuperscript{10}, meaningfulness-and-teleology\textsuperscript{10}, 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 \textless amplituding/formative–epistemicity\textgreater 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\textsuperscript{7} 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’ \textless amplituding/formative–epistemicity\textgreater causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{7} in conflatedness ’ herein implied as ontological-prime movers-totalitative-framework\textsuperscript{7} involving a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness\textsuperscript{10} meaningfulness-and-teleology\textsuperscript{10}’ as implied prospectively in ‘construing of both the right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination\[\textnormal{and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination}]^{17}, and we can better understand as such why underlying confliction arises with all registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity because these involve human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint transvaluation as putting in question the old valuation, and in this regards the transcendental/transvaluating conception is universally existential and cannot be just about the physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs by the underlying fact that these are the very same human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \textless 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 deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so over our present procrypticism—or—disjointedness-as-of-reference-of-thought occlusive-consciousness, and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war). Basically, dimensionality-of-sublimating—including-virtue-as-ontology ‘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—including-virtue-as-ontology reference-of-thought—devolving—including-virtue-as-ontology—meaningfulness-and-teleology overall de-mentative/structural/paradigmatic construct-of—meaningfulness-and-teleology as of secondnaturesed 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-drivenness—equality
so-reflected in the shiftiness-of-the-Self’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) implying an ontological-performance —<including-virtue-as-ontology> that is rather constrained on the prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation ‘despite the implications as from budding/nascent insights of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression’ for the need for prospective originariness-parrhesia, as—spontaneity-of-aestheticisation, to which the Self absconds (in <amplituding/formative—epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag as to limited-mentation-capacity implications) until the perceived induced notional—positive-opportunism from any such prospective originariness-parrhesia, as—spontaneity-of-aestheticisation elicits the requisite human limited-mentation-capacity-deepening (involving prospective knowledge-reification and/or deferential-formalisation-transference) for prospective secondnatured institutionalisation as of renewed prospective reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation. Furthermore, besides the conceptualisation articulated herein, what vindicates this idea of apriorising/axiomatic/referencing intellectual break/schism/estrangement is effectively that the possibility for prospective “meaningfulness—and-teleology is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ to the
superseded framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology
as unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-
sublimating’—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation> prospectively, disentangled from ‘prior knowledge-as-of-mechanical-
knowledge predisposition and its developed temporal institutional self-serving predisposition’.
And finally, after many years of formative contemplation this author is rather dedicated to
writing henceforth even if read/skimmed just by a handful or fortuitously or never-but-
potentially, whatever cometh, hopefully over the next half a century, and thinks any human who
genuinely feels strongly about the need for profound human thought should be able to do
likewise, as ultimate responsibility and choice notionally lies with the individual.
what a psychopath is philosophically-speaking.................................................................408

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL
OF HUMAN ontological-performance-<INCLUDING-VIRTUE-AS-ONTOLOGY>)................412

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF
HUMAN ontological-performance-<INCLUDING-VIRTUE-AS-ONTOLOGY>)....................1626

‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’ (appropriateness-of-reference-of-thought-as-of-conflatedness) .....................1627

meaningfulness-and-teleology is de-mentatively/structurally/paradigmatically constrained as to
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism>, as from candidity/candour-capacity perspective ......................................1633

relative-ontological-completeness-of-reference-of-thought as of diminishing–human-epistemic-
abnormalcy-or-preconvergence......................................................................................1636

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’ ..........................1648

The notion of ‘beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-
existential-unthought>’ .................................................................................................1652

‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ as
so to what the appropriateness-of-reference-of-thought-as-of-conflatedness (correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) and the perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) truly are .................................................................................................1660

difference between postlogism (postlogism-as-of-compulsing–
nonconviction/madeupness/bottomlining-<‘de-contextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing’-induced-disontologising–of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity>,-in-shallow-supererogation--disontologising-perverted-outcome-sought-
precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness>) and prelogism (prelogism-as-of-conviction,-in-profound-supererogation-
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-
dueness-precedes-disontologising-logical-outcome-arrived-at>) ........................................1663

‘existential perpetuation in circularity/recurrence/repetition/repeatability’ ..............................1687

upholding of prospective transcendental-enabling/sublimating/supererogatory–de-mentativity over
any temporal extricatory preconverging–de-mentating/structuring/paradigming ..................1753

emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more
‘profound level of living in the realm of human thoughtfulness’ .........................................1756

acting as-of-a-‘seconndnatured reproducibility—mathesis/motif/thrownness-disposition,-as–
reproducibility-of-aestheticisation nature’ is not enough for articulating prospective
institutionalisation requiring ‘intemporal projection <amplituding/formative–
episticity>totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation..........................................................................................................................1757


we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-threshold of all registry-worldviews/dimensions; as of metaphysics-of-presence--⟨implicited–nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness⟩ and metaphysics-of-absence-⟨implicited-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ representations ..............................................................................................................................1805

rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’) ..................................................................................................................1812

wrongly elevate psychopathic meaningfulness-and-teleology as of veridical ‘existential-contextualising-contiguity’ rather than reflect the reality of its ‘formulaic meaningfulness-and-teleology’ ........................................................................................................................................2352

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 ........................................................................................................................................2357

‘social protraction of psychopathy across individuals and society’ ..........................................................2366

The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge (entitlement folie/folie raisonnable’) as opposed to a logical motivation of a supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism or prelogic mental-disposition .................................................................2367

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ ........................................2372

‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’ ........................................................................................................................................2373
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


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


mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism interlocutors, and so along five factors

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

‘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’

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, analogous but is rather ‘an ontologically-contiguous meaningfulness-and-teleology reference’

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

de-mentation-(supererogatory-ontological–de-mentativity-institutionalisation) as preconvergingly-de-mentated/structured/paradigmed registry-worldviews/dimensions

illusion-of-the-present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage


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

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

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

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


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—of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism

The ‘de-mentation–(supererogatory–ontological–de-mentation–diallelgic-de-mentation—stranding–attributive-dialectics) of reference-of-thought’

intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to their social-stake-contention-or-confliction specific to each registry-worldview/dimension defining its ‘inherent institutionalisation and snowballed recomposuring’ going by human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
notional—firstnatures—temporal-to-intemporal—dispositions—so—construed-as-from-
perspective—ontological-normalcy/postconvergence—

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

psychopathy is associated with temporal-dispositions destructuring-threshold—uninstitutionalised-
threshold/presublimating—desublimating—decisionality—of—ontological—performance—
including—virtue—as—ontology—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

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

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

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

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

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

fundamental construct of rational-realism that human progress is the outcome of human
increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’
grasping the social psychopathy dynamism is by articulating an intemporal-referencing
transversality—of—affirmative—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
projection within just a given registry-worldview/dimension

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
consitutenedness

BODMAS characters and character A (Addition) as the additionality defect character
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
‘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) .................................................. 2482

transcending/superseding of human uninstitutionalised-threshold ................................................................. 2520

an incidental study like psychopathy and social psychopathy with respect to the grander notional–deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity–relativism'>) meta-conceptual frame ................................................................. 2528

Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) involves ........................................................................................................................................... 2529

the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and-teleology particularly in ‘spheres of extended-informality–<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology>’ of society in general and social institutions .......................................................................................................................................................... 2533

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 .......... 2536

no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal ........................................................................................................................................................................................................... 2540

transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity–relativism'>) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation... 2544

intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling–<in-deferential-formalisation-transference> as the means and basis for prospective institutionalisation/intemporalisation ........................................................................................................................................................................................................... 2547

the teleology of human de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity with corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing)...... 2553

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 .................................................. 2560

uninhibited/decomplexified and forward-looking perspective imbued in a notional–deprocrypticism institutionalisation/intemporalisation with respect to procrypticism ................................................................. 2562
ontological-primemovers-totalitative-framework retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation articulation) .................................................................

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


intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservational-entropy-or-contiguity–or–ontological-preservational as ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional–projective-perspective).................................................................


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

new requisite reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservational-entropy-or-contiguity–or–ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as of unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought thus requiring de-mentation ⟨supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ of all such temporal-dispositions ........................................................................................................

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

human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed
our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t have any end to itself but for such dialectical readjustments to ontological-veridicality

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

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

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


a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as
more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’

deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-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)?


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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–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..........................................................2718

‘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 .................................................................2720

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 ..........................................................................................................................2723

transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation ...........................................................................................................................................2725

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 ...........................................................................................................................................2727

ontological-normalcy/postconvergence in precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organisational (organic-comprehension-thinking)..........................................................................................................................2728


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...........................................................................................................................................2742

‘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 ...........................................................................................................................................2742

‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold ...........................................................................................................................................2743

Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology...........................................................................................................................................2747

*the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality...........................................................................................................................................2748

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

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

a defect of postlogism/psychopathy compelling–nonconviction/madeupness/bottomlining-

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

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

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


two dilemma with respect to the conceptualisation of virtue

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

‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-
for-prospective-transcendence.................................2778

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).................2778

There is no reason for de-mentation-(supererogatory ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics) and recomposuring but for the fact that the internal
coherence of a registry-worldview/dimension is failing/not-upholding—as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation at its uninstitutionalised-threshold ..............................................2780

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’ .................................................................2782

notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation before logical
processing/operation..........................................................................................2785

‘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...............2792

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 ..............................................................................................................2793

the concepts of intemporality/longness and temporality/shortness is more scientific than the
impression notions of good and bad.........................................................................2794

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................................................................................................................2798

By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness
whether the intemporal-disposition individuation-pedestal or the temporal-dispositions
individuations-pedestals ...........................................................................................2799

‘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-tergivers as these
conjugate/inflect/protract (in mimicking-protraction)...............................................2801

at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is
‘perceived as succeeding as of positive-opportunism’ ................................................2803

‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the
ontological social construction of meaning................................................................2806

Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-
thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>/mental-perversions teleologies of meaning is accounted for ................2808
‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise..........................................................................................2810

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 .................................................................2815

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 ........................................................................................................2823

an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging–de-mentating/structuring/paradigming ..........................................................................................................................2824

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former ........................................................................................................2828

The application of the universal technique of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to procrypticism-notional~deprocrypticism transcendence-and-sublimity/sublimation/supererogatory~de-mentativity can be basically be articulated as follows (the ontological entrapment) ........................................................................................................2834

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’ ........................................................................................................2837

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality) ..........................................................................................................................2838

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 ..........................................................................................................................2839

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? .................................................................................................................................................................2845

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>


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

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

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

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

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

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

Meaningfulness of notional–firstnaturedness—temporal-to-intemporal-dispositions—as-so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions

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

the perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct
transcendence-and-sublimity/sublimation/supercency/de-mentativity is more of a human-momentum-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive)

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

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

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

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


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

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

‘dynamic-cumulative-aftereffect of subontologisation’


‘postlogic denaturing of temporal-dispositions individuations ontological-performance–<including-virtue-as-ontology> as conjugated-postlogism’ is so-inherently linked with the registry-worldview uninstitutionalised-threshold

proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’
‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-
thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’,—of-meaningfulness’ technique .................................................................................................................2953

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 ..............................................................................................................................2956

‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring ..........................................................................................................................................................2961

at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor .....................2963

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/maximally-
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‘attendant—intradimensional’—progressively-disontologising—preconverging/dementing—apriorising-psychologism> and supplanting—conviction-as-to-profound-supererogation—of—‘attendant—
intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence—{(implicated—’nondescript/ignorable—void’—as-to-presencing—absolutising-identitive-constitutedness) and metaphysics-of-absence—{(implicated—epistemic-veracity—of-nonpresencing—
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threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or
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Human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-
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issues’ across all the institutional-cumulation/institutional-recomposure-(as-to-
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entailing<amplituding/formative–epistemicity>totalising~in-relative-ontological-
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holographically–<conjugatively-and-transfusively> the ontological-contiguity–of-the-human–
institutionalisation-process

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

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

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

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

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–
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising
psychologism’)

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-or-preconvergence

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

the ontological-contiguity implied by ‘projective-insights of
imbriication/threadedness/recomposing as of existential-contextualising-contiguity’s–
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought
devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence–disclosed–
from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing–that-further–
epistemically-unconceal-the-very-ontologically-same-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—dementating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—dementating/structuring/paradigming with respect to existential reality to enable prospective
institutionalisation over the uninstitutionalised-threshold
not allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-reference-of-thought

a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery

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


knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’

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


ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value

‘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

‘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


postlogism dynamism in its social protraction reflects a threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-’attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> as of temporality/non–transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity/incrementalism-in-relative-ontological-
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Long-form of Terms and their Elucidations

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

- ‘Ctrl + Click’ (on any hyperlinked superscript) for the elucidation of the given term

- ‘Alt + Left-Arrow’ to go back to the previous location in the document (that is precisely at the clicked hyperlinked superscript location)

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

absolving/fleeting/escaping-reflex–logic–fin–‘disdain-of-sancity-of-
prechologism–‘as-of-conviction,-in-profound-supererogation–-
logic
<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing ‘-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at>-mental-disposition ‘-as-of-
circumstantial-extremes-of–‘vague-rhyming-or-copiedmimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging”–‘in-a-circularity-of–‘contemptuous-
deceptive-elicitation’,–‘contemptuous-engagement’–and–‘contemptuous-
disengagement’,–within-the-scope-of–‘the-registry-
worldview ’s/dimension ’s–‘reference-of-thought-for-social-functioning-
and-accordance ‘)

accreting-
accreting-substitutive-subsumption-as-futural-différance-freeplay-
transcendental-futural-différance-freeplay-that-produces-ontological-
aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-
reflected–‘epistemicity-relativism ’–of–‘meaningfulness-and-


‘doesn’t directly project the fulsome supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measureinstrument as of prospective notional–deprocrypticism full construal’ relative to our ‘positivism–procrypticism shiftiness-of-the-Self dereifying-gesturing perspective’, and this sparingness thus should not be naively construed to imply that we can engage as of epistemic-veracity and thus ontological-veracity such notional–deprocrypticism <amplituding/formative–epistemicity>totalising–meaningfulness-and-teleology\(^1\) in prospective relative-ontological-completeness\(^2\) from our relative-ontological-incompleteness\(^3\) ‘positivism–procrypticism shiftiness-of-the-Self perspective’ as if as of postconverging-or-dialectical-thinking\(^4\)–apriorising-psychologism representation whereas in reality such perspectival existentialising—enframing/imprintedness—(as-to\(^5\) 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 \(^6\)<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\(^7\) 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

<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-
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/cogn
i sance/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>

asceticism asceticism speaks of the disposition of value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness

meaningfulness-and-teleology

-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications’ is de-
mentatively/structurally/paradigmatically incompatible with the
possibility at its prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of
reference-of-thought
as of its destructuring-threshold-(uninstitutionalised-
threshold/presublimating–desublimating-decisionality)-of-ontological-
performance-including-virtue-as-ontology> to integratively
contemplate of the prospective registry-worldview’s/dimension’s living-
development–as-to-personality-development, institutional-development–
as-to-social-function-development and Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology by dispensing-with-
immediacy-for-relative-ontological-completeness-by-
reification/contemplative-distension (as of human self-surpassing—
existentialism-form-factor,-in-overcoming-‘notionally–collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-
existence-potency-sublimating–nascence,-disclosed-from-prospective-
epistemic-digression to supersede human temporality/shortness
<amplituding/formative> wooden-language-(imbued—averaging-of-
thought-as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-
with-regards-to-prospective-apriorising-implications>) as it rather
enters into <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) of its prior registry-worldview/dimension supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument to any such prospectively implied \(^5\)meaningfulness-and-teleology\(^6\)\(^7\)\(^8\)\(^9\)\(^10\)\(^11\)\(^12\) reference-of-thought; ¶ and thus all human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can only occur as of asceticism induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that is re-dementating/restructuring/reparadigming (in the face of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\(^13\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression) the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\(^14\)\(^15\)\(^16\) 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–unnuniversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation–non-positivism/medievalism
worldview’s/dimension’s veridically postconverging/dialectical-thinking\(^{20}\)–qualia-schema reflection of the prior registry-worldview’s/dimension’s destructuring-threshold-(uninstitutionalised-threshold \(/
\text{presublimating–desublimating-decisionality})\text{-of-ontological-performance
\text{-}<-\text{including-virtue-as-ontology}> \text{ as of preconverging/dementing\(^{19}\)–qualia-schema’ that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring explaining the asceticism;¶ in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing\(^{19}\)–qualia-schema projection of ‘reasoning out’ the relative-ontological-incompleteness\(^{89}\) meaningfulness-and-teleology\(^{100}\) in terms–as-of-axiomatic-construct of the relative-ontological-completeness\(^{89}\) postconverging/dialectical-thinking\(^{20}\)–qualia-schema \text{ meaningfulness-and-teleology\(^{100}\)} in exposing the former’s nondescript/ignorable–void \(~\text{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\(^{89}\) destructuring-threshold-(uninstitutionalised-threshold\(^{103}\)/presublimating–desublimating-decisionality)-of-ontological-performance
\text{-}<-\text{including-virtue-as-ontology}> \text{ are of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of –<amplituding/formative> supererogatory–dementativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
human temporality²/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-<meaningfulness-and-teleology³-as-of-‘nondescript/ignorable–void⁶—with-regards-to-prospective-apriorising-implications>) as of transvaluation for prospective relative-ontological-completeness⁸ constructiveness-of-ontological-performance⁻<including-virtue-as-ontology> brings about prospective emancipatory/teleologically-elevated ontological-performance⁻<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness⁸ transvaluation implications as to the fact that for instance ‘supposed friendship/family/social/professional values’ leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for ‘a nihilistic <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-<meaningfulness-and-teleology³-as-of-‘nondescript/ignorable–void⁶—with-regards-to-prospective-apriorising-implications>) are effectively associated with vices-and-impediments¹⁰ 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-incompleteness⁸/relative-ontological-completeness⁸’ (sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹¹/formative—supererogating—<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩) as to human-and-social–expectations/anticipations—metaphoricity’–as-rede-mentating/restructuring/reparadigming—psychologism’; the effective manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development’ (as enabling the superseding of human prior <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’) can be contemplated as of ‘reference-of-thought-level induced universalising-idealisation transvaluation as reflected with ‘Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of universalising-idealisation in his interlocutors even when bordering on the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous universalising-idealisation over sophistic/pedantic apparently congruous non-universalising’ developing into ‘Plato’s perpetuating of the philosophical tradition with his Academy with a further phronesis/practicality emphasis in striving, as of the deferential-formalisation-transference implications underlying all true knowledge-constructs (as of the underlying Socrates maieutic exercise ‘inconclusiveness insight’ which is rather more critical in eliciting/instigating a sense of knowledge-reification and so-reflecting the reality that the ordinariness as <amplituding/formative> wooden-language–imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
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—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-drag3 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—episteme construed as of dementation (supererogatory—ontological—de-mention-or-dialectical—de-mention—stranding—or-attributive-dialectics) imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring reconstrual (as to ‘human living-development—as-to-personality-development,

**blurriness**
blurriness speaks to ‘lack of intellectual lucidity/clarity with respect to supposed knowledge articulation as of existential-reality’ wherein a given human-subpotency registry-worldview/dimension supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

\[ \text{beyond-the-consciousness-awareness-teleology} - <\text{in-existential-extrication-as-of-existential-unthought}> \text{implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-teleology} - <\text{nonconviction/madeupness/bottomlining-in-shallow-supererogation}> - <\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}> \\
\text{at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental implications} \]
fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-of-knowledge’ wherein the human Self is wrongly construed as of a `presencing—absolutising-identitive-constitutedness` reference for the conception of knowledge rather than reflecting ontological-veracity with an ‘open-minded bilateral-conceptualisation-of-knowledge’ wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self in ‘epistemic-conflatedness’ construed as epistemic-ricochetting/transepistemicity construct’ (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism ‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing—psychologism) will only end up ‘complexifying the mechanical outcome of positivism `meaningfulness-and-teleology’ on the basis of its non-positivism as animism or as medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as implied in an animistic God of plane type of articulation and this applies likewise with our positivism—procrypticism with respect to prospective deprocrypticism, as this is exactly what explains the disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-‘immanent-ontological-contiguity’ > of all registry-worldviews/dimensions as to the fact that successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of relative-ontological-completeness in reflection of human limited-mentation-capacity-deepening grasp of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression 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\(^\text{\textsuperscript{1}}\) reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold-(uninstitutionalised-threshold\(^\text{\textsuperscript{1}}\)/presublimating—desublimating-decisionality)—of-ontological-performance\(^\text{\textsuperscript{2}}\)-<including-virtue-as-ontology>, speaking of an issue of relative-ontological-incompleteness\(^\text{\textsuperscript{3}}\) that is only resolvable by the very fact that prospective relative-ontological-completeness\(^\text{\textsuperscript{3}}\) changes the prior ‘ought indeterminacy’ as of prior normativities/conventions/practices into the prospective registry-worldview/dimension ontologically-veridical ‘is determinacy’ as reflected in renewed normativities/conventions/practices as to prospective institutionalisation, and in this regard we can appreciate how medieval-scholasticism non-positivism reference-of-thought-level pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the
positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’ emphasis or how Ancient-sophists non-universalising ‘ought indeterminacy’ gave way to the universalising-idealisation ‘is determinacy’ of Socratic-philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness on the basis of human-subjectemancipatory-relativism-driven-recomposing-constructivism-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—procrypticism ever getting to prospective deprocrypticism, and in all these instances as ‘foregrounding—entailment-(postconverging—
narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’),—as-operative-notional—deprocrypticism as of construction-of-the-Self”, as involving the respectively implied base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively notional—deprocrypticism (‘relative-ontological-completeness”—apriorising/axiomatising/referencing—psychology enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—as-to-underlying-ontological-commitment’)

<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>); and finally blurriness is associated with sophistic/pedantic induced equivalence of teleologically-elevated knowledge-reifying meaningfulness-and-teleology (as to

meaningfulness-and-teleology (as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) as of social-stake-contention-or-confliction perversed inclination; blurriness as construed from the ontologically-veridical perspective of ontological-normalcy/postconvergence (in reflection of causality—projective-totalitative—explicating-ontological-contiguity of relative-ontological-incompleteness

(highlights that there is a ‘human capacity of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument (so construed as dimensionality-of-sublimating—supererogatory—aestheticising—formative—transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—}
equalisation>) intimately associated with its prospective meaningfulness-and-teleology\(^2/ \)knowledge as to institutional-cumulation/institutional-recomposure-(as-to-"historiality/ontological-eventfulness"/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) so-implied in the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^8\), as of an underlying human epistemic-ricochetting/transepistemicity \(^4\)foregroundering—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) in reflecting ‘immanent-ontological-contiguity’\(^1\),–as-operative-notional–deprocrypticism (that speaks more of human limited-mentation-capacity–deepening\(^3\) in its becoming ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) wherein \(^4\)foregroundering—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) in reflecting ‘immanent-ontological-contiguity’\(^1\),–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 \(^2\)meaningfulness-and-teleology\(^0\) that is reflexive of ecstatic-existence’, and ‘foregroundering—entailment-(postconverging–narrowing-
(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\(^7\) in reflecting ‘immanent-ontological-contiguity\(^6\)’)—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\(^{15}\)/knowledge ‘based on prior rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’) to then induce prospective ‘\(^{10}\)universalisation foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\(^7\) in reflecting ‘immanent-ontological-contiguity\(^6\)’)—as-operative-notional–deprocrypticism’, likewise foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\(^7\) in reflecting ‘immanent-ontological-contiguity\(^6\)’)—as-operative-notional–deprocrypticism as from *universalisation–non-positivism/medievalism (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (excludes all other
supposed meaningfulness-and-teleology\(100\)/knowledge ‘based on prior
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’) to then induce
prospective ‘positivism/rational-empiricism’ foregrounding—entailment—
(postconverging—narrowing-down—sublimation as to existence—as-
sublimating-withdrawal, eliciting-of-prospective-supererogation\(7\) in
reflecting ‘immanent-ontological-contiguity’),—as-operative-
otional—deprocrypticism’, and likewise ‘foregrounding—entailment—
(postconverging—narrowing-down—sublimation as to existence—as-
sublimating-withdrawal, eliciting-of-prospective-supererogation\(7\) in
reflecting ‘immanent-ontological-contiguity’),—as-operative-
otional—deprocrypticism as from *positivism–procrypticism (as of
ontological-normalcy/postconvergence prospective aporeticism–
overcoming/unovercoming implications) to notional–deprocrypticism as
preempting—disjointedness-as-of–reference-of-thought,—as-to—
\(\langle\)amplituding/formative–epistemicity\(\rangle\) growth-or-
conflatedness\(12\)/transvalutative–

rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other
supposed meaningfulness-and-teleology\(100\)/knowledge ‘based on prior
positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’) to then induce prospective ‘notional-deprocrypticism
foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional-deprocrypticism’, and in all such cases the idea is ever always to move from a
foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in reflecting ‘immanen-ontological-
overcoming/unovercoming'>, with "foregrounding—entailment-
(postconverging–narrowing-down–sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation"7 in
reflecting "immanent-ontological-contiguity"'),—as-operative-
notional~deprocrypticism 'de-mentative/structural/paradigmatic
confiscation/selectiveness of the possibility of the ontological-veracity of

meaningfulness-and-teleology"10, implying for instance that there can be
no conception/theory/idea of positivism/rational-empiricism devolving
meaningfulness-and-teleology 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"9 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"84<-imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—
human-subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—hand—re-apriorising/re-axiomatising/re-
referencing—conceptualisation>’, furthermore with regards specifically
to say the ‘positivism/rational-empiricism "reference-of-thought-
developing level of meaningfulness-and-teleology"10, we can factor in
that any ‘supposedly deepening/profound’ conception/theory/idea say
about biological hereditary is rather inconceivable as a phenomenality that fails foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional—deprocrypticism (as of ontological-normalcy/postconvergence prospective aporeticism—overcoming/unovercoming implications) rather to a specific-and-coherent conceptualisation of gene regulation and so except it can demonstrate a further foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional—deprocrypticism (epistemic-ricochettingly/transepistemically as of ontological-normalcy/postconvergence prospective aporeticism—overcoming/unovercoming implications) that implies the ‘totalising—entailing complementing—and/or-superseding—and/or-subsuming of gene regulation’ and the life scientist will hardly take seriously any such conceptualisation of biological hereditary that fails to fulfil the above conditions on mere ‘pedantic grounds of intellectual-entitlement to disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’>’ and so as of the life sciences need for existential-reality constraining ‘foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—
supererogation\(^7\) in reflecting ‘immanent-ontological-contiguity\(^7\)’,–as-operative-notional–deprocrypticism

supererogatory—aclivity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ as so-reflected consistently in gene regulation ‘as of

“foregrounding–entailment–(postconverging–narrowing-
down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation\(^9\) in reflecting ‘immanent-ontological-
contiguity ’),–as-operative-notional–deprocrypticism
de-
mentative/structural/paradigmatic confiscation/selectiveness of the
possibility of the ontological-veracity of biological hereditary
meaningfulness-and-teleology\(^5\); (the overall implications of
unblurriness reflected as from ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity\(^9\)’

“foregrounding–entailment–
(postconverging–narrowing-down–sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) in
reflecting ‘immanent-ontological-contiguity ’),–as-operative-
notional–deprocrypticism in elucidating ontological-contiguity\(^7\)-<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\(^9\)-<as-to-perspective-ontological-
normalcy/postconvergence-implied-'prospective-aporetism-overcoming/unovercoming' is of the inherent '<amplituding/formative–epistemicity>causality~as-to-projectivetotalitative–implications,-for-eplicating-ontological-contiguity' epistemic-ricochetting/transepistemicity primacy and on this basis is alldfining/deterministic in the construing of knowledge-reification as of existential-contextualising-contiguity in conflatedness, and so as ecstatic-existence is what can 'validate-and-falsify the ontological-veracity of any supposed ontological-primemovers-totalitative-framework' and as it overrides any human secondary epistemic inclination that may wrongly be of 'presencing—absolutising-identitive-constitutedness, with the inherent becoming of ecstatic-existence rather reflected in ontologically-veridical 'knowledge-reification'—gesturing/process entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation' and in so doing 'abstractively-and-systematically justifying the socially imbued intellectual deferential-formalisation-transference' as to the fact that the knowledge-reification is not of 'mere imprimatur totalisingly-disentailing—discretion/whim-of-thought that fails to justify abstractively-and-systematically any such entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation', and thus 'superseding-and-


\^categorical-imperatives/axioms/registry-teleology\textsuperscript{10} as to the epistemic-totalising operannce of human meaningfulness-and-teleology\textsuperscript{10} underlying apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument, so-construed-as–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}) underlies human conceptivity/epistemic-reflexivity in
existence 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—
eaestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation> (so-reflected as to ‘human living-
development–as-to-personality-development, institutional-development–
as-to-social-function-development and Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology’), with the
implication that human limited-mentation-capacity undermines the
existential ontological-performance”-<including-virtue-as-ontology> of
human categorical-imperatives/axioms/registry-teleology so-reflected
as to successive human registry-worldviews/dimensions
uninstitutionalised-threshold-circularity/subtransversality–of-motif-
and-apriorising/axiomatising/referencing rather superseded with human
limited-mentation-capacity-deepening and the further epistemic
consequence (from nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-projection) that human limited-
mentation-capacity implies human meaningfulness-and-teleology is
ever always caught up between any given registry-worldview’s/dimension’s
institutionalisation-threshold-supratransversality–of-motif-and-apriorising/axiomatising/referencing in
postconverging/dialectical-thinking –qualia-schema/psychologism and
its prospective uninstitutionalised-threshold—
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 ‘<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”) as reflecting 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> ))
circularity/recurrence/repetition/repeatability (with regards to the-very-same—
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—

10 compulsing−

compulsing–nonconviction/madeupness/bottomlining–

nonconviction/mad (‘<decontextualising/de-existentialising−of-attendant-intradimensional−

upness/bottomlini apriorising/axiomatising/referencing>-induced-disontologising’−of-the-

ng−

‘attendant-intradimensional−ontologising’−imbued−

(‘<decontextualising/de-existentialising−of-attendant-intradimensional−apriorising/axiomatising/referencing>-induced-disontologising’−of-the-

attendant−

apriorising/axiomatising/referencing’−logical-dueness>){<as-existential-

intradimensional−

apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-

tising/referencing> and-performance>

−induced-

disontologising’−

of-the−‘attendant-

intradimensional−

ontologising’−

imbued−

<contextualising/e

xistentialising−

attendant−
ontological-contiguity>\textsuperscript{c},-in-shallow-supererogation\textsuperscript{d},<-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axioma-tising/referencing’-logical-dueness>\textsuperscript{e}

\textsuperscript{11}conjoining-looping-set-of-narratives-(construed-as-of-slanted-cohering-


conflatedness\textsuperscript{12} or conflatedness or effecting-wholeness-as-of-profoundness-and-conflation completeness-to-\textsuperscript{f} meaningfulness-and-teleology\textsuperscript{100},¶ so-implied by
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating epistemic conflating of motif–and–apriorising/axiomatising/referencing—conceptualisation with-and-as-to-the-precedence-of existence-potency\textsuperscript{1}\textendash}sublimating–nascence, disclosed-from-prospective-epistemic-digression in-existential-contextualising-contiguity\textsuperscript{2}, as of singularisation\textsuperscript{3}/epistemic-immanence/veridical-epistemic-determinism in reflecting the ecstatic singularity of existence— as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\textsuperscript{1}\textendash}<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’ as it is effectively underscored by difference-conflatedness-as-to-totalitative-reification\textsuperscript{4}–in-singularisation–as-veridical-epistemic-determinism;\textsuperscript{5} conflatedness is de-mentatively/structurally/paradigmatically validated by the underlying reality of human limited-mentation-capacity (speaking of human epistemic-abnormalcy/preconvergence\textsuperscript{6} to the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any given moment) thus in a state of prospective relative-ontological-incompleteness\textsuperscript{7} in need for prospective human limited-mentation-capacity-deepening to achieve relative-ontological-completeness\textsuperscript{8}, and so as of the-very-same-<amplituding/formative–epistemicity>totalising–purview-of-construal–as-immanent-existence/intrinsic-reality/ontological-veridicality;\textsuperscript{9} and by

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, but then the constitutedness epistemic stance in perspective epistemic-abnormalcy/preconvergence by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/ presencing—absolutising-identitive-constitutedness thus veering-off from
originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> as of the absolute a priori that is existence as to the-very-same-<amplituding/formative–epistemicity>totalising–purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality and as so-validated with epistemic-causality as of ontological-primemovers-totalitative-framework

14 de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics),-as-to-‘prior-
ontological–de-mentation-or-
dialectical–de-mentation—
representation/mentation/consciousness-awareness-teleology\(^{10}\)) as to
human-‘limited-mentation-capacity-deepening\(^{11}\)-constral-of-
‘superseding–oneness-of-ontology’-in-successive-registry-
worldviews/dimensions-uninstitutionalised-threshold\(^{12}\)-superseding-or-suprastructuring), and as in association with de-
m entative/structural/paradigmatic,
dementatively/structurally/paradigmatically,
dementating/structuring/paradigming, de-mentate/structure/paradigm, de-
m entated/structured/paradigmed,
redez-
m entating/restructural/reparadigming,
redez-
m entate/restructure/reparadigm,
redez-
m entated/restructured/reparadigmed rather points to the veracity of a
conflatedness\textsuperscript{-}conception (and not a constitutedness\textsuperscript{-}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\textsuperscript{-}
of-the-human-institutionalisation-process’) and ‘the operative de-
mentation- (supererogatory-ontological–de-mentation-or-diale-
ctical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought-
developing’ (as of ‘reference-of-thought ‘implied level of
<amplituding/formative>nondisjointing/nondisparate/notional–deprocry-
pticism’ 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[25]meaningfulness-and-teleology\) as derivative
axiomatic-constructs from overcoming/superseding human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint), and in both ‘reference-
of-thought—and—reference-of-thought–developing—meaningfulness-
and-teleology\) frames as of human limited-mentation-capacity-
deepening’ grasp of ecstatic-existence as of existence—as-the-absolute-
a-priori-of-conceptualisation—and—existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation’ \(<\)as-to-
perspective-ontological-normalcy/postconvergence-implied–prospective-
aporeticism-overcoming/unovercoming’\);¶ and 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–dem-entation-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-

attribute 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–firstnatures—temporal-to-intemporal-dispositions—<so-

construed-as-from-perspective–ontological–

normalcy/postconvergence> ‘–existentialism-form-factor’

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

completeness\textsuperscript{88}—unenframed-conceptualisation ‘reification\textsuperscript{87} gesturing for prospective knowledge’ arising from existential-contextualising-contiguity\textsuperscript{89} causality-as-to-projective-totalitative-implications, for explicating ontological-contiguity\textsuperscript{77} of prospective relative-ontological-completeness\textsuperscript{88} supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setting up measuring instrument)

destructuring-transitoriness\textsuperscript{88}
dissingularisation\textsuperscript{78}/epistemic-nonimmanence/flawed-epistemic-determinism-induced-deratiocination-or-deratiocontiguity

preconverging-or-dementing\textsuperscript{19} dementing—<as-of-preconverging-conceptivity/epistemic-reflexivity—as-to-the—preconverging-stranding/attribution—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{79} of leveling-down/equating’ so-construed as from existence—as-sublimating-withdrawal, eliciting of prospective supererogation\textsuperscript{17} perspective of notional—deprocrypticism>

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

difference-
difference-conflatedness—as-to-totalitative-reification—in-
conflatedness—and-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—
performance—<including-virtue-as-ontology>—as-postconverging-or-
as-veridical-
dialectical-thinking—apriorising-psychologism—and-preconverging-or-
epistemic-
dementing—apriorising-psychologism—respectively;¶ difference-
determinism

conflatedness—as-to-totalitative-reification—in-singularisation—
veridical-epistemic-determinism is more fundamentally construed as from ontological-normalcy/postconvergence epistemic-projection perspective as a reflection of dimensionality-of-sublimating—
<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 as to human living-development—as-to-
personality-development, institutional-development—as-to-social-
function-development and Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology’, and speaks to the fact that human
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-reconstituting of intelligibility in existence)’ and this facet de-mentatively/structurally/paradigmatically acts as the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ which surpassing enables further sublimation-overdesublimation of meaningfulness-and-teleology as validated with predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) (as to the fact that it is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrysticism 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– meaninglessness-and-teleology so-construed-as-metaphoricity’, informing-prospective-supererogatory–acuity/perspicacity/astuteness/sginess/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-
<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
'mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
existential-instantiation',-though-in-notional-contiguity/epistemic-
contiguity’-<profound-supererogation’-of-mentally-
aestheticised—postconverging/dialectical-thinking—qualia-schema>-of-
the-very-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation>

difference-in-
difference-in-
difference-in-
---

nature/difference-
in-apriorising-or-

as-to-mutually-constrastive-‘notional-contiguity/epistemic-contiguity’-
axiomatising-or-referencing

<profound-supererogation of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema>–
and-notional-discontiguity/epistemic-discontiguity <shallow-
supererogation of-mentally-aestheticised–preconverging/dementing –
qualia-schema> of-abstract-conceptualisation, as ‘rendering-
irrelevant-any-mutual-aposteriorising-or-logicising-or-deriving-
exercise’, given-that-the-validity-or-invalidity-as-to-the-ontological-
veracity-of-any-given-existential-instantiation-is-aposteriorised-or-
logiocised-or-derived-from-the-more-profound-apriorising-or-
axiomatising-or-referencing-conceptualisation, so-construed-as-the-
subtransversality of-motif-and-apriorising/axiomatising/referencing-
and-rendering-ontologically-irrelevant/impertinent-the-
subtransversality of-motif-and-apriorising/axiomatising/referencing>

dimensionality-of-
dimensionality-of-sublimating—

<amplituding/formative> supererogatory de-mentativeness/epistemic-
<amplituding/formative> growth-or-conflatedness /transvaluative-
ated supererogatory rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> (human-ontological-performance) <including-virtue-as-
mentativeness/epistemictic-growth-or-conflatedness /transvaluative-
ented rationalising/transe-pistemicity/anamnestic-residuality/spirit-drivenness–
equalisation> (human-ontological-performance) <including-virtue-as-
tonality> so-construed-as-from-prospective-ontological-
formalcy/postconvergence-epistemic-projection-perspective-as-to-re-
originariness/reorigination-as-reflecting-difference-conflatedness as-to-
totalitative-reification in-singularisation as-veridical-epistemic-
edeterminism >
pistemicity/anamn
estic-
residuality/spirit-
drivenness–
equalisation>
dimensionality-of-desublimating-lack-of—
desublimating-
<amplituding/formative>supererogatory—de-mentativeness/epistemic-
lack-of—
<amplituding/formative>rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
<amplituding/formative>equalisation>-{human-ontological-performance}<-{including-virtue-as-}
ontology>-so-construed-as-from-prospective-ontological-
mentativeness/epis
temic-growth-or-conflatedness
transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
transvaluative-
normalcy/postconvergence-epistemic-projection-perspective-in-
tempic-growth-or-conflatedness
transvaluative-
reflecting-perspective-epistemic-abnormalcy/preconvergence-distorted-
originariness/distorted-origination-as-to-presencing—absolutising-
identitive-constitutedness
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation>
dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification'/contemplative-distension-(as-‘dispensing-with-shallow-
reproductibility-mathesis/motif/thrownness-disposition’-for-relative-
ontological-completeness—by-reification’,-so-construed-insightfully-as-

107
completeness -by-reification /contentmplative-distension\textsuperscript{26} of-human-limited-mentation-capacity-successive-re-originary-projections/anticipations-about-the-\textless\textless\textit{amplituding/formative-epistemicity}\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\text 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relative-ontologically-veridical—meaningfulness-and-teleology—over-
‘presencing—or—metaphysics-of-presence—(implicated-
‘nondescript/ignorable—void ’—as—to—presencing—absolutising-
identitive-constitutedness ’)—or—ordinary-nontranscendental-reasoning-
perspective/framing/reference/horizon-of—meaningfulness-and-
teleology—⟨—or—ordinary-nontranscendental-reasoning-
perspective/framing/reference/horizon-of—meaningfulness-and-
teleology—⟩,—in-enabling-transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity) as for the need for
human limited-mentation-capacity-deepening ); and operantly,
dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification /contemplative-distension doesn’t mean ‘giving up on life’ (as of
<amplituding-formative> wooden-language—(imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—⟨—as-of—nondescript/ignorable—void ’—
with-regards-to-prospective-apriorising-implications⟩) of temporal-
dispositions and as prodded by sophistic/pedantic distraction inclinations
in incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation) wrongly implying a propensity to construe ‘existential-
extrication-as-of-existential-unthought as more of life as to the supposed
precedence of human shallow-supererogation” over profound-
supererogation”, but rather dispensing-with-immediacy-for-relative-
ontological-completeness—by-reification /contemplative-distension
speaks of ‘a more profound intemporal solipsistic contemplative
appreciation of life as of the precedence of human sublime potential
reflected in a projective disposition to rethinking human
meaningfulness-and-teleology\textsuperscript{(50)} infrastructure', and as validated by the fact that the succession of human registry-worldviews/dimensions are grounded on such ‘dimensionality-of-sublimating’\textsuperscript{(54)}—<amplituding/formative>\textsuperscript{(8)} supererogatory\textsuperscript{(6)} de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> reasoning-through/messianic-reasoning for human secondnatured institutionalisation for living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{(50)} against the torrent of ‘<amplituding/formative>\textsuperscript{(8)}\textsuperscript{*} wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{(50)} as-of—'nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications)> and as prodded by sophistic/pedantic distractive reasoning-from-results/afterthought imbued incrementalism-in-relative-ontological-incompleteness\textsuperscript{(51)}—enframed-conceptualisation’ that is ever always ‘parrhesiastically wanting’ for the prospect of prospective ‘dimensionality-of-sublimating’—<amplituding/formative>\textsuperscript{(8)} supererogatory\textsuperscript{(6)} de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> reasoning-through/messianic-reasoning’ transcendence—
and-sublimity/sublimation/supererogatory-de-mentativity, as it can be appreciated that de-mentatively/structurally/paradigmatically every presencing—absolutising-identitive-constitutedness registry-worldview/dimension as of its wodden-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) and as prodded by its given pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation is paradoxically disinclined to its prospective reasoning-through/messianic-reasoning as it is ever always in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its prospectively ontologically-flawed meaningfulness-and-teleology as it seem to poorly construe of the ‘implications of its apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema’ and as it wrongly substitutes for it a ‘communication-as-of-dialogical-equivalence issue’ like with the sophists accusing Socrates for not communicating well by the terms of their ‘warped/twisted adhoc/makeshift/nonprincipled-as-of-their-non-universalising—syllogising’ faced with his universalising-idealisation or medieval scholastics by the terms of their ‘pedantic dogmatism’ blaming Galileo for not communicating well faced with his

maximalising-recomposuring–for–relative–ontological–completeness


supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibilitysetup/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-framework; wherein for instance the same budding-positivists reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation dissemination/seeding as reflected in different budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz are variously-and-transversally validated by existence as of positivism ontological-primemovers-totalitative-framework.

dissingularisation epistemically-not-immanent ‘as-lacking-internal-necessity-and-

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

epistemic-abnormalcy/preconvergence

‘preconverging-or-dementing’—apriorising-psychologism representation-as-of-preconverging-aestheticisation’, and not postconvergence-as-

‘postconverging-or-dialectical-thinking’—apriorising-psychologism representation-as-of-postconverging-aestheticisation’>

<amplituding/formative–epistemicity>growth-or-

conflatedness'/transvaluative-

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

(constructed-as-transepistemic-apriorising/axiomatising/referencing-as-to-

existence-potency’—sublimating–nascence,—disclosed-from-prospective-

epistemic-digression); reflecting intemporal-solipsistic—firstnatureness-

of-epistemic-growth-or-conflatedness'/transvaluative-

rationalising/anamnestic-residuality-as-ratiocinative-integrity—(not-

mythical-recollection)/transepistemicity

residuality/spirit-

drivenness

epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-
determining-in-effect-as-of-circumscribing/delineating, and so as of–

meaningfulness-and-teleology—underlying-re-motif—and-re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting 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-
reflected as of the epistemic construal from existence-
potency’~sublimating–nascence, disclosed from prospective-epistemic-
digression 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 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/intelligibilitysetup/measuringinstrument by a positivistic mindset is <amplituding/formative–epistemicity>totalisingly~/circumscribingly/delineatingly different from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given
meaningfulness-and-teleology with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity


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

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

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

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

<amplituating/formative–epistemicity>totalising–thrownness-in-existence refers to the fact that the human mindset as of construction-of-the-Self is
hermeneutic/reprojective/supererogating/zeroing
<amplituding/formative–epistemicity>totalising–renewing–realisation/re-
perception/re-thought, in-supererogatory–epistemic-conflatedness’)
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-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> metaphoricity of human meaningfulness-
and-teleology as of underlying de-mentation-
(supererogatory–ontological–de-mentation-ordialectical–de-mentation—
stranding-or-attributive-dialectics) in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process shifting phasing of ‘postconverging-
or-dialectical-thinking—apriorising-psychologism’ representation over
preconverging-or-dementing—apriorising-psychologism representation
of the very ontologically same existence purview as of relative-
ontological-completeness over relative-ontological-incompleteness:
epistemic-totalitative is rather ‘of epistemic/notional projective
evaluation about the ontological-performance —<including-virtue-as-
tonology> as to existence-potency—sublimating–nascence, disclosed-
from-prospective-epistemic-digression of all epistemic-totalities (and specifically as articulating the underlying ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{8} reflected in the epistemic succession of registry-worldviews/dimensions \textsuperscript{9}reference-of-thought given epistemic-totalities of recurrent-utter-uninstitutionalisation, base-institutionalisation, \textsuperscript{10}universalisation, positivism/rational-empiricism and prospectively deprocrypticism, so-implied as notional~deprocrypticism) so-construed as \textsuperscript{11}\textsuperscript{<amplituding/formative–epistemicity>}causality~as-to-projective-totalitative~implications,\textsuperscript{12}for-explicating-ontological-contiguity\textsuperscript{13} whereas epistemic-totality\textsuperscript{14} is rather about any inherent \textsuperscript{<amplituding/formative–epistemicity>}totalising/circumscribing/delineating given meaningfulness-and-teleology\textsuperscript{15} representation arising as of its \textsuperscript{<amplituding/formative–epistemicity>}totalising–thrownness-in-existence\textsuperscript{16}, and thus epistemic-totalitative contrasts with \textsuperscript{<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 \textsuperscript{<amplituding/formative>}\textsuperscript{8}wooden-language-(imbued—averaging-of-thought-\textsuperscript{<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}\textsuperscript{19}—as-of–‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-

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meaningfulness-and-teleology in existence with this <amplituding/formative–
epistemicity>totalising/circumscribing/delineating varying as from ‘relative-ontological-incompleteness’ to relative-ontological-completeness reference-of-thought causality~as-to-projective-totalitative~implications,~for~explicating-ontological-contiguity’, such that human Being-development/ontological-framework-expansion~as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology conception and thereof-its-devolving-institutional-and-living-
conceptions-in-existence are reflected-as-of-its-‘<amplituding/formative–
epistemicity>totalising~thrownness-in-existence’,”

<amplituding/formative–epistemicity>totalising~and-internally-coherent
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology in existential-instantiations; and
epistemic-totality as such further speaks of the <amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of human
reference-of-thought—which-varies-as-of ‘relative-ontological-
incompleteness’/relative-ontological-completeness-
(sublimating~referencing/registering/decisioning,~as-self-becoming/self-
conflatedness/formative–supererogating~<projective/reprojective—
aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-
referencing,-in-perspective~ontological-normalcy/postconvergence> ) as
to human-and-social–expectations/anticipations—metaphoricity\(^{12}\)–as-
rede-mentating/restructuring/reparadigming–psychologism\(^{10}\), as-so-
liable-to-metaphoricity\(^{12}\)-as-of- reference-of-thought-evolving-and-
devolving-teleological-de-mentating/structuring/paradigming–of-
meaningfulness, and we can consider in this regards ‘the very same
physics <amplituding/formative–epistemicity>totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’ wherein existence-potency\(^{16}\)~sublimating–
nascence, disclosed–from-prospective-epistemic-digression
epistemic/notional–projective-perspective of human ontological-
performance\(^{12}\)-<including-virtue-as-ontology> or ontological-veracity
shows a relative-ontological-completeness\(^{1}\) variation as of ‘traditional
classical mechanics axiomatic-construct’ to theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs

event\(^{37}\)

event (as to event-construed-as-the-prospective-ontology-origination or
evental-instigation) speaks of ‘existentially-contextualised intemporal-
parrhesiastic-aestheticisation instigation(s) of humanity-level of
possibilities of Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology\(^{10}\), institutional-development–as-to-
social-function-development and living-development–as-to-personality-
development transformation of \(^{5}\)meaningfulness-and-teleology\(^{10}\) ‘as of
‘aetiologisation/ontological-escalation implications’ of metaphoricity\(^{11}\)—
as-event-of-prospective-intemporal-parrhesiastic-aestheticisation
induced prospective relative-ontological-completeness-of-reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation as de-mentatively/structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments of prior relative-ontological-incompleteness-of-reference-of-thought, as so-implied with regards to the events instigating the successive prospective registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of universalising-idealisation apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation wherein prospective universalising-idealisation is postconverging-or-dialectical-thinking—apriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing—apriorising-psychologism’ or ‘budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-
of ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing—apriorising-psychologism implications’, such that the true ‘issue of prosecution’ with regards to Socrates or Galileo with respect to their asceticism stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-dementing—apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation will assume a nondescript/ignorable–void pretence of case-issues-and-not-of-event-implications thus ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis


existential-contextualising-contiguity refers to meaningfulness-and-teleology projective epistemic-veracity and thus ontological-veracity
contiguity\textsuperscript{39} construed de-mentatively/structurally/paradigmatically as of ‘conflatedness -with-existence/conflatedness -of-construal-alongside-existential-sublimating-manifestation’, so-implied as existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{39}-of- ‘reference-of-thought- developing-as-of-instantiative-context or logical-dueness-rather-as-of-prospective-relative-ontological-completeness\textsuperscript{85}-of- ‘reference-of-thought or relative-ontological-veridicality-as-of-prospective\textsuperscript{85} reference-of-thought;\textsuperscript{¶} (existential-contextualising-contiguity as ‘conflatedness -with-existence as to existence-potency\textsuperscript{39}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression construal of ontological-primemovers-totalitative-framework\textsuperscript{73}/conflatedness -of-construal-alongside-existential-manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88}- (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{15}/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{90} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of human limited-mentation-capacity-deepening\textsuperscript{53}, and thus the corresponding knowledge-reification\textsuperscript{57} capacity towards
singularisation/epistemic-immanence/veridical-epistemic-determinism as implied with the ontological-contiguity-of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology', such that existential-contextualising-contiguity <amplituding/formative-epistemicity> causality—as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity conflatedness highlights that abstract notions/conceptualisations are only as pertinent as reflexive of existential sublimating manifestation which de-mentatively/structurally/paradigmatically precedes (‘not the unforegrounding-disentailment or vague-foregrounding/vague-entailment as background’ implied with such abstract notions/conceptualisations, but rather as the foregrounding—entailment—postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal—eliciting—prospective—supererogation in reflecting ‘immanent-ontological-contiguity’)—as-operative-notional—deprocrypticism which is so-construed as: ‘existential-contextualising-contiguity as to existence-potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression’ underlying causality with regards to causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity as to ontological-primemovers—
totalitative-framework\textsuperscript{13}) any such abstract notions/conceptualisations thus avoiding any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity and reflecting the epistemic-veracity of human knowledge-reification\textsuperscript{5}/ontological-veracity rather as of the \textsuperscript{7}\langle\textit{amplituding/formative–epistemicity}\textit{causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\rangle so-imbued in difference-conflatedness\textsuperscript{14}–as-to-totalitative-reification\textsuperscript{7}–in-singularisation\textsuperscript{7}–as-veridical-epistemic-determinism\textsuperscript{21}, and so contrary to atomising/taking-to-pieces constitutedness\textsuperscript{11} of poor projective epistemic countenancing of ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{21}– (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{11}/formative–supererogating–\textit{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{23}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} of apriorising/axiomatising/referencing’ as of their ontologically-flawed reflection of \textsuperscript{9}\langle\textit{amplituding/formative–epistemicity}\textit{causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\rangle given their \textsuperscript{9}\langle\textit{amplituding/formative–epistemicity}\textit{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}–meaningfulness–
and-teleology\(^{(10)}\) of \(^{8}\)presencing—absolutising-identitive-constitutedness /identitive-constitutedness \(-\text{as- ‘epistemic-totality}^{(8)}\)’-dereification’-in-dissingularisation \(-\text{as-flawed-epistemic-determinism}\)_;\[\] thus existential-contextualising-contiguity <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications, for-explicating-ontological-contiguity as of its implied epistemic maximalising-recomposuring-for-relative-ontological-completeness\(^{(8)}\)—unenframed-conceptualisation veridically implies the ‘(‘<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\) ’) foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{7}\) in reflecting ‘immanent-ontological-contiguity’\), as-operative-notional~deprocrypticism ‘meaningfulness-and-teleology\(^{(10)}\)’ as of the existential reflexivity of epistemic causality with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^{-<}\)imbued-and-
‘hermeneutically/reprojectively/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–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor for human self-
surpassing—existentialism-form-factor,-in-overcoming-‘notionally–
collateralising-beholdening-protohumanity’–to-‘attain-sublimating-
humanity’–as-to-existence-potency~–sublimating–nascence,-disclosed-
from-prospective-epistemic-digression), and this point is important to
preempt the ‘ontologically-flawed unforegrounding-disentailment’ of
existential-contextualising-contiguity by way of vague and naïve
elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity as can be
wrongly/unwittingly be projected with flawed used of ‘human conceptual-
tools’ like language/logic/mathematics/statistics/algorithms/models/etc.
that are only as pertinent as of their reflecting of the absolute a priori
that is existence and ‘not superseding/overriding existential-reality in
presencing—absolutising-identitive-constitutedness’ /constitutedness¹³,’
(even as such conceptual-tools of formulation and representation can
rather be of valid ’foregrounding–entailment–(postconverging–
narrowing-down–sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’ in reflecting
‘immanent-ontological-contiguity’),–as-operative-
notional–deprocrypticism as to their epistemically-construed
phenomenal/manifest–subpotencies-<in-transitive-conflatedness’–
reflexivity,-in-the-full-potency-of-existence's-sublimating-nascence> but not epistemically overriding/superseding inherent existence which is ever always absolutely the 'foregrounding—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation' in reflecting 'immanent-ontological-contiguity' as-operative-notional—deprocrypticism), and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing—conceptualisations such that 'the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn’t arise in the very first place' as it is existence in its 'foregrounding—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation' in reflecting 'immanent-ontological-contiguity')—as-operative-notional—deprocrypticism as the absolute a priori that gives reasons and the 'human consciousness level of epistemic-sufficiency-constitutedness' doesn’t inherently commits 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
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-reification and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying reference-of-thought–and–reference-of-thought-devolving—meaningfulness-and-teleology (and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity warranting specialisations and
the fact that various epistemic-conceptions of specialisations are of their ‘peculiar optimal epistemicity for inducing sublimation’, but then the requisite originariness-parrhesia—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—postconverging—dementating/structuring/paradigming’ remains of the same ontological-congruence across all human knowledge-reification 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 implicated in many a natural science domain (given the natural sciences very strong constraining to predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) and low emotional-involvement inducing the requisite candidness for prospective knowledge-reification sublimation) but requiring a thoroughly insightful philosophical expliciting and elucidation to induce a more consciously profound epistemic-veracity in the-social as well as the overall registry-worldview’s/dimension’s reference-of-thought in enhancing overall human contemplation for knowledge-reification such an existential-contextualising-contiguity conception of knowledge-reification unlike the mere aestheticisation of abstract dialecticism or analogy/mere-analogising makes a most profound claim to being ontological/scientific by the more profound veracity that it is epistemically embedded as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (thus averting vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity) and construes of existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-’prospective-aporeticism-
overcoming/unovercoming’> enabling sublimation-over-desublimation, that is, the existential-contextualising-contiguity of knowledge-reification projects/construes of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and transcendental-enabling/sublimating/supererogatory-de-mentativity in recognition of ‘an effective reality basis implying more and more profound reconstruals/reconceptualisations (and so as to <amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought arising by human limited-mentation-capacity-deepening thus ‘is not mere eclecticism’ as can be interpreted from a naïve presencing—absolutising-identitive-constitutedness epistemic-projection perspective to knowledge-reification as to a relic/artifactual orientation poorly entertaining ontological-contiguity projection of ‘relative-ontological-incompleteness /relative-ontological-completeness’-
so just as say Einsteinian relativity in rearticulating prior physics conception like Lorentz transformation, Maxwell’s equations, etc. do not speak to ‘a soulless eclectic gathering of such conceptions’ but rather priorly a re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—imbued-postconverging/dialectical-thinking—

‘projective-insights’/‘epistemic-projection-in-conflatedness’—of-notional—deprocrypticism-prospective-sublimation)—drivenness as to a prospective ontological-contiguity—projection of relative-ontological-completeness that is what develops the insight about the true prospective sublimating possibilities lying behind such prior physics conceptions as reflected with the Theory of relativity) inducing transformative implications with respect to ‘meaningfulness-and-teleology as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) with existential-contextualising-contiguity speaking thus of overall human sublimation-inducing—
textuality/hermeneutics/possibilities-of-becoming-existential-
interpretation/axiomatisation-of-existence, and we can consider in this regards for instance the veridicality that the convolutedness of say modern day genetics knowledge-reification in existential-contextualising-contiguity cannot be construed as of mere conceptual-patterning as say in terms of Mendelian hereditary (as conceptual-patterning can be so-elicited with the mere aestheticisation of abstract
dialecticism or analogy/mereanalogising) since such a conceptual-patterning conception will be existentially/ontologically elusive by its poor reflection of relative-ontological-completeness\(^8\) and by the relic/artifactual orientation not postconvergingly—dementated/structured/paradigmed in perpetually furthering/inducing the veracity of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) 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\(^10\) 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\(^7\) projection of ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^8\)-(sublimating—registering/deciding—the,—as-self-becoming/self-conflatedness\(^7\)/formative—supererogating—<projective/reprojective—aestheticising—re-motif—and—apriorising/re-axiomatising/re-referencing,—perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity\(^7\)—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 project of sublimation and human emancipation) and this insight underlies the contention herein to overcome blurriness of meaningfulness-and-teleology of our positivism–procrypticism uninstitutionalised-threshold for the prospective relative-ontological-completeness, and so-reflected as the deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative—
effectivity–sublimation–(as-to-underlying-ontological-commitment)
('preempting—disjointedness-as-of-reference-of-thought, -as-to-
\langle\text{amplituding/formative–epistemicity}\rangle growth-or-
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment')


ontologically-deficient epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation")

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), 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\(^6\) with regards to the ‘full-conflatedness\(^5\) of apriorising/axiomatising/referencing–conceptualisation as to existence-potency\(^4\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and clearly define their human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ’–existentialism-form-factor framework/cadre (as to keep tab of the perpetual ‘<amplituding/formative–epistemicity>/totalising/circumscribing/delineating existential-contextualising-contiguity ’foregrounding—entailment{(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) in reflecting ‘immanent-ontological-contiguity ’),–as-operative-notional–deprocrypticism in elucidating ontological-contiguity\(^3\)-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective> ’ and preempting its unforegrounding-
disentailment with flawed use of conceptual-tools), as such blurry domains rather adopt a ³presencing—absolutising-identititive-constitutedness¹³ disposition construed social-vestedness/normativity-<discretely-implied-functionalism> for their supposed originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-itsinstitutionalisation;¶ whereas in many ways there is relatively more profound ¹²universal-transparency¹⁰-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness¹⁰) in the natural sciences as to their very strong constraining of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint to ‘inherent existence-potency’—sublimating–nascence,-disclosed-from-prospective-epistemic-digression of construal of ontological-primemovers-totalitative-framework⁷ as reflecting existential-reality/ontological-veracity’, (and where this fails as with climate change it again has to do with blurriness⁷ and the associated eliciting of social-vestedness/normativity-<discretely-implied-functionalism>) as we can appreciate as of a typical case in point how the similar integration of conceptual-tools like mathematics, statistics, algorithms, models, etc. operate between say the economic sciences and natural sciences wherein the latter relatively-tends to preserve their natural science existential-contextualising-contiguity⁴foregrounding—entailment-(postconverging–narrowing-
down-sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’)–as-operative-notional–deprocrypticism ‘as served by the conceptual-tools’ while the former (with the manifestation of mystification complexes of conceptual-tools) often end up overlooking their very own socioeconomic existential-contextualising-contiguity foregrounding—entailment-(postconverging–narrowing-
down-sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’)–as-operative-notional–deprocrypticism ‘and seem to serve the conceptual-tools’ which take a purpose all of their own in the pursuit of a given social-vestedness/normativity-<discretely-implied-functionalism> construal of things bent on ‘collateralising other critically aporetic things’

existential-transitioning-or-iterability-trace-of-narratives-as-
dots/existential-contextualising-contiguity'-reification /superseding–
iterability-trace-of-
narratives-as-
dots/existential-
contextualising-
contiguity\textsuperscript{17}–
conflicatedness\textsuperscript{11}/deconstruction-realterations-for-ontologically-veridical-
reification\textsuperscript{17}/supers

ontology\textsuperscript{40}
ment–for–conceptualisation’ by the Corpenicuses/Galileos/Pasteurs, etc. up to our present day modern scientific standards ‘wherein the very sublimating–nascence induced by scientific theorising is part-and-parcel of redefining/re-epistemising the notion-of-falsifiability’ and so as to dimensionality-of-sublimating

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

faulty-mentation-procedure-deception-or-urge-(as-of-

procedure- postlogicbacktracking-<iterative-looping-‘set-of-dereifying-hollow-
deception-or-urge narratives-and-acts’>-with-succeeding-shifting-of-the-narratives-and-

acts-foci-as-deception-of-successively-shifting-or-non-cohering-
narratives-and-acts)

flawed-existential-

flawed-existential-elevation-of-‘reference-of-thought’-(of-preconverging-
elevation-of- or-dementing’–apriorising-psychologism,–‘denaturing –postlogic-
reference-of-thought43 backtracking-towards-social-aggregation-enablers’ over postconverging-
or-dialectical-thinking”–‘intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity’)

44foregrounding— foregrounding—entailment-(postconverging–narrowing-
entailment- down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-
(postconverging-narrowing-down–sublimation) of-prospective-supererogation\textsuperscript{97} in reflecting ‘immanent-ontological-contiguity’ as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} in reflecting ‘immanent-ontological-contiguity’ as-operative-notional–deprocrypticism as to existential-contextualising-contiguity\textsuperscript{39} in elucidating ontological-contiguity’–as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective’–(so-construed as the knowledge-reification\textsuperscript{97} exercise of ‘foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} in reflecting ‘immanent-ontological-contiguity’ as-operative-notional–deprocrypticism as to existential-contextualising-contiguity\textsuperscript{39} conflatedness\textsuperscript{12}’ with regards to prospective knowledge and its overall coherence with the relevant relative-ontological-completeness\textsuperscript{88} reference-of-thought’s—nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations,-with-such-explanations-reflected-as-of-ontological-contiguity\textsuperscript{97}—(and-inducing—corresponding-prospective-sublimity) and so as to dimensionality-of-sublimating\textsuperscript{97}—<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> involved in the dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{97}—by-reification\textsuperscript{97}/contemplative-distension\textsuperscript{12} 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
down-sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting 'immanent-ontological-contiguity'),–as-operative-notional–deprocrypticism as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility '<imbued-and-
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>', and this potency-driven epistemic-conception of existence’s foregrounding—entailment-(postconverging—narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’)–as-operative-
notional–deprocrypticism reflects 'the relativeness to originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of epistemic-situations as to phenomenal/manifest–subpotencies-and-their-corresponding-manifest-
teleological-aporeticism in the full-potency of existence (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective)', and so with regards to the fact that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and desublimation in existence is preconvergingly/postconvergingly–de-
mentated/structured/paradigmed around

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phenomenal/manifest-subpotencies-<in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence>
(such that there is a notional-symmetrisation of phenomenal/manifest-subpotencies-and-theircorresponding-phenomenal/manifest-teleological-aporeticism that is equally reflected in ‘the human-subpotency consciousness phenomenal/manifest epistemicity in existence with regards to its notional-symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking–by–preconverging-or-dementing-perspectives-of-human–meaningfulness-and-teleology–underlying human ontological-performance–including-virtue-as-ontology’ and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-construed as temporality and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality, as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating historicity/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’ at the
supererogation\textsuperscript{9} of mentally-aestheticised preconverging/dementing \textsuperscript{9} – quali
tia-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\textsuperscript{10} > of the successive registry
worldviews/dimensions
\textsuperscript{8} reference-of-thought
– reference-of
thought devolving meaningfulness-and-teleology\textsuperscript{10} ); such existence
foregrounding entailment (postconverging narrowing down sublimation as
existence as sublimating withdrawal eliciting
of prospective supererogation\textsuperscript{9} 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\textsuperscript{13} in distorted
originariness distorted origination failing to reflect
‘phenomenal manifest subpotencies as to their drivenness and their

- corresponding teleological aporeticism in the full potency of existence
(as from the ontological normalcy/postconvergence epistemic projection
perspective), in the sense that ‘existence is the overall
originariness origination < so construed as to ontological
normalcy/postconvergence perspective scalarising construal of
existence > of ontological contiguity
’ construed as overall ecstatic
existence supervening conflatedness\textsuperscript{13} with the implication that

\textsuperscript{9} \textsuperscript{10} \textsuperscript{13}
supervening phenomenal/manifest-subpotencies-<in-transitive-conflatedness\^1–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^\text{-}\)-<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> 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\(^1\)–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\(^2\) of the comprehensive supervening of phenomenal/manifest-subpotencies-<in-transitive-conflatedness\(^1\)–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’ so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^\text{-}\)-<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>), explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence’s originariness/origination.<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation> implied originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence>, and the same can be said of any other inherent subject-matter epistemic-conception with regards to the ontological-contiguity of existence, and just as the same can be said even of inherent mathematics epistemic-conception notwithstanding its rather contemplatable peculiar transverse epistemic-conception phenomenal/manifest—subpotency-<in-transitive-conflatedness≥—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 of
phenomenal/manifest–subpotencies-<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> should not lead to naïve reductionist interpretations in constitutedness that pretend to then substitute for the other phenomenal/manifest–subpotencies-<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> (as it can be noted not only with the naivety of physicalism reductionism or universal mathematical/informational reductionism or consciousness reductionism) ‘wrongly seeming to supersede the ontological-contiguity of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness’ whereas ‘ultimately it is sublimation in existence’ as of phenomenal/manifest–subpotencies-<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence> induced sublimation (so-reflected as ‘foregrounding—entailment—postconverging–narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,—eliciting—
of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’, as-operative-notional-deprocrypticism as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility <imbued-and-
‘hermeneutically/reprojectively/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-correspondingsublimation-as-to-existence-potency~sublimating–nascence-implications of the success obtained in their relevant epistemic-conceptions of physical phenomena and living phenomena respectively to then wrongly project substitutive sublimation in another domain-of-study, and so-manifested at worst with the usurpation of such natural sciences successes associated particularly with their desublimating projections in wrongly drawing profound social and sociopsychology interpretations)
explicating-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, and so-construed-as-from-the-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective-of-conceptualisation;\textsuperscript{67} in this regards ‘formativeness in existence as <amplituding-formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{67}’ is 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/amplitudding of referencing/registering/decisioning of shallow-supererogation’—to—profound-supererogation’ (such that the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} is ‘the very same notionalisation/notional-conception/amplitudding of referencing/registering/decisioning of shallow-supererogation’—to—

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\(^\text{1}\)<shallow-supererogation\(^\dagger\)-of-
mentally-aestheticised-preconverging/dementing\(^\ddagger\)-qualia-schema>, as-
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation\(^\ddagger\)-<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing\(^\ddagger\)-apriorising-psychologism>--
and-reflecting-prospectively-desublimation/gimmickiness’, and so as-to-
the-underlying-social-‘epistemic-totality’\(^\ddagger\)-of-‘meaningfulness-and-
teleology’\(^\ddagger\)-<with-regards-to—social-stake-contention-or-confliction)

\(47\)

historicity-tracing—<in-presencing—hyperrealisation/hyperreal-
transposition of apriorising/axiomatising/referencing as to ‘reference-of-
presencing—thought—and—reference-of-thought—devolving’ (is-so-construed-as-of-
hyperrealisation/hyperreal-transposition its-defining-shallow-de-mentative/structural/paradigmatic-‘presencing-
conceptualisation-disposition’)-as-to-human-psychological-entrapment-
the—incrementalism-in-relative-ontological-incompleteness’—
enframed-conceptualisation-disposition-of-‘defining-priorly-
aestheticised-conceptualisations’, as-so-resulting-from-prior-human-
limited-mentation-capacity-ontological-performance—<including-virtue-
as-ontology>-outcomes;¶ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition constrasts with prospective
historicirality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-

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dissingularisation of flawed-epistemic-determinism

ignorance/affordability/opportunism/exacerbation/social-chainism-or-ability/opportunism/ social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainism-or-social-chainis

incompleteness—drag/interiorising—of-motif-and-apriorising/axiomatising/referencing>—enframed-conceptualisation—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> so-reflecting lack-of-the-epistemic-projective-perspective-of-ontological-normalcy/postconvergence


<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness / transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>;¶ as to ‘implied human limited-mentation-capacity-deepening³ inducing ‘de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ (with regards to the ‘full incipient supererogating breadth of human intelligibility transmutation’ exuding ‘<supererogatory—human-subpotency>—effecting imbued epistemic-totalising¹² preformulating/preframing/premeaningfulness of notional—originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity¹ and then meaningfulness-and-teleology¹⁰⁰ as to existentialising—frame) behind the ‘substantive existential-contextualising-contiguity’ hermeneutically/reprojectively/supererogatingly/zeroingly
construct/valuation–and–derived-parameterising) and

<amplituding/formative> entailment-(as-to-totalising-
contiguous/coherent–factuality-of-variability)’ underlined as to its
prospective foregrounding–entailment-(postconverging–narrowing-
down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation in reflecting ‘immanent-ontological-
contiguity ’),–as-operative-notional–deprocrypticism)

limited-mentation- limited-mentation-capacity-deepening (<amplituding/formative–
capacity-deepening epistemicity>totalisingly–as-to-existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’),–as-recomposuring-of-
apriorising/axiomatising/referencing-as-of-existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression,–as-of- ‘ human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation ‘)-(as of relative
constitutedness towards relative conflatedness );¶ limited-mentation-
capacity-deepening fundamentally speaks of human knowledge-
reification as from time immemorial so-construed as involving human
projective conceptualising beyond animality (as from human recurrent-
utter-uninstitutionalisation trepidatious-consciousness, base-
institutionalisation–ununiversalisation warped-consciousness,
universalisation–non-positivism/medievalism preclusive-consciousness,
our present positivism–procrypticism occlusiveconsciousness and
prospective notional–deprocrypticism protensive-consciousness),
speaking of human teleology so-construed as ‘human
phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’, underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’-<imbued-and-
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as to aestheticisation-towards-ontology’ (so-construed as <amplituding/formative–epistemicity>totalising–conflatedness of meaningfulness-and-
teleology involving ‘the epistemic-totalising-resubjecting of motif-as-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in rede-mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,—in-
<amplituding/formative—epistemicity>totalising—conceptualisation),’ and so-underscored by the reference-of-thought—and—reference-of-thought-devolving dynamics of re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human meaningfulness-and-teleology with respect to human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology; with human limited-mentation-capacity-deepening as to aestheticisation—and—aestheticisation-towards-ontology speaking to an emphasis on both its ‘generativity potential’ and its ‘ontological-performance—<including-virtue-as-ontology> potential’ (as reflected in issues of human induced presencing—absolutising-identitive-constitutedness requiring appropriate human dispensing-with-immediacy-for-relative-ontological-
completeness by-reification / contemplative-distension to ever always preserve human meaningfulness-and-teleology cross-fertilising ‘generativity potential’ and ‘ontological-performance’-, including-virtue-as-ontology potential’ as institutionally reflected respectively with the artistic, the philosophical and the scientific/ontological orientations of human meaningfulness-and-teleology, and in this respect ‘the philosophical as spanning aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance)-, including-virtue-as-ontology potential’ of human meaningfulness-and-teleology speaks to the epistemic successes and failures as to human ontological-performance-, including-virtue-as-ontology leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance)-, including-virtue-as-ontology potential) and science (including the aspiration of the social sciences) is thus but the exactifying/precisioning-of-sublimation-as-to-entailing-theoretical, conceptual-and-operant-implications of the philosophical from which it emerges as of natural philosophy (and humannature philosophy as of human-subpotency construal with respect to aspiring social sciences) and is ever always implicitly anchored to the philosophical in the face of its prospective aporeticism-overcoming/unovercoming while the philosophical as well must necessarily be concerned about its ultimate ontological-veracity relevance to avoid degenerating into a pedantising/muddling/formulaic-hollowing-out— in-subontologisation/subpotentiation in incrementalism-
in-relative-ontological-incompleteness\(^9\)—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\(^9\) that can establish the historiality/ontological-eventfulness\(^7\)/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\(^7\) pedantic gesturing of mere aestheticisation hardly appreciative of the cogency of ‘relative-ontological-incompleteness\(^9\)/relative-ontological-completeness\(^8\)-(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’–as-rede-
mentating/restructuring/reparadigming–psychologism’\(^9\) as to a conception of cumulative/recomposuring knowledge allowing for future knowledge-reification\(^7\) 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 disparate-ness-of-conceptualisation-<unforegrounding-disentailing,-failing-to-reflect-‘immanent-ontological-contiguity’>| foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation>+ in reflecting ‘immanent-ontological-contiguity’>,–as-operative-notional–deprocrypticism of 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/complementary-to an exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific/ontological epistemic attitude that may by naivety utterly shut down alternate human aestheticising possibilities (as more radically manifested today with many a science-ideology approach) even as such alternate human aestheticising possibilities ‘inducible exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> elucidations’ may be required for
science’s very own further development in its prospective aporeticism-overcoming/unovercoming (as increasingly appreciated with a postmodern influence on science) and so given that human thought at any given moment as of its aestheticisation–and–aestheticisation-towards-ontology is not absolutely determinative/certain as so-reflected by the enframed–unenframed or enframed-overflowing or re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’ of-notional–deprocrypticism-prospective-sublimation) veracity that truly underlies all human ‘meaningfulness-and-teleology’ thus enabling the prospective possibility for human emancipation and progress (as even the sciences while ultimately aspiring for exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific accounts, will implicitly adopt practices of inexactitude/tolerances as to the more critical issue of their prospective aporeticism-overcoming/unovercoming wherein for instance it is mostly in the last 30-or-so years that astronomy has arrived at a highly cogent scientific account of astronomical phenomena, in the medical domain because of the critical nature of any developments to human health and preservation of life even the most flimsy statistics are often portrayed as of relevance however the possibility for pseudo-analysis or later retraction, and generally in this respect science at its ‘breakthrough-level of scientific accounts’ is rather of relatively high inexactitude/tolerances as nascent scientific
conceptions even within say the physics domain are contested, with the critical notion of science-in-practice rather being about ultimate aspiration to continually converge towards more and more exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific accounts); but then human limited-mentation-capacity-deepening as to aestheticisation–and–aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> (and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence–(implicit–‘nondescript/ignorable–void–‘as-to–presencing–absolutising-identitive-constitutedness ) notion of the more universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as ‘a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation–and–aestheticisation-towards-ontology notion of overall human knowledge’ (as to any such non-Western social dynamics 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-institutional-manifestation) 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 reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various social setups dynamics of relative-ontological-completeness in renewing of human meaningfulness-and-teleology, human limited-mentation-capacity-deepening thus implies that ultimately the actual knowledge attitude is that of the creative generation, elucidation and exactifying/precisioning—of-sublimation—<as—to—entailing-theoretical,—conceptual-and-operant—implications> of human meaningfulness-and-teleology and so as to the requisite originariness-parrhesia, as—spontaneity—of—aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance—<including-virtue-as-ontology> potential), and so as we can appreciate that even the artistic as to aestheticisation is much more than just mere patterning but ‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning—of-sublimation—<as-to-entailing-theoretical,—conceptual-and-operant-implications> aspects as to specific human perception of artistic sublimation; 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 implicitedly articulated in
scientific works in need for their philosophical explicitation (as herein
explicated as to the fact that nascent-particular/incipient-and-
material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness—reference-of-thought—devolving> actually point to an
overall—reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning sublimation as for instance with
Newtonian physics pointing to an overall positivism/rational-empiricism
reference-of-thought/grandest-axiomatic-construct—as-to—
referencing/registering/decisioning), and likewise the scientific
methods/methodologies/approaches were developed by philosophers
involved in natural philosophy knowledge-reification—gesturing firstly
as thought experiments and thereafter articulating effective practical
methodologies not because they gave up on natural philosophy but
because their normal living experience cognition they used was no longer
sufficient for a more profound and creative insight into abstruse
phenomenality and so they expanded upon their normal living experience
cognition associated with thought experiments to ‘exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> framework of controlled experiences involving control methods’ as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest–subpotency–<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> pertinence to which any such scientific 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—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment)’ as narrowing-down selectivity of the intemporal-disposition as of ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought and prospectively deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought) and is thus primarily concerned about human prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—meaningfulness-and-teleology and thereof the derived prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development, so-speaking to a dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension epistemic attitude, such that the philosophical nor the scientific cannot be construed as a self-serving conception (as can be so-construed in modern day psychology individual
augmentation/enhancement notion in existential-extrication-as-of-existential-unthought, but rather 'a self-development conception de-
mentatively/structurally/paradigmatically construed in association with
the development of a better world as to the selfless notional-asceticism`
implied' (with a confusion as of individual augmentation/enhancement
rather arising from a misconstrual of the Socratic-philosophers and their
successors like stoics and cynics emphasis on self-development as to the
fact that their universalising-idealisation as to their given epoch
implied a more fated/precarious/perilous/uncertain world with their
notion of self-development implying forming individuals that can face
such a world with valour in view to a constructive projection of a better
world), and such is the general basis for interpreting philosophical
thought as to its specific epochal aporeticism associated with the
corresponding human limited-mentation-capacity and the prospective
projective-insights from all such specific aporeticisms concerning their
retrospective and prospective implications and is in many ways no
different from a cumulative/recomposuring understanding as to scientific
aporeticisms reflection of human historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'> while
avoiding an epistemically-flawed complex of 'presenting—absolutising-
identitive-constitutedness' along the same lines human limited-
mentation-capacity-deepening as reflecting both overall knowledge-
reification orientation further implies that there can't be any
tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as it can be often naively implied in many a blurry and pedantic domain-of-study subject to totalisingly-disentailing—discretion/whim-of-thought with any such orientations claiming to ignore ontological-veracity rather speaking of institutional bankruptcy as to the fact that ‘human-subpotency cannot subject knowledge but is rather subject to knowledge’ such that issues of human ineptness/incapacity arising from disparateness-of-conceptualisation—<unforegroundingdisentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> cannot be transformed and construed as de-mentative/structural/paradigmatic issues of inherent knowledge as of the inherent nature of science or inherent nature of the philosophical (failing to attend to prospective existential aporeticisms while construing the framework of human agreeability and agreeing as knowledge rather than the construal of ontological-veracity as of the impersonal manifestation of the sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as the more fundamental purpose of the intellectual enterprise as to the reality of the fact that true knowledge has ever always been about superseding human limited-mentation-capacity and not defining it as a point of reference however disagreeable the exercise), and in many ways this drawback is reflected in the modern practice of philosophical interpretations in the humanities as to a relic/artifactual way and academic practice of going about knowledge-reification that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-
contiguity as to the proliferation of isms–conceptualisations without any ‘relative-ontological-completeness’

<amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability reflecting

historiality/ontological-eventfulness/ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-reflected–
‘epistemicity-relativism’>’ as well as mere conceptual-patterning with no contiguous knowledge-reification—gesturing as to when for instance such notions as humanism and antihumanism, enlightenment and counter-enlightenment, etc. seem to imply that the latter conceptualisations are against humanity or enlightenment rather than being more profound conceptions of humanity and enlightenment over the former as shallow conceptions thus inducing blurriness of thought and in a further twisted relic/artifactual approach the very notion of postmodernism as of ‘postmodern-thought elucidation of ontologically-flawed desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ is paradoxically construed as postmodern condition as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of-reference-of-thought (as to an academically induced confusion equating postmodern-thought with the analytical criticism of modern society’s 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\(^7\) as we can easily appreciate that the lack of blurriness in many a natural science as to an untenable constraining of social universal-transparency\(^\circ\) (transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising—in-relative-ontological-completeness}\)> will avert any such relic/artifactual approach to knowledge (say for instance construing modern genetics as a deeper conception of hereditary as anti-hereditary or say quantum physics as a deeper conception of physics as anti-physics along the lines of equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms–conceptualisations because of institutional pre-eminence over relative-ontological-completeness\(^8\) conception as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\)), thus speaking of the requisite underlying ontological-good-faith/authenticity\(^9\) and ontological-bad-faith/inauthenticity\(^9\) insight (manifested beyond-the-consciousnessawareness-teleology\(^\circ\)<in-existential-extrication-as-of-existential-unthought>) when going about knowledge-reification in domains-of-study subject to blurriness\(^7\), and critically human knowledge-reification\(^7\) as to organic-knowledge is inherently of existential implications (as to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality, as to human-amplituding/formative-epistemicity> totalising-purview-of-construal to which the sublimating relative-ontological-completeness has to be epistemically affirmed while the desublimating relative-ontological-incompleteness has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation with no naïve notion of neutrality/goodnaturedness that wrongly leads to equating/leveling-down everything across space and time as of naïve absolutising conceptual-patterning and isms–conceptualisations) such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic-philosophers as to their universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness failing to grasp ‘relative-ontological-incompleteness /relative-ontological-completeness’-(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 and equating/leveling-down everything across space and time as of naïve absolutising conceptual-patterning and isms–conceptualisations
providing the ubiquitous framework for a poorly accounted for mediadriven popintellectualism subject to marionetting subterfuges of dominanc/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness>–reference-of-thought–devolving> equally requires corresponding institutional sublimation that doesn’t just assume a relative-ontological-incompleteness–presublimation-construct–of meaningfulness-and-teleology value-construct and 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 (de-
mentating/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–

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-
human-institutionalisation-process\superscript{{68}} imbu\hspace{1em}historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>
projective-insights of ’relative-ontological-incompleteness’/relative-
ontological-completeness\superscript{{26}}-
(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

so-reflected as of notional–deprocripticism or
<amplituding/formative>notional–preempting—disjointedness-as-of-
\superscript{{25}}reference-of-thought dimensionality-of-sublimating
<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal implying necessarily that the intellectual-and-moral valour in the human knowledge-reification²⁷ exercise is all about articulating its historiality/ontological-eventfulness²⁶/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism"> as to relative-ontological-completeness²⁷ 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-reification¹⁷ 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-supererogation¹⁷ that brings about
the enculturation of strategies of institutional self-preservation over prospective knowledge-reification, and in this regards ‘re-originary—
as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking—‘projective-insights’/epistemic—
projection-in-conflatedness—of-notional—deprocrypticism-prospective-
sublimation)—‘relative-ontological-incompleteness’/relative-
ontological-completeness’—(sublimating—referencing/registering/decisioning—
as-self-becoming/self-
conflatedness—/formative—supererogating—<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 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—
‘motif-and-apriorising/axiomatising/referencing’ for prospective base-institutionalisation, universalisation, positivism and prospectively deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought respectively but for universal human ‘projective-insights’/epistemic-projection-in-conflatedness’ capacity to-come-to-terms-with/to-respond-to prospective sublimating meaningfulness-and-teleology as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as of human underlying ontological-commitment in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-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-
tempestuous dispositions-<so-construed-as-from-perspective—ontological-

normalcy/postconvergence> at any such prospective destructuring-

threshold—(uninstitutionalised-threshold)/presublimating–
desublimating-decisionality)—of-ontological-performance

virtue-as-ontology> with regards to social-stake-contention-or-

confliction as so-de-mentatively/structurally/paradigmatically associated

with an elicited 'pedantising/muddling/formulaic-hollowing-out—in-

incrementalism-in-relative-

ontological-incompleteness

—enframed-conceptualisation’ emphasising

the disjointing relative-ontological-incompleteness logical-basis/logic-

<as-to—transversality—of-affirmative-and-unaffirmative—disambiguated-

‘motif-and-apriorising/axiomatising/referencing’ which is in want for

transcendence-and-

sublimity/sublimation/supererogatory-de-mentativity as of

maximalising-recomposuring-for-relative-ontological-completeness

unenframed-conceptualisation (to enable prospective Being-

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

ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology) as with the respective emphasising of non-universalising

logical-basis/logic—

<as-to—transversality—of-affirmative-and—

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
ontological-completeness–reference-of-thought–devolving> is not beholding upon existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and speaks to <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that rather stifles prospective human knowledge possibilities as to their disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity ’> (rather than <foregrounding—
entailment-(postconverging–narrowing-down–sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation in reflecting ‘immanent-ontological-contiguity ’)—as-
operative-notional–deprocrypticism meaningfulness-and-teleology
that projects requisite <amplituding/formative>disposedness-(as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment-(as-to-totalising-
contiguous/coherent–factuality-of-variability)); ultimately, as to the fact
that human limited-mentation-capacity-deepening is all about ‘genuine
knowledge-reification framework involving a detour to existence-
potency–sublimating–nascence,-disclosed-from-prospective-epistemic-
digression 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-threshold⁷⁄⁸/presublimating–desublimating-decisionality}–of-ontological-performance⁰⁻¹<including-virtue-as-ontology>, is to enable the social and institutional attendance-to/dealing-with its prospective aporeticism-overcoming/unovercoming as to human self-surpassing and by this token rather construing of practices of institutional or social recognition within prior institutionalised framework as dispensable/superfluous with regards to prospective knowledge imbed transsublimity/sublimation/supererogatory–de-mentativity parrhesiastic purposes of prospective knowledge-reification⁵) and so beyond <amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag and blurriness-induced pedantic abandonment to desublimating incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation (in lieu of sublimating maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation with the so-induced universal-transparency-(transparency-of-totalising-entailing, as-to-entailing <amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness) part-and-parcel of the process of human crossgenerational transformation more critical and important than any punctual enframed notions of knowledge acquiescence) and with the appropriate intellectual attitude being one beyond the immediate existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to ‘fundamentally skewing the dynamism in the play of temporal-and-intemporal-dispositions of social-stake-contention-or-confliction of the social-construct towards sublimating ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming ’ and in this regards knowledge-reification can only extend as far as eliciting human ontological-commitment as to existence—as-sublimating-withdrawal and subsequent secondnatured human institutionalisation from the universal-transparency-(transparency-of-totalising-entailing, as-to-entailing <amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness), but knowledge-reification ends/should not
aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity~preconverging-de-
mentating/structuring/paradigming 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

54logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation’<construed-as-to-act-
execution-or-logical-implications-of ‘notion-of-agreement-or-
implication—
supposedly-
apriorising-in-
conviction-as-to-
profund-
supererogation

55maximalising-
recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation<as-to-
for-relative-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-
ontological-
completeness—‘epistemicity-relativism’>,
‘hermeneutically/reprojectively/supererogatingly/zeroingly-as-
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-in-shallow-
supererogation’’<as-to—‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism>
as shallowness-of-thought-or-unsophistication-of-understanding))
‘human<amplituding/formative–epistemicity>totalising~purview-of-
construal’ as from existence-potency—notional~sublimating–nascence,—disclosed-
from-prospective-epistemic-digression 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-
development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology), as of prospective relative-
ontological-completeness superseding/undermining/deflating of prior
‘prospective meaningfulness-and-teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ can arise from the former over the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment underlying any society/social-setup conventioning 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’ enabling the relative-ontological-completeness ‘prospective meaningfulness-and-teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)’ over the relative-ontological-incompleteness crossgenerationally as of ontological-primemovers-totalitative-framework 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’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ arising as of their ontological-primemovers-totalitative-framework sublimating implications pointing out that base-institutionalisation is relatively as to existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression and this notion of ‘prospective meaningfulness-and-
teleology routing ontologically-hegemonising-narrative 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 sublimating-validation/desublimating-invalidation implications’ of universalisation over base-institutionalisation, positivism/rational-empiricism over universalisation, and prospectively notional~deprocrypticism over our positivism–procrypticism, and such a state of improbable propositional-convincing-of-dialogical-equivalence arises because of prior relative-ontological-incompleteness shiftiness-of-the-Self associated with human sovereignconstructs in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which can naturally be overcomed by human insight of its limited-mentation-capacity implications and ‘as requiring knowledge-construct specialisms’ involving human deferential-formalisation-transference to ‘perceived significant others’ with respect to such specialisms ‘limited-mentation-capacity-deepening resources-and-talent focussing for knowledge-reification’, but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the ‘ontological-veracity of human
as of propositional-convincing-of-dialogical-equivalence’ to undermine such ‘prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative’ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ enlightenment from its dispensing-with-immediacy-for-relative-ontological-completeness’-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 but rather is in an enlightening/educating deferential-formalisation-transference posture of ‘prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative’ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and this relation between flawed sophistic/pedantic social-stake-contention-or-confliction encouraging of
prospective registry-worldview/dimension ‘foregrounding—entailment-
(postconverging—narrowing-down—sublimation as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation) in
reflecting ‘immanent-ontological-contiguity’),—as-operative-
notional—deprocrypticism as of its construction-of-the-Self’ from whence
its devolving specialisms/profound knowledge-construct can then be
socially engaged in deferential-formalisation-transference undermining
sophistry, and so in the sense that it is only because by-and-large every
modern human construction-of-the-Self is positivistic/rational-empirical
as of ‘reference-of-thought-level that the possibility of devolving
specialisms/profound positivistic knowledge-construct can arise (without
the possibility of its sophistic/pedantic social-stake-contention-or-
conflicton undermining with regards to eliciting non-positivism,
supernaturalism, etc. <amplituding/formative>•wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-
implications>) even when the vast majority of humans never have a
thorough grasp of any specifically given specialism/profound positivistic
knowledge-construct say modern medicine, physics, social science, etc.,
and likewise the sophistic/pedantic difficulty facing the prospective
possibility of notional—deprocrypticism as it is prospectively reflective of
our present positivism—procrypticism uninstitutionalised-threshold lies
in the fact that it is highly liable to present social-stake-contention-or-
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


neuterisation


<shallow-supererogation—of-mentally-aestheticised-preconverging/dementing—qualia-schema>
representations’, but wrongly implying both are of the very same immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ ‘imbued-apriorising/axiomatising/referencing of meaningfulness-and-teleology\(^{100}\)’

nondescript/ignorable–void, in underlying holographically-
ble–void\(^{60}\) <conjugatively-and-transfusively> the ontological-contiguity\(^{58}\)—of-the-human-institutionalisation-process\(^{58}\) epistemic-ricochetting/transepistemicity (postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{7}\) in reflecting ‘immanent-ontological-contiguity’\(^{56}\), as-operative-notional–deprocrypticism meaningfulness-and-teleology\(^{100}\) as of human limited-mentation-capacity-deepening\(^{53}\) grasp of ‘ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{7}\)–<as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’\(^{2}\), a ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\(^{25}\)–qualia-schema’ refers to the fact that no registry-worldview/dimension going by its relative-ontological-incompleteness\(^{29}\) as of prior registry-worldview/dimension epistemic perspective is representatively cognisant-and-integrative of its
meaningfulness-and-teleology as of its prospective destructuring-threshold-(uninstitutionalised-threshold/presublimating-desublimating-decisionality)-of-ontological-performance\textsuperscript{1}-<including-virtue-as-ontology> implied/appreciable preconverging/dementing –qualia-schema (so-reflected as from the prospective registry-worldview/dimension in relative-ontological-completeness\textsuperscript{2} epistemic perspective), as it rather reproduces circularly its ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing–qualia-schema’ over any such prospective registry-worldview’s/dimension’s veridically implied/appreciable preconverging/dementing –qualia-schema representation of the prior registry-worldview’s/dimension’s destructuring-threshold-(uninstitutionalised-threshold/presublimating-desublimating-decisionality)-of-ontological-performance\textsuperscript{1}-<including-virtue-as-ontology>, with the implication that the ‘destructuring-threshold-(uninstitutionalised-threshold/presublimating-desublimating-decisionality)-of-ontological-performance\textsuperscript{1}-<including-virtue-as-ontology> preconverging/dementing–qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our procrypticism–or–disjointedness-as-of- reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{3}–by-reification/contemplative-distension\textsuperscript{2}) as reflected from the epistemic perspective respectively of prospective base-institutionalisation,
withdrawal,-eliciting-of-prospective-supererogation’-<as-to-
perspective-ontological-normalcy/postconvergence-implied-’prospective-
aporeticism-overcoming/unovercoming’>, and so as of the relative-
ontological-completeness prospective registry-worldview’s/dimension’s
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment ‘induced postconverging/dialectical-thinking –qualia-schema as
from its apriorising-pyschologism/mental-schema implicated value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness’ superseding of the relative-ontological-incompleteness
prior registry-worldview’s/dimension’s
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment ‘implied prior postconverging/dialectical-thinking –qualia-schema
which becomes prospectively a prior preconverging/dementing –qualia-
schema’ (thus grasping the ‘teleologically-determinative ontological-
primemovers-totalitative-framework’ of the prior registry-
worldview’s/dimension’s meaningfulness so-construable as of its
preconverging/dementing –qualia-schema reflection of its destructuring-
threshold-{uninstitutionalised-threshold}+/presublimating–
desublimating-decisionality}–of-ontological-performance’<including-
virtue-as-ontology>); as the prior registry-worldview’s/dimension’s
destructuring-threshold-{uninstitutionalised-threshold}+/presublimating–
desublimating-decisionality}–of-ontological-performance’<including-
virtue-as-ontology> is construed as a <ampmiling/formative>*wooden-language-imbued—temporal—mere-form/virtualities/dereification*'/akrasiatidrag/denatured/preconverging-or-dementing*—narratives—of-the*—reference-of-thought—categorical-imperatives/axioms/registry-teleology* as of the implied reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought, speaking of human-subpotency prospective lack of ‘platonic anamnesis’ (rather as of human-'limited-mentation-capacity-deepening* ‘-construal-of-‘superseding—oneness-of-ontology’ with respect to the prior pertinence of the 'organic-spirit of knowledge’ over ‘mechanical-knowledge’, so-implied beyond the ‘epochal literal mysticism’ as naively analysed from their *universalising-idealisation *presencing—absolutising-identitive-constitutedness* perspective, and noting as well here that the conceptual-patterning naivety of Platonism as merely prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is alien to Plato and the Socratic-philosophers whose anamnesis rather speaks of originariness-parrhesia,—as—spontaneity-of-aestheticisation conceptualisation of their *universalising-idealisation), as human-subpotency doesn’t constrain ‘the becoming of ecstatic-existence-as-transcendental-signifier’ as of the latter’s transcendence-and-sublimity/sublimation/supererogatory—dementativity inducing implications such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as
equivalence/correspondence antiakrasiatic-aspiration ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) over the prior registry-worldview's/dimension's destructuring-threshold (uninstitutionalised-threshold / presublimating–desublimating-decisionality) of ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) presencing—absolutising-identitive-constitutedness / identitive-constitutedness-as-epistemic-totality 'dereification' -in-dissingularisation -as-flawed-epistemic-determinism induced 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \); with the above reflecting the fact that originariness-parrhesia, as—spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historically—as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation is rather a 'secondnatured positive-opportunism implied mechanical-knowledge' but then the very possibility for prospective originariness-parrhesia, as—spontaneity-of-aestheticisation inducing of prospective reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation (as to when ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency~sublimating–nascence.-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is implied), lies with the organic-knowledge reconstrual of anamnesis as of 'the ontological-contiguity—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating'—

form/virtualities/dereification\footnote{akrasiatic} drag/denatured/preconverging-or-dementing \textendash{} narratives\textendash{} of-the-reference-of-thought\textendash{} categorical-imperatives/axioms/registry-teleology\footnote{television} which is alien to the requisite prospective registry-worldview’s/dimension’s parrhesiastic value-ricochetting/transvaluation\textendash{}as-to-prospective-relative-ontological-completeness\footnote{control} human-and-social\textendash{}expectations/anticipations\textendash{} metaphoricity\footnote{deformation}\textendash{}as-rede-mentating/restructuring/reparadigming\textendash{}psychologism\textendash{}<as-from-perspective\textendash{}ontological-normalcy/postconvergence>; \¶ hence the <amplituding/formative>\footnote{wooden-language\textendash{}imbued\textendash{}temporal\textendash{}mere-form/virtualities/dereification\footnote{akrasiatic}} drag/denatured/preconverging-or-dementing \textendash{} narratives\textendash{} of-the-reference-of-thought\textendash{} categorical-imperatives/axioms/registry-teleology\footnote{television} of a prior registry-worldview’s/dimension’s destructuring-threshold\textendash{}(uninstitutionalised-threshold\footnote{presublimating\textendash{}desublimating-decisionality}\textendash{}of-ontological-performance\footnote{including-virtue-as-ontology} as its human-subpotency\textendash{}aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint emerges as of ‘asceticism’ consciousness point-of-referencing projection \textendash{} <amplituding/formative\textendash{}epistemicity> causality\textendash{}as-to-projectivetotalitative\textendash{}implications\textendash{}for\textendash{}explicating-ontological-contiguity \textendash{} towards the prospective registry-worldview/dimension’ eliciting the ontological-contiguity\footnote{teleology} of-the-
human-institutionalisation-process dimensionality-of-sublimating—
<amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> as to difference-conflatedness’—as-to-totalitative-
reification’—in-singularisation’—as-veridical-epistemic-determinism’,
wherein the ascetically implied metaphoricity’ as of the prospective
registry-worldview/dimension, by its prospective psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring for the
prospective construction-of-the-Self, induces ‘value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness’—meaningfulness-and-teleology’ thus overriding the
‘prior registry-worldview’s/dimension’s nondescript/ignorable—void as of
its ontologically-flawed preconverging/dementing —qualia-schema’ with
regards to its destructuring-threshold—(uninstitutionalised-
threshold /presublimating—desublimating-decisionality)—of-ontological-
performance’—<including-virtue-as-ontology>, such that a
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag/derification’/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the-
reference-of-thought—categorical-imperatives/axioms/registry-
teleology’ simply speaks of a registry-worldview’s/dimension’s
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag” as of the
'shiftiness-of-the-Self' whether as of trepidatious/warped/preclusive/occlusive presencing—absolutising-identitive-constitutedness-as-'epistemic-totality'-dereification-in-dissingularisation-as-flawed-epistemic-determinism

performance\(^2\)-\(<\text{including-virtue-as-ontology}>\) perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity\(^7\) and desublimating notional-discontiguity/epistemic-discontiguity\(^8\) as of human limited-mentation-capacity-deepening\(^4\) implications) and signified-as-to-immanency (speaking of ontological-contiguity\(^7\) perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)\(\)' so-construed as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply ‘human-subpotency non-scalarity/beholdening-\(<\text{as-to-what-has-gone-before-aesthetically-de-}
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-
onologisation>\)' 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\(^2\) knowledge-reification\(^7\)–gesturing and with such reductionisms rather inducing \(\)presencing—absolutising-identitive-constitutedness\(^7\) as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidationoutside-existential-contextualising-contiguity\(\) poor and relic/artifactual

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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

cess-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity and desublimating notional-discontiguity/epistemic-discontiguity as of human limited-mentation-capacity-deepening implications) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence') so-construed as reflexivity-in-ecstatic-existence; the failure to adopt such a nonpresencing-<perspective–
ontological-normalcy/postconvergence> apriorising conflatedness¹²
construal (underlined by human limited-mentation-capacity-deepening²³
as to existential-contextualising-contiguity¹³) ‘implied
<amplituding/formative–epistemicity>totalising–renewing-realisation,
re-perception, re-thought-in-epistemic-conflatedness’s of ontological-
contiguity”) is critically associated with “presencing—absolutising-
identitive-constitutedness¹³ academicism proliferation of isms–
conceptualisations mere conceptual-patterning’ articulated rather as of
elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-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-contiguity¹ in <amplituding/formative–
epistemicity>totalising/circumscribing/delineating conception of
meaningfulness-and-teleology”) as to disparities-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity”> and thus with the ‘ontologically-
flawed implication that the absolute a priori is not construed as
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation” but instead any of such given isms–conceptualisations
and associated reductionisms now substituting for the unchanging
immanent-backdrop of existential-contextualising-contiguity as the absolute a priori of conceptualisation, and so as of vague academicism proceduralisms in totalisingly-disentailing—discretion/whim-of-thought, rather than a knowledge-reification—gesturing of "foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting 'immanent-ontological-contiguity'),—as-operative-notional–deprocrypticism that starts-from-and-remains-in/is-of-epistemical-embeddedness-with existential-contextualising-contiguity (as to prospective knowledge-reification—gesturing 'implied <amplituding/formative–epistemicity>totalising–renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness's of ontological-contiguity') in construing of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint to be conceptually superseded/overcome in transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as is the case with all true science/ontology so-reflected in their 'historiality/ontological-eventfulness'/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'> (consider in this regards the apriorising conflatedness, in reflecting the unchanging immanent-backdrop of existential-contextualising-contiguity, of recurrent aspiration for ontological-contiguity across Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-
theory/loop-quantum-gravity/etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”, ever always being about conceptually superseding/overcoming the physics epistemic-conception prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in producing the ‘successive sublimating physics as successive <amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of ontological-contiguity of physics across-the-times’ (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 existential-contextualising-contiguity however difficult the available experimental possibilities for portraying prospective sublimation, and it
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/reparadigmising-psychologism and so ‘as to a superficiality and ontological-bad-faith/inauthenticity that is patently incapable of construing underlying human <amplituding/formative–epistemicity>totalising–thrownness-in-existence relevant human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be superseded and
rather often directly/indirectly contravene/disregard such parrhesiastic
insights’ as so-of-ten instigated with such idle/single ‘isms–
conceptualisations mere conceptual-patterning’ in apriorising
constitutedness as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity and which in so doing do
not satisfy ‘foregrounding—entailment—postconverging—narrowing-
down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation in reflecting ‘immanent-ontological-
contiguity,’ as-operative-notional—deprocrypticism as to
‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity in elucidating ontological-contiguity—<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional—projective-perspective>’ with the consequence of failing/poorly
reflecting ‘the requisite ontologically-pertinent dynamic theoretical–
conceptual—operant depth/profundness for addressing subject-matters
as epistemic-conceptions as to their given/defined human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint with respect to
originariness-parrhesia,—as—spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility setup/measuring instrument – for – conceptualisation’), with ‘foregrounding – entailment
(postconverging – narrowing down – sublimation as to existence – as
sublimating withdrawal – eliciting of prospective supererogation) in reflecting ‘immanent ontological contiguity’ – as operative
notional – deprocripticism operantly implying ‘drawing out the full
<amplituding formative – epistemicity> totalising circumscribing delineating implications of assertions/claims/conceptualisations as of ontological contiguity in reflection of existential contextualising contiguity such that there is hardly any notional – disjointedness of the assertions/claims/conceptualisations as validating their ontological veracity; ¶ on the other hand, the ‘knowledge reification’ – gesturing in ontological contiguity in reflection of existential contextualising contiguity as of ‘relative ontological incompleteness’ / relative ontological completeness
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\(^{13}\)), and so as defining/given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint originariness-parrhesia,—as–spontaneity-of-aestheticisation


(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’\(^{90}\) 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\(^7\) in reflection of existential-contextualising-contiguity\(^{29}\) as of ‘relative-ontological-
incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88} - (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{14}/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{10} over mere apriorising constitutedness\textsuperscript{12} shallow-minded articulation of conceptualisations with a poor sense of ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88} - (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{14}/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{10}, ‘as so-exemplified with naïve truth relativism accusations as to the weirdly and wrongly implied posture that human limited-mentation-capacity-deepening\textsuperscript{1} doesn’t occur';¶ and the specific articulation herein by this author is rather of a profound ‘knowledge-reification’–gesturing in ontological-contiguity\textsuperscript{7} in reflection of existential-contextualising-contiguity\textsuperscript{9} as of ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88} - (sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness<sup>1</sup>/formative–supererogating-&lt;projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>) as
to human-and-social–expectations/anticipations—metaphoricity<sup>2</sup>—as-
rede-mentating/restructuring/reparadigming—psychologism<sup>10</sup> as
reflecting
‘&lt;amplituding/formative–epistemicity&gt;totalising/circumscribing/delineating existential-
contextualising-contiguity<sup>3</sup> foregrounding—entailment-
(postconverging–narrowing-down–sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation<sup>9</sup> in
reflecting ‘immanent-ontological-contiguity’<sup>5</sup>—as-operative-
notional–deprocrypticism in elucidating ontological-contiguity &lt;as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional–projective-perspective&gt;’
prompted
derivation/delineation/disambiguation of conceptualisations in
apriorising-conflatedness<sup>1</sup>—as-to-difference (over-and-undermining
apriorising constitutedness<sup>13</sup>—as-to-absolutising-identity) with regards to
the conceptual ‘overcoming of metaphysics-of-presence-(implicated-
’nondescript/ignorable–void’—as-to-presencing—absolutising-
identitive-constitutedness<sup>13</sup>–intermediating-ascriptivity or ‘neuterising of
human ‘meaningfulness-and-teleology'<sup>10</sup> apriorising conceptualisation’
(so-articulated from the ‘deepest phenomenological transcendental-point-
of-departure handle as of the notional–conflatedness<sup>2</sup> of
notional–deprocrypticism deneuterising<sup>16</sup>—referentialism or
reference-of-thought—reference-of-thought—devolving—meaningfulness-and-teleology, as to their ‘aestheticisation—and-aestheticisation-towards-ontology of human ontological-performance’—<including-virtue-as-ontology>’ (as to ‘human living-development—as-to-personality-development, institutional-development—as-to-social-
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ so-implied veridically as to the deneuterising/deascriptivity of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought ‘<amplituding/formative-epistemicity>totalising-ratiocontiguity/ratiocination-as-referentialism scalarising’; (thus ‘scalarising of human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}’ effectively speaks of ontological-normalcy/postconvergence epistemic-projection perspective as to nonpresencing-<perspective-ontological-normalcy/postconvergence> implications while ‘descalarising of human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}’ effectively speaks of epistemic-abnormalcy/preconvergence epistemic-projection perspective as to the specifically given presencing—absolutising-identitive-constitutiveness registry-worldview/dimension), and it should be noted as well that besides the defining de-scalarising of any specifically given registry-worldview/dimension as \textsuperscript{84} reference-of-thought epistemic-totality\textsuperscript{36} of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}, the successive registry-worldviews/dimensions as to their \textsuperscript{84} reference-of-thought-devolving further involve ‘devolving de-scalarising and scalarising of human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}’ (that is, de-scalarising as to epistemic-devolving–random-as-impulsive, epistemic-devolving–nominal-as-tendentious, epistemic-devolving–ordinal-as-qualifying, epistemic-devolving–intervalist-as-categorising and scalarising as to epistemic-devolving–ratio-contiguity/ratiocination-as-referentialism) reflecting the manifest specifically given registry-worldview/dimension ontological-
supposedly objectively mediative institutions, and so as to underlying ontological-bad-faith/inauthenticity~preconverging–de-
mentating/structuring/paradigming inducing a social intellectual impotency undermining the supposed purpose of veridically cumulating/expanding the breadth of human knowledge as to an intellectual potency that never/hardly comes but for its institutional-being-and-craft human-subpotency agency (in disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’) substituting for and in many ways not exposed to the sublimating-validation/desublimating-invalidation of existence-potency~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression, so-associated with sycophantic beholdenness to socially dominant vested-interests/actors reflecting an underlying overall procrypticism–or–disjointedness-as-of–reference-of-thought
<amplituding/formative>*wooden-language–(imbued—temporal–mere-
form/virtualities/dereification )/akrasiatic-
drag/denatured/preconverging-or-dementing–narratives—of-the-
reference-of-thought–categorical-imperatives/axioms/registry-
teleology );¶ as the evaluation of assertions/claims as to such a prospective deprocrypticism–or–preempting–disjointedness-as-of–reference-of-thought projected ontological-contiguity overcoming procrypticism–or–disjointedness-as-of–reference-of-thought blurriness of meaningfulness-and-teleology is rather of foregrounding–entailment–(postconverging–narrowing–
down-sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’,–as-operative-notional–deprocrypticism and strictly-defined as of ‘notional–deprocrypticism originariness-parrhesia,–as–spontaneity-of-aestheticisation


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

( 
postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’,–as-operative-
associated with any ‘deprocrypticism—or—preempting—disjointedness—reference-of-thought prospective knowledge-reification’ as ever always about preserving the ascendancy of organic-knowledge in superseding-andoverriding mechanical-knowledge (with the latter rather associated with <amplituding/formative>\textsuperscript{a} wooden-language—imbued—temporal—mere-form/virtualities/dereification\textsuperscript{b}/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{c}) thus involving the anticipation of human temporal-to-intemporal ontological-performance\textsuperscript{d}—<including-virtue-as-ontology> of prospective knowledge-reification\textsuperscript{e} imbedded reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{f};\textsuperscript{g} and critically so, as to the fact that supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation rather speaks of ‘one long continuous whole of human originariness-parrhesia,—as—spontaneity-of-aestheticisation as of notional—deprocrypticism’ (reflecting ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{h}—(sublimating—registering/decisioning,—as—self-becoming/self-conflatedness\textsuperscript{i}/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{j}—as—
seeded-promise-of-human-subpotency-ontological-performance -
<including-virtue-as-ontology>-correspondence-with-the-full-potency-
of-existence’s~sublimating–nascent-as-of-itscoherence/contiguity’ or
‘seeded-misprisings of reasoning-from results/afterthought
meaningfulness-and-teleology as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance’ -<including-virtue-as-ontology>’ (as the latter conception
with regards to the notional–deprocrypticism of the ontological-
contiguity—of-the-human-institutionalisation-process reflects the fact
that meaningfulness-and-teleology is much ‘more profoundly than just
about projected reproducibility—mathesis/motif/thrownness-disposition,
—reproducibility-of-aestheticisation, which at uninstitutionalised-
threshold actually involves <amplituding/formative–
epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
<amplituding/formative>®wooden-language-(imbued—temporal—mere-
form/virtualities/dereification®/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the-
®reference-of-thought—categorical-imperatives/axioms/registry-
teleology®), but speaks of instigated and reinstigated originariness-
parrhesia,–as—spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ as
to the fact that knowledge cannot be articulated to imply other human-
beings are not warranted to project the requisite dispensing-with-
immediacy-for-relative-ontological-completeness\textsuperscript{8} by reification / contemplative-distension\textsuperscript{9} arising from ontological-good-faith/authenticity\textsuperscript{9} but rather ‘just responding mechanically to the untenable constraining of social \textsuperscript{10} universal-transparency\textsuperscript{11} (transparency-of-totalising-entailing,-as-to-entailing-
\langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–in-relative-ontological-completeness } \rangle \text{ of any prospective knowledge-reification \textsuperscript{12} as to positive-opportunism\textsuperscript{12} as wrongly and seemingly implying that if such prospective knowledge-reification\textsuperscript{12} untenable constraining and positive-opportunism\textsuperscript{12} doesn’t avail then the human-being is enabled/entitled for corresponding intellectual-and-moral irresponsibility notwithstanding the fact that the possibility for all prospective knowledge-reification\textsuperscript{12} arises as of ontological-good-faith/authenticity\textsuperscript{9} reasoning-through/messianic reasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold \textsuperscript{13} doesn’t imply the given presencing—absolutising-identitive-constitutedness\textsuperscript{13} is the ontologically-veridical framing for reconstruing human ontological-performance \langle including-virtue-as-ontology \rangle even as it is the apriorising/axiomatising/referencing–psychologism/mental-schema since it is fundamentally about overcoming the latter’s \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag } \rangle \text{ as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification\textsuperscript{12} 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)\(^{11}\) intemporal-disposition prospective apriorising/axiomatising/referencing—conceptualisation (as to existence-potency ‘sublimating—nascence,—disclosed-from-prospective-epistemic-digression) 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\(^{13}\) with genuineknowledge ever always about ‘adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity’ as to its self-contained intemporal purpose as of the very defining tradition of all such \(^{46}\)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 ascendency 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 social-
constructs 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 de-
mentatively/structurally/paradigmatically preserve the possibility of an
ontology/science and so notwithstanding any sophistic disposition to elicit
<amplituding/formative>8wooden-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’—
mentating/structuring/paradigming’ reflecting the implications of
human limited-mentation-capacity-deepening in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as to the fact that the intemporal-projection (driven as of ontological-good-faith/authenticity) associated with the reference-of-thought–categorical-imperatives/axioms/registry-teleology in respectively superseding prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism addressing/bound-to-address their given prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of mere-formulaic–methodologising/mutualising/organising/institutionalising temporal-projection (driven as of ontological-bad-faith/inauthenticity) in respectively undermining the attainment of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of presencing—absolutising-identitive-constitutedness relation with prior reference-of-thought–categorical-imperatives/axioms/registry-teleology originally meant to address prior human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (as so-reflected with the sophists satisfaction with non-universalising sophistry in the face of
equalisation>, the idea is that as of underlying ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation for institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’) with regards to reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology implications had Socrates as typifying universalising-idealisation Socratic-philosophers been at the more profound human limited-mentation-capacity-deepening aporetic possibility for prospective positivism/rational-empiricism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation he would have supererogatorily (even as there is no universalising-idealisation logical-basis/logic—as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ for advocating any such positivism/rational-empiricism but for Socrates ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’—<including-virtue-as-ontology>’ which manifested in inducing universalising-idealisation over prior non-universalising sophistry which had no logical-basis/logic—as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ for any such universalising-idealisation) acted as Descartes as typifying the budding-positivists and
likewise had Descartes and Socrates been at the more profound human limited-mentation-capacity-deepening aporetic possibility for prospective deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought as articulated herein they would have supererogatorily adopted this same deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought insight as to the scalarity/immanency of existence’s ontological-normalcy/postconvergence (as the underlying idea of notional–deprocrypticism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation speaks of ‘the successive supererogatory maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure–(as-to-
psychologism of universalisation–non-positivism/medievalism,
positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism of positivism–proscripticism and preempting—
disjointedness-as-of-reference-of-thought,-as-to–
'amplituding/formative–epistemicity>growth-or-
conflatedness'/transvaluative-
rat rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism of deproscripticism)
and thus reflecting the human limited-mentation-capacity centrality of
‘originariness-parrhesia,—as–spontaneity-of-aestheticisation
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity’~postconverging–de-
mentating/structuring/paradigming ’ as preceding-and-defining in
addressing human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint before-and-over any so-
derived mere-formulaic–methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation with respect to the fact that
ontological-pertinence rather priorly lies with the addressing of
prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint (and this is the
fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of difference-conflatedness-as-to-totalitative-reification-in-
singularisation-as-veridical-epistemic-determinism in aporetically reflecting prospectively the ontological-good-
faith/authenticity-postconverging-de-
mentating/structuring/paradigmising underlying human limited-
mentation-capacity-deepening in foregrounding—entailment-
(postconverging—narrowing-down—sublimation as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-
otional—deprocrypticism and so as superseding presencing—
absolutising-identitive-constitutedness which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening implications and rather adopting the framework of prior mere-formulaic—
methodologising/mutualising/organising/institutionalising reflecting dimensionality-of-desublimating-lack-of —
<amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
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 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
\text{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 \(^\text{presencing—absolutising-identitive-constitutedness}\) existentialising—enframing/imprintedness-{as-to-\(\text{historicity-tracing—in-presencing—}
\text{hyperrealisation/hyperreal-transposition}\) reproducibility—
\text{mathesis/motif/thrownness-disposition,–as–reproducibility-of-}
\text{aestheticisation poorly contemplative prospectively of the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-}
\text{of-aestheticisation for prospective philosophical framing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(\text{as so-implied with advanced postmodern-thought), and their equalisation exactly implies that Descartes and budding-positivists and Socrates and universalising-idealisation Socratic-philosophers are}
more profoundly construed more than just as of their mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but are rather critically construed as to their ‘parrhesiastic disposedness’ with regards to their prospective aporeticism-overcoming/unovercoming addressed in “foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”) in reflecting ‘immanent-ontological-contiguity”),—as—operative-notional—deprocrypticism and it is this that more profoundly informs their thought and make them ever always relevant as to their respective “historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> in the overall human institutional-cumulation/institutional-recomposure-(as-to—“historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> of “historiality/ontological-eventfulness”/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> (as the ‘veracity of all prior human aporeticism self-surpassing of reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology”) in reflection of the immanence of existence as the very same all along’ has ever always veridically been about attaining “deprocrypticism—or—preempting—
disjointedness-as-of-reference-of-thought but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening towards originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> as notional-deprocrypticism in overcoming any relative presencing—absolutising-identitive-constitutedness and so no different from say human aporeticism self-surpassing associated with construing whatmatter-is-made-up-of as of the succession of such defining questioning and answers across registry-worldviews/dimensions even if just as with overall existence concerning overall human meaningfulness-and-teleology what-matter-is-made-up-of equally remains immanently the same all along but for human aporeticism implications of limited-mentation-capacity-deepening pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern day and future developments of physics and so as to the physics epistemic-conception human 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—postconverging—dementating/structuring/paradigming” 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/inauthenticity failing to factor in their relative-ontological-incompleteness human limited-mentation-capacity aporetic context so as to falsely justify our present “procrypticism—or—disjointedness-as-of-reference-of-thought presencing—absolutising-identitive-constitutedness” and then fail to address our own prospective aporetic context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation but rather lies in conceptualising how to reconstrue of their projected ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming” in the light of our present human limited-mentation-capacity-deepening aporetic context so-reflected as our prospective “procrypticism—or—disjointedness-as-of-reference-of-

<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> with regards to human knowledge-reification’ (given that later generations don’t need to reinvent from scratch the ontological-performance—<including-virtue-as-ontology> level achieved by the successive preceding generations as to institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness>/ontological-aesthetic-tracing-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> and can then redirect more critically their limited-mentation-capacity to further advance human self-surpassing to overcome prospective human aporeticism); and this insight points out that human <amplituding/formative–epistemicity> causality is more fundamentally formative as to human projected ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming—and is a central conceptualisation for the deprocrypticism—or—preempting—disjointedness-as-of

reference-of-thought foregrounding—entailment—postconverging—narrowing-down–sublimation as to existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-

notional—deprocrypticism in undermining temporal distorting/undermining of prospective knowledge-reification categorial-imperatives/axioms/registry-teleology

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

mentally-aestheticised—postconverging/dialectical-thinking –qualia-
schema>-—in—‘mutual

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument ,—whether-with-regards-to-mutual-relative-ontological—
emic-discontiguity


aestheticised-preconverging/dementing\textsuperscript{19}-qualia-schema>, -speaks-of-theepistemic-abnormalcy/preconvergence\textsuperscript{19}-perspective

ontological-bad-faith/inauthenticity-(as-to-manifest-or-induced-
discrete/noncontiguous/incoherence-human-subpotency-epistemic-
perspective-of-notional-discontiguity/epistemic-discontiguity\textsuperscript{64}-failing-to-
reflect-ontological-contiguity \textsuperscript{-}, -in-existential-extrication-as-of-
existential-unthought-as-in-dimensionality-of-desublimating-lack-of \textsuperscript{—}\langle \textit{amplituding/formative}> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation\rangle)

ontological-bad-faith/inauthenticity\textsuperscript{64}-preconverging–de-
mentating/structuring/paradigming-<seeding/incipient–shallow-
\textsuperscript{65}-preconverging–supererogation\textsuperscript{97}, -as-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–
de-
qualia-schema>- (as-of-formative-thrownness-projective-
mentating/structuring arbitrariness/waywardness–‘imbued-psychologism’–of-
\textsuperscript{65} apriorising/axiomatising/referencing-(as-preconverging-or-dementing\textsuperscript{2}–
reflexive-and-entailing–‘leveling-teleology\textsuperscript{19}’) prospectively failing to
reflect existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textsuperscript{97}

ontological-commitment\textsuperscript{66} human supposedly coherent ontological-commitment—construed-as-of-
existential-reality,—thusly-as-reifying-and-empowering-given-human-
subpotency-reflexivity-in-ecstatic-existence-(with-human-
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected-
epistemicity-relativism’ (as it reflects the accrued transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity underlying the
ontological-contiguity—of-the-human-institutionalisation-process so-
constrained by existence-potency—sublimating–nascence, disclosed-
from-prospective-epistemic-digression) construed as ‘prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
percolation-channelling—&langle;in-deferential-formalisation-transference&gt; asto-social/institutional/conceptual-constructs
formation/establishment/superseding–metaphoricity’, and so as of
‘relative-ontological-incompleteness’/relative-ontological-
completeness—{sublimating~registering/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-re-de-
mentating/restructuring/reparadigming–psychologism of
nonextricatory firstnaturedness—maximalising-recomposing-for-
relative-ontological-completeness—unenframed-conceptualisation in
‘prospective-apriorising/axiomatising/referencing–dialogical-
equivalence—&langle;as-superseding-logical-basis&gt;’ (beyond-and-superseding
the wrongly-implied ‘prior-apriorising/axiomatising/referencing–
transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist/advocate/policymaker, etc. rather supersedes human prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{83} (as to its naïve pretence of mere logical convincing rather than prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications) as the prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{83} is more of prior reasoning-from-results/afterthought secondnatured institutionalisation derived from ‘prior reasoning-through/messianic-reasoning induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity out of prior human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’,\textsuperscript{¶} thus dialogical-equivalence as of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation (especially as prospectively Susceptible at the uninstitutionalised-threshold\textsuperscript{83} to human temporality\textsuperscript{99}/shortness <amplituding/formative>\textsuperscript{8} wooden-language—imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{56}—as-of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>) induced <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
<amplituding/formative>\*\*wooden-language-(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-
base-institutionalisation–ununiversalisation
from-prospective-epistemic-digression to supersede human temporality\(^{57}\)/shortness <amplituding/formative>\(^8\)wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed—construct-of—meaningfulness-and-teleology\(^{393}\)-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>\(^{33}\) but for the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity—over—desublimating
deselectivity-of-ontological-bad-faith/inauthenticity\(^{44}\) that could

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

formation/establishment/superseding–metaphoricity’ as to historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> and critically as of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis> in reflecting the underlying supposedly coherent ontological-commitment of the social as to ‘fulfilling the prospective
like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist, etc. (but only as so-validated by the ontological-veracity of the manifest prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity implications de-mentatively/structurally/paradigmatically as upholding their deferential-formalisation-transference statuses or institutionally-and-socially surpassing-and-substituting-for prior deficient deferential-formalisation-transference statuses as to quackery, scamming, sophistry, etc.); interestingly it is only as of the inventing/making-possible of the apriorising/axiomatising/referencing conception of genes-and-genetics, quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc. that the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis> of the respective notions arose in the first place as before then such notions did not notionally/epistemically entailed any prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis> and likewise it is herein contended that prospective notional–deprocrypticism rather notionally/epistemically entails its prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis> beyond-and-superseding any pretence of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis> as to our presencing—
absolutising-identitive-constitutedness\textsuperscript{1} manifestation of positivism/rational-empiricism manifestation of procrepticism–or–disjointedness-as-of\textsuperscript{24} reference-of-thought and so as of human reference-of-thought prospective relative-ontological-completeness\textsuperscript{25} implied existence-potency\textsuperscript{1}–sublimating–nascence, disclosed from prospective-epistemic-digression

ontological-contiguity\textsuperscript{67}

ontological-contiguity\textsuperscript{57} (as-of-the-effectively-operant-implications-of-prospective-relative-ontological-completeness\textsuperscript{55}–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\textsuperscript{55}–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\textsuperscript{50}–of–reference-of-thought; and ontological-contiguity speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity\textsuperscript{1}–<profound-supererogation\textsuperscript{97}–of–mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> as from the perspective of relative-ontological-completeness\textsuperscript{52} 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\(^{39}\) of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness\(^{39}\) of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity\(^{\gamma}\)-<profound-supererogation\(^{\gamma}\)-of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> since its perspective sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> provides knowledge about itself and enlightens the interpretation of the latter as to its correctness-and-flaws, while the latter perspective is rather of notional-discontiguity/epistemic-discontiguity\(^{\gamma}\)-<shallow-supererogation\(^{\gamma}\)-of-mentally-aestheticised–preconverging/dementing –qualia-schema> since it cannot grasp the overall picture of its own correctness-and-flaws and furthermore it is inherently in no position to analyse and account for the picture of the correctness-and-flaws of the former, and insightfully this equally explains why prospective notional–deprocrypticism perspective implying existence-potency\(^{\gamma}\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is the notional-
contiguity/epistemic-contiguity -<profound-supererogation -of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> for articulating and explaining the ontological-contiguity—of-
the-human-institutionalisation-process since it is the most profound
human state of relative-ontological-completeness –of- reference-of-
thought affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuring instrument-validating-
measuring/postconverging-or-dialectical-thinking –of-prospective-
relative-ontological-completeness –of- reference-of-thought; it should
be noted here that there is no such thing as ‘ontological-discontiguity’ by
the mere fact that ontology/intrinsic-reality/existence/existential-reality is
the superseding–oneness-of-ontology so-underlined as ontological-
contiguity 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-
likewise there is no such thing ‘ontological-decadence’ but rather
‘epistemic-decadence’ or teleological-decadence←in-dimensionality-of-desublimating-lack-of←amplituding/formative/supererogatory–dementativeness/epistemic-growth-or-conflatedness/ transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> (given that humankind is ever always of limited-mentation-capacity the ever always present reality of human ‘ontological incoherence’ means that human limited-mentation-capacity-deepening can only elicit a human relative-ontological-completeness perspective ‘attendant ontological-contiguity of existence as surreal reflecting the surrealising nature of the successive registry-worldviews/dimensions’ rather than ‘the absolute ontological-contiguity of existence as the-real’), and going by the very same reasoning while there is ‘ontological-normalcy’ however there is no such thing as ‘ontological-abnormalcy’ but rather human ‘epistemic-abnormalcy/preconvergence’, and further there is no such thing as ontological-causality/metaphysical-causality as ‘existence as of its inherent immanency is tautologically all the causation that there is as to its overall ontological-contiguity’ and all the notion of causality that is relevant thereof is undissociable from human-subpotency epistemic-situation (as to human teleology so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting amplituding/formative/disposedness–as-to-orientation/value-construct/valuation–and–derived-parameterising) and amplituding/formative/entailment–as-to-totalising-contiguous/coherent–factuality-of-variability’), underlied as of overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility"-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation>) speaking of epistemic-causeality as to
human relative-ontological-completeness conflatedness implications,
with the idea of ontological-causeality/metaphysical-causeality rather a
confusion arising out of human presencing—absolutising-identitive-
constitutedness (and this further translates to imply that existence is
what is of ‘immanent determination’ notwithstanding ‘human-subpotency
epistemic-causeality imbued underdetermination’ of the ‘immanent-
ontological-contiguity determination that is existence’ such that a notion
like overdetermination is also a confusion arising out of human
presencing—absolutising-identitive-constitutedness given that there
can’t be any determination superseding the ‘immanent-ontological-
contiguity determination that is existence’ with any exaggerated-as-
supposedly-overdetermination or understated-as-supposedly-
underdetermination conception of determination rather speaking of
‘human-subpotency epistemic-causeality 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 implicited human <amplituding/formative–epistemicity> totalising–thrownness-in-existence'\textsuperscript{,}-imbued-projective–arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-'\textless amplituding/formative–epistemicity\textgreater totalising–conceptualisation') 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’\textsuperscript{,}\textsuperscript{¶} interestingly it is important to grasp that ‘ontology as of ontological-contiguity’ is integrative of both notional-contiguity/epistemic-contiguity\textsuperscript{,}\textsuperscript{62}＜profound-supererogation\textsuperscript{97} -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> and notional-discontiguity/epistemic-discontiguity\textsuperscript{,}\textsuperscript{63}＜shallow-supererogation\textsuperscript{97} -of-mentally-aestheticised–preconverging/dementing –qualia-schema> in the sense that ‘existence is a full-potency that reflects the epistemic-conception of phenomenal/manifest~subpotencies-<in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> in both their notional-contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> and notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>
qualia-schema>’ explaining why existence is rather tautologically construed 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> is conceptually/theoretically exactly what is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with such epiphenomenon like quantum entanglement (even as ‘classical interpretations about reality’ superficially as of’ human conscious level
of epistemic-sufficiency-constitutedness seem to overlook the reflexivity-or-wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest-subpotencies—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’) basically because there is nothing beyond existence and ‘all phenomenal/manifest-subpotencies—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—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—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-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–
human-subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-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
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-
inherent-existencecoherence/contiguity, -and-so-construed-as-the-
enabler-of-insight-orintuition-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
(supererogatory—ontological—de-mentation—or-dialectical—de-
mentation—stranding—or-attributive-dialectics) of mental-aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity —
<shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema>) tied down to
underlying relative-ontological-incompleteness 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 in existence and thereof the social
dynamics of the derived temporal manifestations of postlogism and
ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-
enculturation-or-temporal-endemisation in situations as to social-stake-
contention-or-confliction

ontological-contiguity—of-the-human-institutionalisation-process (as of
its
'<amplituding/formative–
the-human-
epistemicity>totalising/circumscribing/delineating existential-
institutionalisation contexturising-contiguity—
'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-

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totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{7} of knowledge-reification –gesturing\textsuperscript{1} so-construed as of difference-conflatedness\textsuperscript{14}-as-to-totalitative-reification\textsuperscript{1}–in-singularisation\textsuperscript{1}–as-veridical-epistemic-determinism\textsuperscript{21} or protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{1}–of-the-human-institutionalisation-process,-so-construed-as-singularisation\textsuperscript{9}/epistemic-immanence/veridical-epistemic-determinism’, thus providing ‘a seeding-level of philosophical\textsuperscript{4} meaningfulness-and-teleology\textsuperscript{10} that overcomes human-subpotency emotional-involvement and institutional existentialising—enframing/imprintedness-(as-to-\textsuperscript{4} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency\textsuperscript{3}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as is sought in the natural sciences, given that the ‘conflatedness–construal-of-existential-contextualising-contiguity–as-of–formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{7} knowledge-reification\textsuperscript{1}’ is herein explicitly articulated with the ontological-contiguity—of-the-human-institutionalisation-process just as it is rather implicitly reflected in the natural sciences and as of yet is hardly/poorly countenance in the social tradition which ‘tends to be lost in a maze of constitutedness\textsuperscript{3} as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
implications of 'human dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness<sup>11</sup>/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 eliciting the apriorising/axiomatising/referencing possibility for prospective constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology> as construction-of-the-Self’ and ‘human <amplituding/formative><sup>8</sup>wooden-language—(imbued—temporal—mere-form/virtualities/dereification<sup>87</sup>/akrasiatic-drag/denatured/preconverging-or-dementing<sup>19</sup>—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>100</sup>) in eliciting the apriorising/axiomatising/referencing destructuring-threshold—(uninstitutionalised-threshold<sup>117</sup>/presublimating—desublimating-decisionality)–of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology> as shiftiness-of-the-Self’ as generating, by the successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human —reference-of-thought—and—reference-of-thought<sup>33</sup>—devolving—meaningfulness-and-teleology<sup>30</sup> (so-construed as de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)), the successive registry-worldviews/dimensions as from recurrent-utter-

ontological-good-faith/authenticity

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


ontologically-hegemonising-

narrative/narrativity/notional–deprocrypticism-narrative/totalitative-
narrative/aspiring-or-'hegemonising-intemporal-as-ontological-narrative-
ity/notional~depro

crypticism-
narrative/totalitativ

relativism’>’-(ontologically-driven construal as of correspondingly

profound supposedly coherent ontological-commitment underlying any

‘hegemonising-intemporal-as-ontological-normalcy/postconvergence-reflected-

ontological-good-faith/authenticity—as-being-as-of-existential-reality

with respect to its social-stake-contention-or-confliction’, which is then

enabling for critical prospective metaphoricity ontological-veracity

metaphoricity -as-of-ontological-aesthetic-tracing-

ontological-normalcy/postconvergence-reflected-'epistemicity-

⟨ontologically-driven construal as of correspondingly

profound supposedly coherent ontological-commitment

underlying any

society/social-setup conventioning 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’, which is then

enabling for critical prospective metaphoricity

metaphoricity -as-of-ontological-aesthetic-tracing-

ontological-normalcy/postconvergence-reflected-

‘epistemicity-relativism’>

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

meaningfulness-and-teleology by its epistemic-veracity of conception-

and articulation reflection of ‘existence/intrinsic-reality/ontological-

veridicality as the absolute a priori of conceptualisation going by its

ecstatic singularity’ and so-construed as epistemic-veracity of human

meaningfulness-and-teleology as of human supposedly coherent

ontological-performance-<including-virtue-as-ontology> of human

meaningfulness-and-teleology by its epistemic-veracity of conception-

and articulation reflection of ‘existence/intrinsic-reality/ontological-

veridicality as the absolute a priori of conceptualisation going by its

ecstatic singularity’ and so-construed as epistemic-veracity of human

meaningfulness-and-teleology as of human supposedly coherent
ontological-commitment\textsuperscript{6} self-assuredness-of-ontological-good-faith/authenticity –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction;\textsuperscript{¶} with ‘meaningfulness-and-teleology’\textsuperscript{7} construed epistemically in reflecting the human subject ‘level of relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{8}-(sublimating~registering/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{9}/formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>\textsuperscript{10}) of ‘reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as from the epistemic perspective of existence-potency\textsuperscript{11}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, and the further operant ‘reference-of-thought– devolving of ‘meaningfulness-and-teleology’\textsuperscript{12} as of any such given ‘reference-of-thought existential-contextualising-contiguity\textsuperscript{13} instantiations of aposteriorising/logicising/deriving/intelligising/measuring temporal-to-intemporal ‘meaningfulness-and-teleology’\textsuperscript{14};\textsuperscript{¶} ontological-performance–<including-virtue-as-ontology> is thus about notionalisation/notional-conception/amplituding of knowledge as to the human conceptivity/epistemic-reflexivity purpose of aetiologisation/ontological-escalation (more like medicine is rather about notionally understanding
conceptivity/epistemic-reflexivity implications as to relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88}-

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating\textsuperscript{12}/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\textsuperscript{97}—to—profound-supererogation\textsuperscript{97} conception of social-stake-contention-or-confliction', and in this regards just as say medicine in the understanding of the body for redefining/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' \textsuperscript{37}–as-redefining/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\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88}–
46historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’>)’ associated with ‘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–psycholosgism” (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

ontological-primemovers-totalitative-framework / totalitative-accruing–relative-cause-and-effect-predicative-effectivity–sublimation-(as-to-
underlying-ontological-commitment ) / operatives-of-ontologically-hegemonising-narrative : implicating ‘the-specific-human-subpotency-
panintelligibility’-reflexivity-in-ecstatic-existence’-as-of-its-knowledge-
reifying-and-empowering-conflatedness’-construal-of-
existence/intrinsic-reality-and-so-reflected-as-of-existential-
contextualising-contiguity’-{as-the-panintelligibility’-insight-about-
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-implications> with the state of relative-ontological-incompleteness just as well aspiring for progress just as the state of relative-ontological-completeness but the former failing to grasp that progress de-mentatively/structurally/paradigmatically arises rather by a change of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/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-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—
human-subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation>, speaking to the fact that existence is
rather about ecstatic reflexivity as all phenomena/manifestations in
existence (so-construed as phenomenal/manifest–subpotencies—
intransitive-conflatedness—in 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 'presenting—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—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation>, prospective aetiologisation/ontological-escalation say with respect to a temporal-disposition for accusing others of sorcery in a social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in conjugation and protraction of other temporal dispositions, speaks to the de-mentative/structural/paradigmatic implications of 'non-positivism notional—procrypticism/notional—disjointedness-as-of—reference-of-thought' induced vices-and-impediments as destructuring-threshold/(uninstitutionalised-threshold)/presublimating—desublimating—
decisionality)-of-ontological-performance-<including-virtue-as-ontology> requiring prospective intemporal-disposition projection as of the ‘specific notional-deprocrypticism or <amplituding/formative>notional–preempting—disjointedness-as-of-
thought aetiolisation/ontological-escalation)

panintelligibility74 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-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing-conceptualisation>) underscores ‘the more fundamental
<amplituding/formative–epistemicity>totalising theoretical–conceptual–
operant difference–scientific-construal of underlying existence
phenomenality/manifestation as of conceptivity/epistemic-reflexivity
involving phenomenal/manifest-subpotencies-<in-transitive-
conflectedness>–reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence> as to their perspective epistemic-
totalising ~resubjecting of motif-as-to-aestheticisation-<imbued-
projective-arbitrariness/waywardness> to existence—as-the-absolute-a-
priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation"<as-to-perspective-ontological-
normalcy/postconvergence-implied-’prospective-aporeticism-
overcoming/unovercoming’> so-underlying their dynamic–
intelligibilities/teleologies in existence reflected as to re-motif–and–re-
apriorising/re-axiomatising/re-referencing automatism’ (and specifically
with regards to human-subpotency panintelligibility—effusing/ecstatic–
Inlining reflects ‘the epistemic-totalising ~resubjecting of motif-as-to-
aestheticisation-<imbued-projective-arbitrariness/waywardness> to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation" in rede-mentating/restructuring/reparadigming
intelligibility-(as-to-human-projective/reprojective—aestheticising-re-
motif–and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting-process,-in-
<amplituding/formative–epistemicity>totalising–conceptualisation)’ as
so-underscored by ‘effectively underlying human beholdening—inning,-
apprehending,-and-taming–drive or aestheticising—
surrealising/supererogating–drive for existentialising—
framing/imprinting—(as-to-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
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-
conflatedness’ as to human limited-mentation-capacity-deepening
that underlies the notion of human de-mentation—
(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics) as factoring in the
implications of human limited-mentation-capacity as to epistemic-
abnormalcy/preconvergence and ontological-normalcy/postconvergence
epistemic-projection perspectives reflected respectively as of
preconverting-or-dementing—apriorising-psychologism and
postconverting-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—
inlineing 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 différance conception knowledge-reification – gesturing (of more profound epistemicity insight as to its quasi-transcendental epistemicity) towards ‘an integral-difference of epistemic-as-ontological–reflexivity integrality of sublimation-over-desublimation’ knowledge-reification – gesturing (panintelligibility as articulated herein rather projects of scientific exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical, conceptual-and-operant-implications>, as so-underlied by ‘existential phenomenalities/manifestations projected perspective <amplituding/formative> disposedness–(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative> entailment–(as-to-totalising-contiguous/coherent–factuality-of-variability)’) and with this overall scientific conception of panintelligibility ‘differing from a metaphysical projection of a mere pan-conceptualisation of undefined theoretical–conceptual–operant aestheticisation–and–aestheticisation-towards-ontology as may be so-implied with panpsychism conception’ and so as
panintelligibility is not about ‘any metaphysical/ideological advocacy’ but is rather asserted as of ontologically-veracity in the reflection of existential-reality in the sense that the conception of say an atom or a cell or the social inherently speak to their ‘phenomenal/manifest perspective conceptivity/epistemic-reflexivity in existence as ontological’ (and so-reflected by their projected perspective <amplituding/formative> disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative> entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability) as to the overall coherence/ontological-contiguity/integrality of their variously implied intelligibilities/teleologies construed as from ‘existence projected perspective singularisation’/epistemic-immanence/veridical-epistemic-determinism backdrop’ rather so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’, implying that the atom is not construable-as-existentially-incongruous with the cell which is not construable-as-existentially-incongruous with the social or for that matter all phenomenal/manifest~subpotencies-in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> are necessarily construable-as-existentially-congruous as so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’), such that
actually ‘all phenomenal/manifest-subpotencies→in-transitive-conflatedness→reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence> are rather of reductionist
<amplituding/formative–epistemicity>totalising–thrownness-in-existence→conception’ (with the underlying nonreduction being of overall panintelligibility—effusing/ecstatic—inlining of existence) and thus are supersedingly underlied by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic—inlining of existence’ (as the ‘veridical perspective singularisation/epistemic-immanence/veridical-epistemic-determinism backdrop for sublimation-over-desublimation’ to which ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence→conceptivity/epistemic-reflexivity adopts a projective-insights as of difference–conflatedness→for sublimation-over-desublimation’), such that panintelligibility also ‘doesn’t actually speak of any constitutive-emergence conceptualisation (though entertains an overall-ecstatic-existence-supervening-conflatedness→conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence→conceptivity/epistemic-reflexivity’ of say the conceptualisation of atomicity, cellularity or social-aggregation as constitutively superseding the ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic—inlining of existence’ thus wrongly inducing ‘a
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-reflexivity’ 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'/relative-ontological-completeness'.
in many ways such science-ideology interpretations tend to ‘confusingly in shallow-supererogation’ implicit the reality of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies–<in-transitive-conflatedness>–reflexivity, -in-the-full-potency-of-existence’s~sublimating–nascence> (as to their implied sublimating existence’s necessitating implications and consequences), and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity, and so as of vague disparateness-of-conceptualisation–<unforegrounding–disentailment, -failing-to-reflect–’immanent-ontological-contiguity’>;¶

‘phenomenal/manifest-subpotencies→in-transitive-conflatedness→reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence>
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-differential 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>) epistemicity underlying ontological-performance→<including-virtue-as-ontology>’ speaking to the inherent imbuenment of existence as of its ‘transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and immanence differential conceptivity/epistemic-reflexivity integral-difference’ (so-construed as the ever requisite need for any ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence conceptivity/epistemic-reflexivity’ epistemic-conflatedness implied projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’ so-
reflecting dimensionality-of-sublimating—
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
and-apriorising/axiomatising/referencing' relative-ontological-incompleteness /relative-ontological-completeness-
(sublimating—referencing/registering/decisioning.—as-self-becoming/self-conflatedness形式—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re—
referencing,—in-perspective—ontological-normalcy/postconvergence>)
epistemicity as to ontological-performance —<including-virtue-as-ontology>)

perversion-and-

perversion-and-derived-perversion-of—reference-of-thought—<as—
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to—
shallow-supererogation >—{construed-as-of-human-limited-mentation—
capacity-induced—'temporal-to-intemporal-notional-binarity’—of—
categorical-imperatives/axioms/registry-teleology—<reconceptualised—
rather-as-of-prior-relative-ontological-incompleteness—of—reference—
of-thought in preconverging/dementing—apriosing-psychologism)
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>^8^ wooden-language—imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology^10^—as-of—'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>) as deterministic validation of ontological-veracity is never a critically relevant element for prospective intemporal/firstnatureness knowledge-reification^37^ generation as to existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation^9^, given that the underpinning-suprasocial-construct of 'meaningfulness-and-teleology^10^ as reflected in any social-setup institutionally is rather 'a secondnatured/habituated institutionalisation construct as from deferential-formalisation-transference as to ^9^ presencing—absolutising-identitive-constitutedness^13^ 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^37^—sublimating—

nascence,-disclosed-from-prospective-epistemic-digression induced metaphoricity\(^7\) as of dimensionality-of-sublimating\(^5\)—<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness\(^7\)/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\(^9\) 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\(^5\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression’ so-induced metaphoricity\(^7\) as of supposedly coherent human ontological-commitment\(^6\) and so validated as of ontological-primemovers-totalitative-framework\(^2\) with respect to ‘adhering to existence-potency\(^5\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implications’ in order for prospective deferential-formalisation-transference suprasocial \(^9\)meaningfulness-and-teleology\(^1\) 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 \(^9\)meaningfulness-and-teleology\(^1\) as of mere
abstraction that induced a social transformation into positivist thinking
but rather the ‘accruing constraining effect on existence’ of such
budding-positivism instigated positivist and liberal ‘meaningfulness-and-
teleology’ that then induced its social adoption later on as of social-
stake-contention-or-confliction-with-regards-to-rationalising-the-
benefits-of-the-world-as-of-technical,-well-being,-health-and-social-
development-implications, as ‘underpinning–suprasocial-constructs
remain beholden to their prior relative-ontological-incompleteness’
of
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment as of apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of contextualising/instantiative-
devolving-meaningfulness’ in <amplituding/formative>"wooden-
language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of–")meaningfulness-and-
teleology"–as-of-‘nondescript/ignorablevoid’-with-regards-to-
prospective-apriorising-implications") with poor nonextricatory-
existential-preempting-of-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 constraining relative-
ontological-completeness"
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as opened-construct-of meaningfulness-and-teleology in its crossgenerational transformative effect even as its initial instigation doesn’t elicit immediate positive-opportunism as of its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholding—protohumanity’—to—‘attain—sublimating—humanity’—as—to—existence-potency—‘sublimating—nascence,—disclosed—from—prospective-epistemic-digression 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>)) 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/superceregatory—de—mentativity’ as the suprasocial mathetic/motiffed/thrown state of recurrent-utter-uninstitutionalisation
is of epistemically underdeterminative contemplation as of its
<amplituding/formative>wooden-language-imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing—narratives—of-the—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—
categorical-imperatives/axioms/registry-teleology
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 asksis-or-acumen for
originary/as of-event reasoning-through/messianic-reasoning’ involving
the ‘displacement/decentering-of-the-human-subject induced as of ‘de-
mentation—(supererogatory ontological de-mentation—dialectical de-
mentation—stranding—or-attributive-dialectics)’ as to the fact that it is
more critically ‘a matter of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ by ‘projecting of the
transcending of the prior reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation of ‘reference-of-
thought as of ‘the ontological-contiguity—of-the-human-
institutionalisation-process (ecstatic-existence prospective digression
induced epistemic-ricochetting/transepistemicity) dimensionality-of-
sublimating —<amplitude/formative> supererogatory de-
mentativeness/epistemic-growth—or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> as to difference-conflatedness—as-to-totalitative-
reification ‘in-singularisation ‘as-veridical-epistemic-determinism’,
explaining why all prior registry-worldviews/dimensions sense-of-
progress is foiled since such sense-of-progress is wrongly ever along the
same line of reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation so-construed as pseudo-
edginess/pseudo-incisiveness whereas in effect progress rather occurs by
the ‘unshackling of any such reproducibility—mathesis/motif/thrownness—
disposition, as reproducibility-of-aestheticisation towards better-and-
better existential reflection of the underlying parrhesiastic seeding-
promise-of-human-subpotency-ontological-performance, including-
virtue-as-ontology correspondence with the full-potency-of-
existence’s sublimating nascence-as-of-its-coherence/contiguity’
speaking rather to their relative-ontological-incompleteness of
reference-of-thought/psyche that has to be ‘addressed
psychoanalytically before engaging in prospective knowledge-
reification’.

postlogic-backtracking < iterative-looping ‘set-of-dereifying-hollow-
narratives-and-acts’ with ‘successive-shifting-of-the-narratives-and-
acts-foci’ construed as ‘deception-of-successively-shifting-or-
noncohering-narratives-and-acts’ (construed-as-of-slanted-
‘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-implicitation—
supposedly-apriorising-inconviction-as-to-profound-supererogation’)

postlogism as postlogism-as-psychopathy as of ‘attendant-intradimensional’.
psychopathy-as-of-
‘attendant-
preconverging/dementing’—apriorising-psychologism-
intradimensional’-
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-
preconverging/dem-
undermining-the-‘attendant-intradimensional—ontologising’—as-to-
ent—attendant-intradimensional—apriorising/axiomatising/referencing—
apriorising-
imbued—contextualising/existentia1ising—attendant-ontological-
psychologism—contiguity’—educing—self-referencing—syncretising—forward-
(‘decontextualising/de-existentialising~of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-
existing—of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising’—as-
intradimensional—failing—dispensing—with—immediacy—for—relative—ontological-
apriorising/axiomatising/referencing>-induced-disontologising’—as-
completeness—by-reification’/contemplative-distension’—with—‘slanting-
tising/referencing—qualia-schema’—and—so—manifested—overtly—at—childhood-psychopathy-
induced—‘decontextualising/de-existentia1ising—of—attendant—intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising’—but—
while—susceptible—to—be—wrongly—construed—as—of—‘intradimensional-
undermining-the—‘attendant—adulthood-psychopathy’—‘decontextualising/de-existentia1ising—of—
intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—(due-to—covert-
ontologising’—attendant-intradimensional—apriorising/axiomatising/referencing>--
to—attendant—maturation/indirectness/spatialisation/credulity/craftiness)—and—as-the-
intradimensional—adulthood-psychopathy—elicits—conjugated—postlogism—as—to—socially—
apriorising/axiomatising/referencing—protracted-individuations—of—conscious—or—unconscious—manifestations—
imbued- of- ‘<decontextualising/de-existentialising~of-attendant-
<contextualising/existentialising~attendant-ontological-contiguity>-induced-
existentialising~attendant-ontological-contiguity>-disontologising’; and so-specifically reflecting overall social
taint reverence:
ontological-contiguity>\(\mathcal{V}\) -
‘<decontextualising/de-existentialising~of-attendant-intradimensional–
educing—self-referring-syncretising–forward
(apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
referencing-
‘attendant-intradimensional–ontologising’–imbued–
syncretising–
<contextualising/existentialising~attendant-ontological-contiguity>-in-
forward
shallow-supererogation’ex<disontologising-perverted-outcome-sought-
facing–postconver
(prelogism79-as-of-conviction,-in-
(profound–
supererogation\(\mathcal{V}\) -apriorising/axiomatising/referencing–imbued–
<existentially-veridical–‘attendant-intradimensional–
veridical–
educing—self-referring-syncretising–forward–
‘attendant-facing–postconverging/dialectical-thinking\(\mathcal{V}\) –apriorising–
intrdimensional–psychology>); and so-reflecting-prelogism-as-of-conviction,-in-
apriorising/axiomatising

prelogism\(\mathcal{V}\)–apriorising/psychologism,-of-‘attendant-intradimensional–
tising/referencing’- intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
logical-dueness- (so-implied,-as-to-existentially-veridical-
precedes- apriorising/axiomatising/referencing-as-of-the- ‘intradimensional’-
disontologising- postconverging-or-dialectical-thinking”–apriorising-psychologism)-
logical-outcome- precedes-disontologising-logical-outcome-arrived-at-(so-implied,-as-to-
arrived-at> existential-nonveridicality/’<decontextualising/de-existentialising–of-
attendant-intradimensional–apriorising/axiomatising/referencing>- induced-disontologising’,-and-thus-reflecting–‘intradimensional’-
preconverging-or-dementing (–apriorising-psychologism))

presencing or presencing / metaphysics-of-presence-(implicit-
presencing— ‘nondescript/ignorable–void’–as-to-presencing—absolutising-identitive-
absolutising- constitutedness”) / ordinary-nontranscendental-reasoning /
identitive- presencing—absolutising-identitive-constitutedness” / presencing-
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—or—preempting—disjointedness-as-of-reference-of-thought perspective of ontological-normalcy/postconvergence (metaphoricitically reflected by the prospective deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment)), and effective human ontological-performance<including-virtue-as-ontology> as to human limited-mentation-capacity can thus be construed-and-assessed as from the so-defining notional—deprocrypticism perspective in reflecting the successive defining aporeticisms of the varying apriorising/axiomatising/referencing—ontologically-deficient human epistemic-projection of 'meaningfulness-and-teleology (underlined by the successive registry-worldviews/dimensions given presencing—absolutising-identitive-constitutedness in want of dimensionality-of-sublimating—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
epistemicity>totalising/circumscribing/delineating nature of human meaningfulness-and-teleology\textsuperscript{[56]} refers to the overall construct of human meaningfulness-and-teleology\textsuperscript{[56]} (as manifested variously by all individuals within any given registry-worldview/dimension) assuming a <amplituing/-formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{[33]} with respect to prospective ontological-veracity sublimation possibilities, as to the fact that the priorly induced ‘human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{[56]}’, de-mentatively/structurally/paradigmatically defines (given the already inculcated ‘presencing—absolutising-identitive-constitutedness\textsuperscript{[13]} as of social-vestedness/normativity-<discretely-implied-functionalism>’) the possibility for re-engaging with ontological-veracity for prospective sublimation of human meaningfulness-and-teleology\textsuperscript{[56]}, and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a ‘presencing—absolutising-identitive-constitutedness\textsuperscript{[13]} ‘supposed human-subpotency abstract self-determinative ontological-performance’-<including-virtue-as-ontology> capacity as to the full-potency of existence’ whereas in reality ‘human instigated meaningfulness-and-teleology\textsuperscript{[56]} ontological-performance’-<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-
normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative–epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the given registry-worldview’s/dimension’s ‘social-construct <amplituding/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold imbed secondnaturing’ when it comes to social-stake-contention-or-conflict; and as from the overall human aestheticisation–and–aestheticisation-towards-ontology existentialising–frame of ontological-performance <including-virtue-as-ontology>, ‘presencing–absolutising-identitive-constitutedness as of socialvestedness/normativity–<discretely-implied-functionalism>’ thus speaks of human-subpotency beholdening-becoming–distortiveoriginariness/distortive-origination–as-to historicity-tracing–inhibitedmental-aestheticising (as manifested with the presencing–absolutising-identitive-constitutedness 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—an-
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

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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 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))’ and ‘is not beholdening to any presencing—absolutising-identitive-constitutedness

<amplituding/formative–epistemicity>totalising construal given epistemic-abnormalcy/preconvergence implied epistemic-projection perspective’ with the ontological-veracity of teleology projectively arising as herein construed as of ontological-normalcy/postconvergence implications of <amplituding/formative–epistemicity>totalising construal, and this underlying projective ontological-normalcy/postconvergence epistemic-conception is reflected with all the terms/terminologies articulated herein like solipsism, organicalism, akrasiatic-drag, temporality, intemporality, etc., as so-construed <amplituding/formative–epistemicity>totalisingly (as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-process and thereof corresponding protracted living-development—as-to-personality-development and institutional-development—as-to-social-function-development implications), with this projective ontological-normalcy/postconvergence epistemic-conception conceptual approach herein including the very notion of ‘presencing—absolutising-identitive-constitutedness’ rather construed herein as from nonpresencing-<perspective—ontological-normalcy/postconvergence>’ to imply the ontological-veracity of ‘presencing—absolutising-identitive-constitutedness’ ‘is not present to itself’ but rather to its prospective relative-ontological-completeness perspective and so in ‘contrast to the epistemic-conception of such a notion like presentism’ (lacking such <amplituding/formative—epistemicity>totalising conception backdrop as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-process implied epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing) and thus ends up ‘wrongly construing of the present circularly as of the epistemic-projection perspective of the very same present as its epistemic-conception is then wrongly constitutively absolutised in its present

<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-in-shallow-supererogation—
<as-to—’attendant-intradimensional’—prospectively—
disontologising—preconverging/dementing—apriorising-psychologism>,
so-reflected by its ontologically-perspectival-degraded-as—
decentered/preconverging-or-dementing—reflexive/entailing-teleology—
differentiation-as-of-subtransversality—as-of-motif-and—
apriorising/axiomatising/referencing’)


\textsuperscript{84}reference-of-thought--\{registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview-reflected-as-of-soundness-or-ontological-good-faith/authenticity–of-reference-of-thought’\} construed as projected-or-anticipated-grandest-existential-axiomatic-construct ‘as underlying psychologically the very instigation of human apriorising/axiomatising/referencing for the production of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100};\¶ the reference-of-thought speaks to ‘referencing of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}’ and
reference herein is underlined by both reference-of-thought (so-construed as human <amplituding/formative–epistemicity>totalising/circumscribing/delineating backdrop for constructively setting-up the prospect of human "meaningfulness-and-teleology" 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 "meaningfulness-and-teleology" anchored upon the reference-of-thought backdrop of overall conceptualisation as to overall reference of "meaningfulness-and-teleology" and so for articulating devolving-conceptualisations as devolving axiomatic-constructs of "meaningfulness-and-teleology"), with reference herein thus implying ‘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 human limited-mentation-capacity-deepening (and this conception of reference differs from a "presencing—absolutising-identitive-constitutedness" perspective ‘of referencing existence in absolute identtitive terms’ which fail to project the requisite epistemic insight as to the sublimating

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

reference-of-thought-devolving-telesological-de-

registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-

worldview’s/dimension’s—uninstitutionalised-threshold—

mentative/structural/paradigmatic-denaturing—of-ontologically-

veridical—meaningfulness-and-teleology—as-to-its-given—reference-

do not hallucinate.
reification is teleologically reflected as of singularisation /epistemic-immanence/veridical-epistemic-determinism in construing ontologically-veridical \textsuperscript{96} meaningfulness-and-teleology\textsuperscript{96}, as reification arises as of the de-mentative/structural/paradigmatic \textsuperscript{45} <amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications; for-explicating-ontological-contiguity\textsuperscript{97} as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing~as-so-being-as-of-existential-reality potentialiative-aspiration for prospective relative-ontological-completeness\textsuperscript{89} as from prior relative-ontological-incompleteness\textsuperscript{89} and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, and implies the de-mentative/structural/paradigmatic \textsuperscript{45} <amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications; for-explicating-ontological-contiguity\textsuperscript{97} of \textsuperscript{89} meaningfulness-and-teleology\textsuperscript{96} as of prospective relative-ontological-completeness\textsuperscript{89} construed as \textsuperscript{45} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over prior relative-ontological-incompleteness\textsuperscript{89} construed as \textsuperscript{31} incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation, wherein prospective
relative-ontological-completeness is a reified/elucidated-as-of-more-profound construal overlooking/superseding the prior relative-ontological-incompleteness as a dereified/poorly-elucidated-as-of-more-shallow construal; in other words, reification is about supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument resetting of the <amplituding/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology purview to the prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening.

relative-ontological-completeness
prospective antiakrasiatic—relative-ontological-completeness as to prospective normalcy/postconvergence

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

'amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasia-drag

'relative-ontological-incompleteness'—relative-ontological-completeness
(self-becoming/self-conflatedness)/formative—supererogating
relative-ontological-incompleteness
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>

as to human-and-social—
(sublimating-refer expectations/anticipations—metaphoricity as-rede-
encing/registering/mentating/restructuring/reparadigming—psychologism reflect
decisioning—as-reference-of-thought-construed-ontological-veridicality-as-so-
self-becoming/self-determined-by-existential-contextualising-contiguity’s-
conflatedness /for reifying/elucidating-of-prospective-relative-ontological-completeness-
mative—of-reference-of-thought devolving-as-of-instantiative-context and
supererogating-speaks to the fundamental
<projective/reprojective supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
active—apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
aestheticising-re-
motif—and-re-
apriorising/re-
axiomatising/re-
referencing,-in-
perspective—ontological-
normalcy/postconvergence perspective of construal of existence by so-projecting of ‘an underlying
human-and-social—absolute intelligibility framework that supposedly supersedes existence—
as-the-absolute-a-priori-of-conceptualisation—and—existence—as-
expectations/antici-
pations—sublimating-withdrawal,—eliciting-of-prospective-supererogation as-
to-perspective-ontological-normalcy/postconvergence-implied-
metaphoricity ‘prospective-aporeticism-overcoming/unovercoming’, with the
as-rede-
mentating/restruct-
uring/reparadigmin
framework gesturing goes on to analyse sophisticated thought not making

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the same mistake as supposedly ontologically-flawed as of its

paradoxical criticism of relativity), factoring in that ‘existence is not

beholdening to human-subpotency’ as to when the human projects any

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

which needs to be validated as to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation\(^1\), and thus the

conception of relative-ontological-completeness\(^2\) speaking rather of the

validative pertinence imparted by existence and so relatively (with

regards to registry-worldviews/dimensions \(^5\)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–\(^5\)meaningfulness-and-

teleology\(^6\)) as from recurrent-utter-uninstitutionalisation to prospective

notional–deprocrypticism

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^2\) as of the overall ontological-contiguity\(^6\)—of-the-human-

institutionalisation-process\(^6\) (whereas the presencing—absolutising-

identitive-constitutedness\(^1\) 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

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of the same ontological-contiguity\textsuperscript{67} in absolute terms as to its epistemic lack of projective-insights as to contrasting relative-ontological-incompleteness\textsuperscript{69} and relative-ontological-completeness\textsuperscript{88} apriorising/axiomatising/referencing–psychologisms, ‘will naively equate in absolution as to a relativity-accusation such relative-ontological-completeness\textsuperscript{88} projective-insights about the overall ontological-contiguity —of-the-human-institutionalisation-process as to difference-conflatedness\textsuperscript{12} -as-to-totalitative-reification\textsuperscript{17} -in-singularisation\textsuperscript{24} -as-veridical-epistemic-determinism\textsuperscript{21} as to imply by the relativity-accusation it is along the same lines with Ancient-sophists non-universalising meaningfulness-and-teleology\textsuperscript{50} 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{53} and operantly ‘relative-ontological-incompleteness\textsuperscript{89} /relative-ontological-completeness\textsuperscript{88} - (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{57} –as-rede-mentating/restructuring/reparadigming–psychologism’ refers to epistemic-veracity for knowledge-reification\textsuperscript{87}/ontological-veracity rather

re-originary-as- re-originary-as-unenframed/unbeholding/outlier-conceptualisation-
unenframed/unbeh. (imbued-postconverging/dialectical-thinking —’projective-
oldening/outlier— insights /’epistemic-projection-in-conflatedness —’of-
conceptualisation— notional—deprocripticism-prospective-sublimation)—(so-reflected as of the ontological-normalcy/postconvergence epistemic projective-postconverging/dia perspective as to dimensionality-of-sublimating—
lectical-thinking 'projective
‘projective-insights’/epistemic-projection-in-conflatedness ’-sublimation-over-desublimation’-as-of-‘notional–deprocrypticism-as-of-
notional–deprocry universalisation,-positivism/rational-empiricism-and-prospectively-deprocrypticism’-(with regards to living-development–as-to-personality-
prospective-sublimation)\textsuperscript{91} development, institutional-development–as-to-social-function-
meaningfulness-and-teleology\textsuperscript{100}

shiftiness-of-the-Self as of mere reproducibility—

mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation existentialising—enframing/imprintedness-(as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) dereifying-gesturing–as of the defined registry-
worldview’s/dimension’s ‘reference-of-thought existential-contextualising-contiguity’\textsuperscript{8} presencing—absolutising-identitive-
constitutedness\textsuperscript{11} at its uninstitutionalised-threshold \textsuperscript{11},-as-of-its-specific-
immmediacy-existentialising—enframing/imprintedness-(as-to-\textsuperscript{4} historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ as
trepidating/warping/precluding/occluding-as-to-notional–procrypticism
imbued teleological-inflections-(of-more-profound-nondisjointing–
<amplituding/formative--epistemicity>totalising/circumscribing/delineating) 'respectively as its so-shifty-defined apriorising-teleological-thresholding--as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness' reflected as of its mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation poorly contemplative of existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation^ requisite prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation)
thinking—is-apriorising-psychologism representation’, with singularisation so-induced by ‘prospective parrhesiastic-aestheticisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as postconverging/dialectical-thinking—is-qualia-schema’, reflecting the contrastive apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of ‘prospective postconverging-or-dialectical-thinking — apriorising-psychologism intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and ‘prior preconverging-or-dementing—is-apriorising-psychologism temporal underpinning—suprasocial-construct as to its \(<\text{amplituding/formative}^{\text{\&}}\text{wooden-language-\(\text{\&}\text{imbued—temporal—mere-form/virtualities/dereification}^{\text{\&}}\text{akrasiatic-drag/denatured/preconverging-or-dementing}^{\text{\&}}\text{–narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology}^{\text{\&}}\) 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-intemporalparrhesiastic-aestheticisation with regards to the prior preconverging-or-dementing—is-apriorising-psychologism temporal underpinning—suprasocial-construct as to \(<\text{amplituding/formative}^{\text{\&}}\text{wooden-language-\(\text{\&}\text{imbued—temporal—}}\)
as-event⁷-of-prospective-intemporal-parrhesiastic-aestheticisation as notional-deprocrypticism meaningfulness-and-teleology⁶)


storied-construct/ontologically-valid-narration-(as-of ‘ontologically-hegemonising-narrative⁴’ ontological-performance⁴<including-virtue-as-ontology>)

subknowledging⁵ subknowledging-(preconverging-or-dementing-as-if-of-ontologically-veridical-sound-thought)

sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-
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 to
‘underlying individuals ontological-commitment’ so-reflected as from the contiguous/coherent superseding–oneness-of-ontology that is existence in inducing sublation-over-desublation’ with ‘existence itself inherently intercessary to the formative possibility for all human “meaningfulness-and-teleology” (and thus with ‘human “meaningfulness-and-teleology” more precisely construed as intersolipsistic-intercessory-notions as to human individuals and collective-individuals phenomenal/manifest conceptivity/epistemic-reflexivity in existence’ with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility”-<imbued-and-
‘hermeneutically/reprojectively/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-teleology”
underlied by language, culture, social institutions, technical knowhow,
etc. of any “presencing—absolutising-identitive-constitutedness”
existentialising—enframing/imprintedness—–as—to–historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition’ is not the
inherently given possibility for its very manifestation to inceptively arise
in individuals but rather ‘individuals are involved in self-becoming/self-
conflatedness”/formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
‘self-becoming/self-conflatedness/formative–supererogating-
<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> ontological-performance'<<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
underlied by language, culture, social institutions, technical knowhow,
etc.’ (reflecting human limited-mentation-capacity as to human
<amplituding/formative–epistemicity>totalising–thrownness-in-
existence') ever always comes out short with respect to the full-potential
for ‘inherent immanent-existence overall withdrawn effectively-manifest-
sublimation/sublime or withdrawn sublimation-structure’ of
‘meaningfulness-and-teleology', and that conversely the possibility for
human limited-mentation-capacity-deepening imparts the ability for
human self-becoming/self-conflatedness/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-
aestheticisation of ‘meaningfulness-and-teleology
underlied by
decisionality-of-ontological-performance→including-virtue-as-ontology> as to taxingness-of-originariness), as so-reflected by the ontological-contiguity—of-the-human-institutionalisation-process with all the successive "presencing—absolutising-identitive-constitutedness" existentialising—enframing/imprintedness-(as-to→ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) underpinning—suprasocial-construct rather incapable of explaining the possibility for the succession of registry-worldviews/dimensions with such an explanation arising only as of "human dimensionality-of-sublimating"—.<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ (as reflected by the ‘aporeticism—overcoming/unovercoming supererogating ontological-performance→including-virtue-as-ontology>’ respectively of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism in relative-ontological-completeness so-construed overall as notional—deprocrypticism out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness so-construed overall as notional—procrypticism as to the fact that ‘human <amplituding/formative—epistemicity> totalising—thrownness-in-existence under the logical-basis/logic→transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and—
supererogation) and so-pursued as of re-originary-as-unenframed/unbeholding/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-
a Camusian suicide as to its projection of self-dissolution can arise without individual notional 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> (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 notional 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>’ 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 notional 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 its relational construal-and-absorption of the given social-construct culture/practices so-defining consequentially
postconverging/dialectical-thinking –apriorising-psychologism—by—
preconverging/dementing –apriorising-psychologism as to human
meaningfulness-and-teleology ontological-performance
-including-virtue-as-ontology> deepening’ and as so-manifested historically with
‘non-immediacy prospective sublimating value and ontological-veracity
disposition’ enabling human institutional reconstrual-and-reconstruction
in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing for ‘perspective ontological-
normalcy/postconvergence’ and so-reflected as to human-subpotency
‘fatedness-of-sublimation-over-desublimation, to existence-
potency’—sublimating–nascence,-disclosed-from-prospective-epistemic-
digression (in reflecting holographically-conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process’) and so as to the ‘non-immediacy
prospective sublimating value and ontological-veracity disposition’
supererogating instigations of the Socrates, Descartes, Kants, Newtons,
Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. (upon
whose
meaningfulness-and-teleology infrastructure building
‘immediacy supposed absolute sublimating value and ontological-
veracity disposition’ arise and outlandishly skew human
meaningfulness-and-teleology
in presencing—absolutising-
identitive-constitutedness<amplituding/formative–
epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag when wrongly

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98 surrealising-<as-to-supererogation> refers to ‘human notionalisation/notional-conception/amplituding of the real’ so-construed as human <amplituding/formative—epistemicity> totalising notionalisation/notional-conception/amplituding reflection of the real in ‘perspective ontological-normalcy/postconvergence’ (as so reflecting human limited-mentation-capacity ontological-performance)—<including-virtue-as-ontology> ‘perspective epistemic-abnormalcy/preconvergence’ scalarising-and-rescalarising epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing for ‘perspective ontological-normalcy/postconvergence’ and ‘so-undergirded by human dimensionality-of-sublimating’—<amplituding/formative> supererogatory de-mentativeness/epistemic-
growth-or-conflatedness/transvalutative-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)

presencing—absolutising-identitive-constitutedness) in relative-ontological-incompleteness as to its given relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-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—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,-in-the-full-potency-of-existence’s-sublimating–nascence> that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest-subpotencies-<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest-subpotencies-<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> as the whole’;¶ the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity (as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-supervening-conflatedness) inherently explains ‘the specific decoherencing-effect of phenomenal/manifest-subpotencies-<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence>’, wherein ‘phenomenal/manifest-subpotencies-<in-transitive-conflatedness>–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> in relatively shallow <amplituding/formative–epistemicity> totalising/circumscribing/delineating mathesis/motif/thrownness-disposition in existence’ and
what-has-gone-before-aesthetically-de-mentates/structures/paradigms-
distortedly-the-possibility-forthe-later-ontologisation>’ perspective as reflecting notional-discontiguity/epistemic-discontiguity<<shallow-
supererogation>™-of-mentally-aestheticised-preconverging/dementing™—
qualia-schema> (that is, as of notional~symmetrisation<<as-to-
symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-
dialectical-thinking ~by~preconverging-or-dementing ~perspectives-of-
human—meaningfulness-and-teleology>);\ with the implication that from an originariness/origination<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence> epistemic-conception human meaningfulness has a latent de-
mentative/structural/paradigmatic inherent teleology as to postconverging-or-dialectical-thinking™—apriorising-psychologism perspective (projecting a deeper teleological-depth) or preconverging-or-
dementing™—apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an originariness/origination<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence> epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking™—apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing™—apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent™ presencing—
absolutising-identitive-constitutedness, episodic–totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag, when wrongly
implying no ‘relative-ontological-incompleteness’ to relative-
ontological-completeness’ implications of human meaningfulness; thus
the implied teleology of any given registry-worldview/dimension as to its
reference-of-thought and reference-of-thought–devolving–
meaningfulness-and-teleology (as reflecting the registry-
worldview/dimension human limited-mentation-capacity-deepening
level) speaks to the causality–as-to-projective-totalitive–implications–for-explicating-ontological-
contiguity as to the registry-worldview’s/dimension’s institutionalised-
and-uninstitutionalised-threshold deceptively/structurally/paradigmatically imbued ontological-
performance, and vices-and-impediments, and in this regards the ‘inordinary contemplation about any
given registry-worldview/dimension preconverging-or-dementing apriorising-psychologism perspective shallower teleological-depth’ (as to
its uninstitutionalised-threshold implied notional-
discontiguity/epistemic-discontiguity, shallow-supererogation of-
mentally-aestheticised–preconverging/dementing–qualia-schema>) can
be so-conceptualised as from the originariness/origination–so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence perspective ‘reflecting the
procrysticism while ‘adhering to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is de-
mentatively/structurally/paradigmatically cognisant-and-integrative-<as-
to-its-notional–disjointedness-imbued-preconverging-or-dementing –-
qualia-schema> of failing preempting—disjointedness-as-of- ‘reference-
of-thought,-as-to-‘:
<amplituding/formative–epistemicity>growth-or-
confoundedness>/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’)

transcendentally-
transcendentally-enabling-level–of-ontological-good-
enabling-level–of-
faith/authenticity /objectification/desubjectification-as-objectification-
ontological-good-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
faith/authenticity>/underdetermination-of-motif-and-apriorising/axiomatising/referencing–
objectification/desubjectification-as
as-so-being-as-of-existential-reality as antinihilism>; (construed as

relative undermining of temporal-conjugating-emotional-
objectification-
involve/subjectification/epistemic-totalising~/self-referencing-
<as-to-ontological-
synergising-as-of-perceived–social-stake-contention-or-confliction for
faith-notion-or-
intemporal dispensing-with-immediacy-for-relative-ontological-
ontological-
completeness~by-reification~/contemplative-distension~)

fideism—imbued-
underdeterminatio
n-of-motif-and-apriorising/axioma
tising/referencing–as-so-being-as-of-existential-reality
as antinihilism>"101


meaningfulness-and-teleology>102: transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ involves the epistemic construct of

meaningfulness-and-teleology100 as of ‘existence-potency’–sublimating–nascence,–disclosed-from-prospective-epistemic-digression

with-regards-to-prospective-apriorising-implications) mental-reflex to construe 'meaningfulness-and-teleology as of 'human-subpotency existentialising—enframing/imprintedness-(as-to-'historicity-tracing—
in-presencing—hyperrealisation/hyperreal-transposition) pseudo-
edginess/pseudo-incisiveness of its secondnaturally institutionalisation uninstitutionalised-threshold thus exposing such 'meaningfulness-
and-teleology to human <amplituding/formative—epistemicity> totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag which is exactly what needs to be superseded as of human developing selfconsciousness/construction-of-the-Self for prospective transcenden
c-and-sublimity/sublimation/supererogatory—de-mentativity to arise as of transversality—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
8-reference-of-thought reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation that underlies its underpinning—suprasocial-construct and
<amplituding/formative>*wooden-language—imbued—temporal—mere-
form/virtualities/dereification /*akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the-
8-reference-of-thought— categorical-imperatives/axioms/registry-
teleology)’ doesn’t exist and as to the consequent susceptibility to
sophistic/pedantic manipulation of such ‘presencing—absolutising-identitive-constitutedness’
human-subpotency epistemic/notional–projective-perspective of social-stake-contention-or-confliction and this further explains why prospective reasoning-through/messianic-reasoning has ever always been as of a ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ in this respect in order to then outrightly commit to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity value-aspiration reflecting the fact that the given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/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-normalcy/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-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing’ equally reflects as of its implied ‘existence-potency—sublimating–nascence,—
disclosed-from-prospective-epistemic-digression

epistemic-digression

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/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
identitive mere-formulaic positivism/rational-empiricism manifestation of
procrypticism–or–disjointedness-as-of- reference-of-thought as rather
in prior relative-ontological-incompleteness with further susceptibility
to sophistry of intellectual falsehood and muddlement as of institutional-
being-and-craft, just as assessing budding-positivism/rational-empiricism
thought from medieval scholasticism perspective will induce a ridiculous
and ontologically-flawed apriorising/axiomatising/referencing outcome
about budding-positivism which was further susceptible to medieval
pedantic sophistry as of institutional-being-and-craft;\| furthermore, transversality~of-affirmative-and-unaffirmative~disambiguated~'motif-and-apriorising/axiomatising/referencing’ as of its implied ‘existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ for aetiologisation/ontological-escalation entails that ‘appropriateness/soundness of human ontological-performance’~-<including-virtue-as-ontology> and hence value-and-aspirational-construct’ is ‘precedingly and absolutely determined rather as of relative-ontological-completeness\| over relative-ontological-incompleteness\]\}

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

wherein for instance the positivist relative-ontological-completeness\| value-reference as walking into the forest to retrieve a plant cure overrides as of the \|<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\| of ‘existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

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\| and the same applies prospectively
with notional-deprocrypticism relative-ontological-completeness\textsuperscript{28} 'preempting—disjointedness-as-of—reference-of-thought' value-reference over our positivism—procrypticism relative-ontological-incompleteness\textsuperscript{29} value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-teleology\textsuperscript{30}—<in-existential-extrication-as-of-existential-unthought>\textsuperscript{4} as the incoherence here will rather be to egotistically and sophistically imply that the very same fundamental ontological-contiguity\textsuperscript{31}—of-the-human-institutionalisation-process\textsuperscript{32} as of ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{33}’ doesn’t apply to us;\textsuperscript{41} ultimately, transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ further entails that the inherent incompatible and contrastive \textsuperscript{42} <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications—for-explicating-ontological-contiguity\textsuperscript{34} of ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to existence-potency\textsuperscript{35}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness\textsuperscript{36} opened-construct-of—meaningfulness-and-teleology\textsuperscript{37} in its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{43}—by-reification /contemplative-distension\textsuperscript{44} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—'notionally—
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning epistemic-ricochettingly/transepistemically’ is more effectively and existentially achieved rather as of ‘constraining positive-opportunism’ that is socially elicited as of the underlying supposedly coherent ontological-commitment as of more profound ontological-primemovers-totalitative-framework validation as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in inducing secondnatured institutionalisation and prospective underpinning–suprasocial-construct

uninstitutionalised-uninstitutionalised/unintemporalised/temporal-threshold\textsuperscript{103} 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\textsuperscript{56}–in \textlangle amplituding/formative–epistemicity\textrangle totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{8}, and so as \textlangle amplituding/formative\textrangle wooden-language–imbued—temporal–mere-form/virtualities/dereification\textsuperscript{87}/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}), wherein the institutionalising-mathesis/motif/thrownness-disposition attains its institutionalising limits as of human-subpotency

\textsuperscript{104} when expressed specifically herein universal/universalised/universalising when expressed specifically herein universal/universalised/universalising-<as-to-universalisation> refers to the specific universalisation registry-worldview/dimension as to its ‘universalising apriorising/axiomatising/referencing–rules of entailing<amplituding/formative–epistemicity>totalising meaningfulness-and-teleology\textsuperscript{50}, while when expressed herein in a general sense universal/universalised/universalising actually and precisely refers to ‘totalising-entailing of implied knowledge-reification’–gesturing’ for instance in the sense that mathematics is universal means mathematics is totalisingly-entailing (with this general sense applying with regards to any given registry-worldview/dimension as to its given ‘entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness apriorising/axiomatising/referencing–rules’ and as further reflecting the
implication that registry-worldviews/dimensions of relative-ontological-completeness are of more profound ontologically totalising-entailment apriorising/axiomatising/referencing–rules as so implied as from ‘non-rules totalising-entailing, rulemaking-over-non-rules totalising-entailing, universalisation-directed-rulemaking-over-non-rules totalising-entailing, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing, and preempting—disjointedness-as-of-reference-of-thought,-as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing’, and so-construed as of their respective foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’,–as-operative-notional–deprocrypticism’), and in this regards we can appreciate how the very implications of say universal human rights supererogatorily becomes more and more profound as from say the Socratic-philosophers (even as slavery, class-seclusion and female-seclusion was prevalent as to warped collateralisation), budding-positivists (even as in many ways the practices of serfdom/slavery, social-class discrimination and female-discrimination were equally prevalent as
to preclusive collateralisation) and today’s supposedly universal conception of human rights (even as it is marked by occlusive collateralisation of other peoples, cultures and nations as well as gender and age occlusive collateralising biases); actually the specific sense and general sense are thus linked on the basis that both imply totalising-entailing with the specific sense speaking of totalising-entailing as to the specific universalisation registry-worldview/dimension ‘when mankind initially consciously cognised that the profoundness of “meaningfulness-and-teleology” should be totalising-entailing but without necessarily differentiating such a conception of totalising-entailing between mythological and positivistic/rational-empirist totalising-entailing with both construed as universal “meaningfulness-and-teleology”, while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of “entailing-<amplitudating/formative–epistemicity>totalising~in-relative-ontological-completeness” as reflecting the implication of human limited-mentation-capacity-deepening as to the ‘notionalisation/notional-conception/amplitudating 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 ‘profundly construed as from perspective relative-ontological-completeness as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by
perspective ‘nondisjointing totalising-entailing’ or deprocrypticism

universal-transparency


⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩

universal-transparency

⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩

for social-functioning-and-accordance—as-of-social-stake-contention—or-confliction—for-undermining-social-incoherency-by-

constraining–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>’

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

<including-virtue-as-ontology> (with regards to human living-
development–as-to-personality-development, institutional-development–
as-to-social-function-development and as so-ultimately preconvergingly–
de-mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology)
There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-supererogation’ predisposed human mind’ so-reflected as prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and so construed as of human candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérange) 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’—of–‘attendant-intradimensional’–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’—of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism –as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism –as-of-compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued.<contextualising/existentialising–attendant-
ontological-contiguity>-in-shallow-supererogation>-<disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness> by its reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology construed as ‘how can a perverted sought after outcome be obtained with an interlocutor or interlocutors with respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or raised out-of-context (existential-decontextualised-transposition), i.e. meaning-as-form or pathologically/compulsively hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism-as-of-conviction,-in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds construed as ‘what does the veridical logical-processing-or-logical-implicitation—supposedly-apriorising/axiomatising/referencing-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—as-of-conviction,-in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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—
equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism\(^7\)/preconverging-or-dementing\(^6\)-integration (due to psychopathic/postlogism\(^7\)) induced social loss-of-awareness of the social\(^1\) universal-transparency\(^2\)-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \(\langle\)) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

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

[Fundamentally thus the issue of postlogism\(^7\) associated with psychopathy is dementatively/structurally/paradigmatically related to human prelogism\(^9\) underlined by candidity/candour-capacity as to an ontological-contiguity\(^7\) in notional–symmetrisation<-as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking\(^1\)–by–preconverging-or-dementing -perspectives-of-human–‘meaningfulness-and-teleology’\(^6\)>; and so as the overall backdrop of human ‘meaningfulness-and-teleology’\(^5\) ontological-performance –<including-virtue-as-ontology> appraisal which elucidation underlines the more profound human hermeneutic/reprojective/supererogating/zeroing psychology as to the elucidation of overall human becoming in existence implications of human ‘meaningfulness-and-teleology’\(^5\) ontological-performance –<including-virtue-as-ontology>. ‘Candidity/Candour-capacity’ as such involves two-levels of construal with the first-level being with regards to ‘overall ontological-contiguity’\(^7\) of variance as difference-in-kind/difference-in-aposteriorising-or-logicising\(^2\) as to the ontological-performance \(^7\)–<including-virtue-as-ontology> of ‘meaningfulness-and-teleology’\(^5\)’ in the sense that at our institutionalisation-
disontologising-logical-outcome-arrived-at>) or \textsuperscript{2}reference-of-thought–looseness-of-tethering–to–prelogism -as-of-conviction,-in-profound-supererogation \langle\textit{existentially-veridical–}

‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle\textit{as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing/–apriorising-psychologism\rangle) as explaining thus the possibility respectively of appropriateness-of-
\textsuperscript{2}reference-of-thought-as-of-conflatedness or perversion-and-derived- perversion-of-
\textsuperscript{2}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, behind the grander issue of relative-ontological-incompleteness⋅/relative-ontological-completeness\rangle-
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conjunctedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>) of \textsuperscript{2}reference-of-thought. Basically, this points to
‘epistemic/notional reflexivity perspectives of construing/conceptualising’ with respect to
ontology/ontological-normalcy/postconvergence so-reflected with the thresholds of ‘effecting-
parsimony’ as to temporality\langle\textit{shortness and ‘effecting-wholeness’ as to
intemporality\langle\textit{longness; the elucidation of which brings out the beyond-the-consciousness-
awareness-teleology\langle\textit{in-existential-extrication-as-of-existential-unthought}\rangle
social
universal-transparency\langle\textit{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\rangle},
enabling intemporal/ontological skewing for institutionalisation. It is the resolving as
aetiological/ontological-escalation of ‘candidity/candour-capacity’ as of
transcended/superseded psychoanalytic-backdrop for the prospective
uninstitutionalised-threshold\textsuperscript{47}, - opened as positivism by positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{87}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{86}–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\textsuperscript{100} 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-ontological-incompleteness –of– reference-of-thought and the
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97} in wrong ontological-contiguity\textsuperscript{97} equivalence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{98}. Abstractly, the ontological-contiguity\textsuperscript{97} issue has to do with a prospective precise relative-ontological-completeness\textsuperscript{38} in ontological-normalcy/postconvergence as of \textless amplituding/formative–epistemicity\rangle 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{99}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{99} of reference-of-thought– devolving-as-of-instantiative-context precision but then rather wrongly construed in prior imprecise relative-ontological-incompleteness\textsuperscript{99} epistemic-abnormalcy/preconvergence\textsuperscript{99} as of respectively \textless amplituding/formative–epistemicity\rangle totalising–intervalist-as-categorising-
phenomenal-abstractiveness-of-presencing-in– ‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{99}’s-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{99}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{99} of reference-of-thought– devolving-as-of-instantiative-context or \textless amplituding/formative–
thought-devolving-as-of-instantiative-context; thus equally explaining the requisite de-
mentative/structural/paradigmatic construal/conceptualisation for prospective relative-
ontological-completeness-of-reference-of-thought as of pure-ontology/existence-as-of-its-
mimetic-echoness! Such a phenomenal insight as of ‘ontological-reconstituting-as-to-
conflatedness’ is instructive of how a Derridean deconstruction critique as a bottomless
chessboard of a Heideggerian destruktion as incapable of getting at the bottom of the
archaeological-layers/historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of
ontological axioms/horizons of meaningfulness as of its ‘attempt-at-such-a-delaying’ thus
considered to be inherently ontologically-deficient/incomplete, can be superseded ‘beyond-and-
sidestepping any such archaeological-layers/historiality/ontological-
eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> limitation’ by rather
construing-of-and-informing-as-to the inherent possibilities of pure-ontology insight as
reflected by ‘inherent notional–conflatedness/to-conflatedness-ontological-
normalcy/postconvergence/postdication/metaphysics-of-absence-{implicated-epistemic-
veracity-of-nonpresencing-<perspective-ontological-
normalcy/postconvergence>}/nonpresencing-<perspective-ontological-
normalcy/postconvergence> phenomenal insight about pure-ontology/existence-as-of-its-
mimetic-echoness’ as highlighted with the ‘successive relative-ontological-completeness
<amplituding/formative–epistemicity>totalising–random-as-impulsive/totalising–nominal-as-
tendentious/totalising–ordinal-as-qualifying/totalising–intervalist-as-
categorising/totalising–ratio-contiguity-or-ratiocination-as-referentialism,—phenomenal-
abstractiveness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

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incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context construed as notional–conflatedness’, and so conceptually as of an ahistorical-emancipation more like the science/laws of physics is inherently ahistorically-emancipated from exact physical phenomena occurrences/events archaeology/historiality/ontological-eventfulness/ontological-aesthetic-tracing–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–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfulness-and-teleology and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness-of-reference-of-thought as it so defines the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\textsuperscript{10} veracity/ontological-pertinence as of existential-contextualising-contiguity \textasciitilde{s}-reifying/elucidating-of-prospective-relative-ontological-completeness \textasciitilde{of} reference-of-thought\textasciitilde{devolving-as-of-instantiative-context}, as implied with the notion of \textquote{postconverging-or-dialectical-thinking} \textasciitilde{psychology or psychology-of-mentation-dynamics or natural\textasciitilde{psychological-dynamics}}. Thus, however weird it may seem to our positivism\textendash procrypticism psychical representation, in reflecting our positivism\textendash procrypticism relative epistemic-abnormalcy/preconvergence\textasciitilde{to it a candidity/candour-capacity notional\textendash deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textasciitilde{as of} <amplituding/formative\textasciitilde{epistemicity}>totalising\textendash ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in\textquote{protensive-consciousness}\textasciitilde{enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textasciitilde{s}s-reifying/elucidating-of-prospective-relative-ontological-completeness\textasciitilde{of} reference-of-thought\textasciitilde{devolving-as-of-instantiative-context} is actually more real and profound ontologically to ours as of our positivism\textendash procrypticism <amplituding/formative\textasciitilde{epistemicity}>totalising\textendash intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in\textquote{occlusive-consciousness}\textasciitilde{enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textasciitilde{s}s-reifying/elucidating-of-prospective-relative-ontological-completeness\textasciitilde{of} reference-of-thought\textasciitilde{devolving-as-of-instantiative-context}, and so just as the latter being more profound ontologically with respect to the relative epistemic-abnormalcy/preconvergence\textsuperscript{10} of the \textquote{universalisation\textendash non-positivism\textendash medievalism psychical representation will seem weird to the latter as of its <amplituding/formative\textasciitilde{epistemicity}>totalising\textendash ordinal-as-qualifying-
performance\textsuperscript{72}, \textit{<including-virtue-as-ontology>}. In other words from an ontological-normalcy/postconvergence perspective implied with candidity/candour-capacity notional–deprocripticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{77}, ascription-constructs are naïve \textit{<amplituding/formative–epistemicity>}, totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{77} construals of human \textit{reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming–ontological-performance\textsuperscript{72}, <including-virtue-as-ontology>}. The ontological-normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human \textit{reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming–ontological-performance\textsuperscript{72}, <including-virtue-as-ontology>} is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective relative-ontological-completeness\textsuperscript{78}, reference-of-thought and is actually a wholly internal process of conflatedness\textsuperscript{79}, highlighting ‘the concatenation to intemporal-projection inextricably of derived-denaturing\textsuperscript{78}–deprojections-in-distractiveness-of-intemporal-projection, with the former in relative intemporality\textsuperscript{52}/longness and the latter in relative temporality\textsuperscript{99}/shortness as of distractiveness’; construed as temporal-concatenation-to-intemporality\textsuperscript{52}, or-ontological-veridicality-as-of\textsuperscript{84} reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{84}’. As a further elucidation, by ‘protensive-consciousness’ is meant the consciousness-awareness-teleology\textsuperscript{100, 104}, causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\textsuperscript{67} of conflatedness\textsuperscript{78} as an anticipatory mental-disposition with respect to deprocripticism’s preempting—disjointedness-as-of reference-of-thought Being-development and its meaninglessness-and-teleology\textsuperscript{100} certitude/uninhibited \textit{reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming–ontological-performance\textsuperscript{72}, <including-virtue-as-ontology>}. 

ontology> wherein ‘limited-mentation-capacity is overcome by its referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness’
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, such human
consciousness conflatedness ultimately behind the successive institutional-
cumulation/institutional-recomposure—(as-to—historiality/ontological-
eventfulness/ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence—reflected—epistemicity-relativism)—in reflecting holographically—
(conjugatively-and-transfusively) the ontological-contiguity of-the-human-institutionalisation-process is grounded on its least common human temporality /shortness-to-intemporalit
/longness denominator which is the ‘constraining social—universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—
epistemicity—totalising—in-relative-ontological-completeness); and while the ‘complementing
grander social—universally-non-transparent—thus-non-constraining—element of ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is aspirational as
inducing dimensionality-of-sublimating—amplituding/formative—supererogatory—dem
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalis ing/transepistem icity/anamnestic-residuality/spirit-drivenness—equalisation> mental-
disposition behind the ‘inventing’ of prospective institutionalisation, it is effectively occurs
spontaneously to the intemporal disposition and cannot be the basis for collective grounding of
such human consciousness conflatedness as this inevitably leads to temporal concatenation to
intemporal, rather its import lies solely as of solipsistic intemporal projection drive given
that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is beyond the
possibility of its secondnatured institutionalisation just as implied with the notion of faith in

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creeds. Further, the dynamics of such a graduated human consciousness as of notional–deprocrypticism can be reinterpreted operantly as of ‘notional–referentialism’ as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediated-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-mediated-as-of-conflatedness’ apriorising/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments 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-mediated-as-of-their-respective-specific-constitutedness’ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ they still act as if of ‘notional–deprocrypticism referentialism—ontologically-uncompromised-mediated-as-of-conflatedness’ apriorising/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\textsuperscript{89} of reference-of-thought of meaningfulness-and-teleology\textsuperscript{100}. Neuterising thus refers to human attribution of meaningfulness-and-teleology\textsuperscript{100} as of human limited-mentation-capacity misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its reference-of-thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming—ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{13}, and so-construed from the conflatedness\textsuperscript{12} 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\textsuperscript{73}>’, that is secondnatured as of its prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought with the consequent implications of relatively defective meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness -of-reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness -of-reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism meaningfulness-and-teleology\textsuperscript{100} relative to the ‘utter and brute’ animistic interpretation as meaningfulness-and-teleology\textsuperscript{100} 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-in-shallow-supererogation\textsuperscript{73}—<as-to-‘attendant-intradimensional’-prospectively-
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ by
their respective relative human limited-mentation-capacities as their respective beyond-the-
consciousness-awareness-teleologies preconverging-or-dementing—apriorising-psychologism
construed as their respective prior relative-ontological-incompleteness—of-reference-of-
thought neuterising, and revealing as of the notional–conflicatedness of
notional–deprocrypticism their ‘reference-of-thought—devolving—différance/internal-
dialectics/difference-deferral’ with regards to their respective reference-of-thought-as-to-
preconverging–de-mentating/structuring/paradigming 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-as-to-preconverging/postconverging–de-
mentating/structuring/paradigming—ontological-performance—including-virtue-as-
ontology. Basically neuterising as so articulated is the conception of ‘the ontological-
performance—including-virtue-as-ontology’ of the various institutionalisations references-of-
thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so-
conceptualised from the notional–conflicatedness 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
amplituding/formative> wooden-language-imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignoreable-void-with-regards-to-prospective-apriorising-implications} in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic meaningfulness-and-teleology \(^\alpha\) 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 \(^\alpha\) neuterising’ to be able to then reveal, construe and uphold positivistic Being and \(^\alpha\) meaningfulness-and-teleology \(^\alpha\), and this equally applies with regards to overcoming our ‘procrypticism—or-disjointedness-as-of-reference-of-thought meaningfulness-and-teleology \(^\alpha\) neuterising’ to attain futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology \(^\alpha\) as of prospective notional–deprocrypticism Being and \(^\alpha\) meaningfulness-and-teleology \(^\alpha\). 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-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/profundness of axiomatic-construct/ reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what is ontologically preeminent/critical for the notional perspective of ontological construal/conceptualisation. This is equally relevant with regards to the ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which refers to the transcendental-enabling/sublimating/supererogatory—de-mentativity conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-worldview’s/dimension’s reference-of-thought construction possibilities of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue as of existential-instantiations’, on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening successive more and more relatively profound/complete registry-worldviews/dimensions reference-of-thought constructions of derived axiomatic-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 meaninglessness-and-teleology as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its (trepidatious-consciousness neuterising-induced) reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness which is non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-
mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the (warped-consciousness neuterising-
induced) reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-
teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-mentating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance including-virtue-as-ontology across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview’s/dimension’s reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’ as its underlying reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals
epistemicity>totalising/circumscribing/delineating  
\^reference-of-thought–devolving-as-of-instantiative-ontological-performance—\^including-virtue-as-ontology> as of ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation as flawed supposedly teleologically-elevated’ relationship with its centered-
This explains why it is de-
mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-
setup or our procrysticism social-setup to resolve the vices-and-impediments as associated with
the corresponding reference-of-thought centered-<amplituding/formative–
epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology implied as of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology, as it is in circular <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument centered–
epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the
associated vices-and-impediments. Rather than a difference-in-kind/difference-in-
aposteriorising-or-logicising implied as of ‘notional-contiguity/epistemic-contiguity–
<profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–
qualia-schema>’, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-
referencing as of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity–
<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-
schema>’ as of the prospective relative-ontological-completeness of the prospective
reference-of-thought–<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology implied different and relatively-more-profound-and-complete reference-of-thought–categorical-imperatives/axioms/registry-teleology which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s reference-of-thought–<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-
and-teleology that implied as 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-or-referencing 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. 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 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 \textit{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 as of that fundamental \textit{amplituding}/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 secondnaturing such a prospective institutionalisation reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical reference-of-thought construction of meaningfulness-and-teleology, 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-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at the uninstitutionalised-threshold\textsuperscript{103}, wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of-\textsuperscript{84}reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold\textsuperscript{103} and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64}-of-\textsuperscript{84}reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold\textsuperscript{103} as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{84}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ which as of underlying relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88}-(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>\rangle) is at the one hand elevated/institutionalised and on the other hand teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-mentation-capacity. Such ‘historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of its notional~conflatedness\textsuperscript{12} as it implies the conflatedness\textsuperscript{12} of the most ‘sound/profound/complete anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-institutionalisation–and–degradation-as-of-uninstitutionalised-threshold — de-mentative/structural/paradigmatic-contrastive-devolving-analysis as of their respective \textsuperscript{8}reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and
reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold” brings out in anticipation/projection/throwness-disposition the overall fundamental elucidative contrast between the “degradation/uninstitutionalised-threshold unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought projection” and the “elevation/institutionalisation soundness-or-ontological-good-faith/authenticity—of—reference-of-thought projection” at their respective “reference-of-thought—devolving-level of analysis; as can be elucidated contrastively between “recurrent-utter-uninstitutionalisation uninstitutionalisation and base-institutionalisation institutionalisation”, “base-institutionalisation–ununiversalisation uninstitutionalisation and universalisation institutionalisation”, “universalisation–non-positivism/medievalism uninstitutionalisation and positivism institutionalisation” and prospectively “positivism–procrypticism uninstitutionalisation and notional–deprocrypticism institutionalisation”. The implication here is that with say notions-and-accusations-of-sorcery in a “universalisation–non-positivism/medievalism uninstitutionalisation social-setup, in order to construe ontological-veridicality; as of conflatedness we can’t simply imply the presence “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 reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness at its 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

reality’ the transcendental construct of prospective base-institutionalisation institutionalisation while in recurrent-utter-uninstitutionalisation uninstitutionalisation (doing so by failing the ‘<amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
as of de-mention—ontologisation-de-mention-or-dialectical-de-mention—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/superragoratory-de-mentativity to the prospective reference-of-thought for renewal; that is, this will rather bring about the amplitudating/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag of the prior reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought on a false notion of ‘an intemporal temporality’, naively passing for intempolarity /longness as of intersubjective eliciting of temporality. Such notional-conflatedness for ontological-performance-including-virtue-as-ontology implication is easily understood as of metaphysics-of-absence-implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of ‘a credible logical engagement in terms—as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.

Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a maximalising-recomposuring-
for-relative-ontological-completeness — unenframed-conceptualisation
<amplituding/formative—epistemicity> totalising—renewing-realisation/re-perception/re-thought.
This conceptualisation insight points out that prospective procrypticism—or—disjointedness-as-of—reference-of-thought uninstitutionalisation associated with our positivism—procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness — of— reference-of-thought is effectively the defective result of our positivism institutionalisation destructuring-threshold—{uninstitutionalised-threshold}/presublimating—desublimating-decisionality—of—ontological-performance —
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue. This explains as of metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>) why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of (warped-or-preclusive-consciousness neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue, will need to be undone/unshackled
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100}' rather than being veridically ‘decentered and preconverging-or-dementing’—apriorising-psychologism’ at the uninstitutionalised-threshold\textsuperscript{100} as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’\textsuperscript{100}, as logical-dueness doesn’t even arise in the very first place given perversion-and-derived—perversion-of—reference-of-thought—\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—\textsuperscript{100}> 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—\textsuperscript{(implicitied-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\textsuperscript{100} 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\textsuperscript{100} 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—\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—\textsuperscript{100}> 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,—in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-intradimensional’—prospectively—
disontologising-preconverging/dementing—apriorising-psychologism—reflecting the
teleological-de-mentating/structuring/paradigming/teleological-possibilities, established as of
its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-
teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional—referential-notions/articulations/virtue; 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-abnormeley/preconvergence/relative-ontological-incompleteness—of-
reference-of-thought, as it is in the bigger picture de-mentatively/structurally/paradigmatically
‘a lifetime mental and existential investment as of the specific prior relative-ontological-
incompleteness—of—reference-of-thought beyond-the-consciousness-awareness-teleology—
in-existential-extrication-as-of-existential-unthought>—meaningfulness-and-teleology that
will not lightly give up on ‘its invested specific prior relative-ontological-incompleteness—of-
reference-of-thought of—meaningfulness-and-teleology as a
<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>’ despite
the ontological-veridicality of a valid anti-nihilistic
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming opened-construct—of—meaningfulness-
and-teleology enabling the human existential tale as of the successive transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity behind the ontological-contiguity—of-
the-human-institutionalisation-process notwithstanding that its very own institutionalisation
arose out of that anti-nihilistic process, and at the more immediate social-stake-contention-or-
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/supercratory~de-mentativity notion as of the (given consciousness’s neuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness of the prior registry-worldview’s/dimension’s reference-of-thought—meaningfulness-and-teleology which establishes its ‘grounded knowledge construct’, and so because of its denaturing of the prior institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology by way of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity at the registry-worldview’s/dimension’s uninstitutionalised-threshold inducing prior relative-ontological-incompleteness—reference-of-thought in need for prospective relative-ontological-completeness—reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness—reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness—reference-of-thought it more critically and organically points to the uninstitutionalised-threshold state of the present registry-worldview’s/dimension’s reference-of-thought at its

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
But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations—maximalising-recomposing—for-relative-ontological-completeness—enframed-conceptualisation construed from a succession of
underlying the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-/perspective–ontological-normalcy/postconvergence-reflectcd-‘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-‘implicated-‘nondescript/ignorable–void ‘-as-to- presencing—absolutising-identitive-constitutedness’, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ beyond just what we can imagine as of our presence as positivism–procrypticism. This analysis brings out what is effectively meaningfulness as it shows that meaningfulness is more completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights thus involving the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of the prospective relative-ontological-completeness–of–reference-of-thought of the {given

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consciousness’s neuterising-induced-or-deneuterising -induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness and then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively articulating their meaningfulness as of instantiative-context or existential-instantiations with respect to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ⟩<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring; and these are the two underlying commitments that make-up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is utterly geared in an <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag of meaningfulness-and-teleology as of ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-consciousness-awareness-teleology by mental-reflex presupposes-and-assumes the ontological absoluteness/indubitability of its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, and wrongly so even at its uninstitutionalised-threshold; such that it is only crossgenerationally that it can attend effectively as of its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to the reality of temporal denaturing of the said institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology at its uninstitutionalised-threshold by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ taken for granted without questioning as of intradimensional grounded meaningfulness-and-teleology at its uninstitutionalised-threshold. Such a transcendental engagement recurrently put into question in conflatedness the prior institutionalisation amplituding/formative–epistemicity>totalising/circumscribing/delineating
successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflecting-'epistemicity-relativism'>) is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the maximalising-recomposing-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-verity-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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness—of-reference-of-thought of same <amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation at the uninstitutionalised-threshold but then acknowledged thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of opened-construct-of-meaningfulness-and-teleology arise only by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation but presences in their
‘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
syneretising/circularity/interiorising/akrasiatic-drag mental-reflex avoiding being ontologically decentered and preconverging-or-dementing—apriorising-psychologism.
Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ontological-tolerance to avoid on the one hand outrightly articulating construed ontological-veridicality at the expense of avoiding any Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology al engagement, as such a psychoanalytical commitment necessarily recognises human potential to transcend, and the other hand the nature of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in human moods and whims’ in its effectiveness. Caught between these two elements human
underlying notion of ‘notional-conflatedness/to-conflatedness-construal/conceptualisation’ can further be expanded upon contrastively with regards to knowledge practice in many an epistemic-totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality not subject to immediate-constraining ontological-primum-totalitative-framework thus rather eliciting atomising/taking-to-pieces constitutedness that induces relatively poor ontological-performance-<including-virtue-as-ontology>. The central element here has to do with the pervasiveness of ‘conceptual patterning’ that actually speaks of a nombrilisticas 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-primum-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 preconverging-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 preconverging-de-mentating/structuring/paradigming of human reference-of-thought; with the consequence that it is not ‘notionally postconvergingly-de-mentated/structured/paradigmed’ to conceptually factor in human poor to perfect/near-perfect construal on the basis of conflatedness but rather suffers from constitutedness. This weakness is underlined and resolved by the notion of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that enables conflatedness in line with existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with categorising/taxonomising dispositions in constitutedness that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising~devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-
the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-elicitng-of-prospective-supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>, whereas such is achieved rather by a conceptualising as implied by referentialism-as-of-ontological-normalcy/postconvergence that places existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-‘s-devolving-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising whosever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their constitutedness defines the entire existential possibility/potency of musical compositions that can arise but then the ‘depth/axiomatic-construct of existence for musical compositions’ doesn’t submit to such a naïve categorising/taxonomising constitutedness but rather such ‘depth/axiomatic-construct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by a conflatedness as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-‘s-devolving-as-of-instantiative-context is then the preceding and transformative element of meaningfulness-and-teleology
conceptualisation as of our limited-mentation-capacity-deepening\(^2\) 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\(^{12}\). 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/akrasiac-drag\(^{33}\) 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\(^{12}\) in (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-\(\langle\)imbued-postconverging/dialectical-thinking\(\)\(^{-}\)-projective-insights\(\)\(^{-}/\)epistemic-projection-in-conflatedness\(\)\(^{-}\)-of-notional–deprocrypticism-prospective-sublimation\(\)\(\)\(\rangle\)\)\) originary/event\(\)\(-\)-of-prospective-ontology-origination projection into existential-contextualising-contiguity\(\)'s-reifying/elucidating-of-prospective-relative-ontological-completeness\(\)\(-\)-of-\(-\)reference-of-
thought-devolving-as-of-instantiative-context, it emphasises mere de-
mentative/structural/paradigmatic patterns inducing constitutedness, and so whether at
detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are
posed, as well as their supposed resolutions; ultimately lacking in providing theoretical,
conceptual and operant constructs of universal applicative pertinence, and explains a certain
position of closure that holds that philosophy is just a vague thinking exercise. Furthermore,
whereas an intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity construal highlights the ontological-
contiguity of all knowledge as of their reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming dynamic relationship,
conceptual patterning seem to naively imply a discreet relationship of knowledge constructs
with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling
ontological-primemovers-totalitative-framework interconnectedness as this is often not the
primary driving focus, as it is naively assumed that the conceptual patterning is a
correspondence of intrinsic-reality/ontological-veridicality as of the mere de-
mentative/structural/paradigmatic conceptualisation in constitutedness rather than striving to
expand the transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-
primemovers-totalitative-framework existential-reality potential, and this easily leads to
virtuality or ontologically-flawed construal. The defect of conceptual patterning is easily
overlook mainly as philosophy is of first order knowledge, a level at which knowledge
differentiation doesn’t easily manifest itself. Such errors of conceptual patterning will hardly
arise in second-level knowledge where transcendental-enabling/sublimating/supererogatory–de-
mentativity implications arise in a specular way. For instance, while hereditary is an underlying
conceptual patterning idea in biology, it will be unthinkable to try to lump together and
undermine the originality of subsequent hereditary notions of genetics on the basis that these
are of the same conceptual patterning as earlier notions like Mendelian heredity as the transcendental-enabling/sublimating/supererogatory-de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual patterning has to do with a certain vague intellectual practice based on perceived intellectual pertinence in terms of the authorial ‘precedence of mentioned terms’ irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework nature and differences as well as their divergence in meaningfulness-and-teleology implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human knowledge renewal as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework renewal of a same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of constitutedness undermining requisite creativity as of conflatedness, as it ‘critically presupposes beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations’ in the given <amplituding/formative–
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’s-reference-of-thought-devolving-as-of-instantiative-context that ‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a notional-deprocrypticism (protensive-consciousness deneuterising -induced)- reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness analysis as of its prospective relative-ontological-completeness’s-reference-of-thought/ontological-normalcy, points out that actually, and according to this author’s view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of constitutedness wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrisory-dementativity ontological-prime movers-totalitative-framework here hasn’t been entertain sufficiently to point out that effectively it is a problem that actually ‘devolves out’ of the more fundamental issue of Being as of its but is rather being posed as of a ‘disjointed/fragmented analysis’ as a consciousness grounded problem. This equally explains this author’s construal of human consciousness development as rather of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; consciousness defined as of ‘notional <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or
existence-potency’s-sublimating-nascence-disclosed-from-prospective-epistemic-digression.

The fundamental fact is that existence as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-
thought’s-devolving-as-of-instantiative-context is the absolute a priori of intrinsic-reality/superseding-oneness-of-ontology prior to any human derived knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue, and hence existence as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-
thought’s-devolving-as-of-instantiative-context is the foundational absolute a priori any (given consciousness’s-neuterising-induced-or-deneuterising-induced)-reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness constructs, by
which our limited-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’s-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-
ormalcy/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—
notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and natural sciences are but as of the (given consciousness’s neuterising-induced-or-deneuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue as derived conceptualisations/construals of the very conflatedness that is as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology or existence-as-existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression as to existential-possibilities. The underlying insight explaining human limited-mentation-capacity flawed mental-disposition for constitutedness 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 <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\textsuperscript{16}-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of the maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation behind the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{68}. Otherwise with a naïve mental-reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of existential-instantiations, we will rather tend to wrongly construe ‘the conceptual patterning of existential-instantiations’ as rather being ‘axiomatic-constructs as of the (given consciousness’s neuterising-induced-or-deneuterising\textsuperscript{16}-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 \textless as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’\textgreater imbricatedness/threadedness/recomposing’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold \textsuperscript{99}. Thus, the ontological-veracity as prospective relative-ontological-completeness-of-reference-of-thought of ‘the axiomatic-constructs of a (given consciousness’s neuterising-induced-or-deneuterising\textsuperscript{16}-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 \textless as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’\textgreater imbricatedness/threadedness/recomposing’, generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue implied as meaningfulness-and-teleology \textsuperscript{99}, is rather ensured by
the construal of existential-instantiations as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation which is as of conflatedness, thus enabling the ontological-contiguity—of-the-human-institutionalisation-process. It is interesting to grasp here that we cannot from our ‘sense of conceptual patterning’ claim to put into question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> and as of its implied superseding-oneness-of-ontology, since existence is de-mentatively/structurally/paradigmatically precedent and our conceptual patterning is arising secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential-instantiations’ as of existence’s imbricatedness/threadedness/recomposuring; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construal as of naïve constitutedness. Of course, it is rather prospective relative-ontological-completeness—of-reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construal of meaningfulness-and-teleology mental-disposition grounded on existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>. Insightfully and making the case against conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of existential-instantiations, this points out that existence inherent superseding-oneness-of-ontology necessarily implies ontologically-veridical meaningfulness-and-teleology is effectively as of a natural transcendental-enabling/sublimating/supererogatory—de-mentativity existential-contextualising-contiguity—of-
all-ontologically-veridical-meaningfulness ‘in wait’ to be elucidated however imbricated/threaded/recomposured such an exercise, explaining why our knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of a given <amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in conflatedness need to be as of a ℜreference-of-thought~categorical-imperatives/axioms/registry-teleology⁻for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-teleology, and more than just conceptual patterning that doesn’t or poorly attends to a natural transcendental-enabling/sublimating/supererogatory~de-mentativity existential-contextualising-contiguity-of-all-ontologically-veridical-meaningfulness. For all the above elucidations highlighting the ontological-veracity implications of constitutedness and conflatedness, it should be noted that emphasis is rather on the deficiency of limited-mentation-capacity in construing intrinsic-reality/ontological-veridicality such that the more profound/complete recomposuring of the very same <amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights/reflects in its subsuming interpretation the true deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why relative-ontological-incompleteness-of-reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/conflatedness’ lies in the fact that the construal/conceptualisation of an epistemic-totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is ‘supposedly as of a perfect or near-perfect or relatively-perfect ontological correspondence between such human construed/conceptualised meaninglessness-and-
institutionalisation’-as-of-upholding-ontological-veridicality rather than ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ as-of-failing-ontological-veridicality since a logical correspondence with intrinsic-reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism and conjugated-postlogism. By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance—including-virtue-as-ontology> of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance—including-virtue-as-ontology> as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought> of human construal/conceptualisation of it. This fully articulates the dynamic relationship of human limited-mentation-capacity as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of constitutedness and as relatively-perfect/near-perfect/perfect conflatedness, construed as notional~conflatedness as of constitutedness-to-conflatedness of human limited-mentation-capacity. Insightfully, it highlights that constitutedness arises as of human limited-mentation-capacity ‘poor/unsound/shoddy/incomplete unanticipated/unprojected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’, while conflatedness arises as of human limited-mentation-capacity ‘good/sound/profound/complete anticipated/projected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of

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-embodyment 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 \textsuperscript{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{72}−<including-virtue-as-ontology>) as of collective human shallow-to-deepening–limited-mentation-capacity,−as-limited-mentation-capacity-deepening\textsuperscript{13} implies that human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue inherently suffer in reflecting holographically−<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{93} successive institutional-cumulation/institutional-recomposure−(as-to−historiality/ontological-eventfulness\textsuperscript{79}/ontological-aesthetic-tracing−<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>−) from ‘an extended metaphysics-of-presence−(implicit−nondescript/ignorable–void−as-to−presencing−absolutising-identitive–constitutedness) deficiency’ on human ontological-performance−<including-virtue-as-ontology> that can be traceable as of a notional−deprocrypticism ‘extended metaphysics-of-absence−(implicit−epistemic-veracity-of−nonpresencing−<perspective–ontological-normalcy/postconvergence>) insight’ construed as ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing−<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>; and we can always grasp insightfully of human existential hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{77}−<including-virtue-as-ontology> from the prospective relative-ontological-completeness−of−reference-of-thought/relative-ontological-normalcy/postconvergence as of base-institutionalisation realisation of the hyperbole of recurrent-utter-uninstitutionalisation,
tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> as of the notional~conflatedness\(^\text{12}\) 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\(^\text{13}\) conceptualisation construes of an ‘ontologically-compromised-mediating,-as-of-its-specific-constitutedness\(^\text{12}\) that is relatively shoddy and incomplete’ and generates virtuality-or-ontologically-flawed-construal when it construes of parts and whole in a given <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality and so as a derived/unoriginary mental-reflex as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^\text{13}\), whereas limited-mentation-capacity conflatedness\(^\text{12}\) conceptualisation as of notional~deprocrypticism-as-preempting—disjointedness-as-of-reference-of-thought construes of a ‘non-mediating incisive as referentialism—ontologically-uncompromised-mediating,-as-of-confined\(^\text{12}\) profundness/completeness’ by an incisive <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought that further expands human grasp of the given <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as a non-derived/original mental-reflex of maximalising-recomposuring-for-relative-ontological-completeness\(^\text{88}\)—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. The latter is effectively what relays the ontological-veracity of the <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality implied axiomatic-construct as of completeness/profoundness
subsuming the reality of the perceived whole and parts within the incisive conflatedness; pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality as of its profoundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-veridicality reflected as akin to an engineering product like a jet engine wherein the conceptualisation is an incisive conflatedness that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profoundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the reference-of-thought of aircraft engine engineering science. This overall notional conception extends as well to the various ways by which human limited-mentation-capacity ‘accosts’ intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-specific-constitutedness induced neuterising or prospectively notional—deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness meaningfulness-and-teleology. That is, the notional—deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of conflatedness, with no intermediating construct as of constitutedness, thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness meaningfulness-and-teleology. While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of constitutedness on conflatedness induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness meaningfulness-and-teleology. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its
notional-deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness as a notional conception in construing meaningfulness-and-teleology, while avoiding its ontologically-flawed constitutedness construals in terms—as-of-axiomatic-construct of the various neuterising. Hence the ‘notion of limited-mentation-capacity’ as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness towards ontologically-uncompromised-mediating,-as-of-conflatedness is what is effectively and ontologically defining of issues of reference-of-thought of meaningfulness-and-teleology given that as of its ontologically veridical conflatedness it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening that is behind the ontological-contiguity—of-the-human-institutionalisation-process itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of-meaningfulness-and-teleology and-longness-of-register-of-meaningfulness-and teleology as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness—of-reference-of-thought perspective of notional-deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. This equally underlies and is in sync with the notion of candidity/candour-capacity as a variance of the same as of notional-deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. It is the 'notion of limited-mentation-capacity' that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neuterising. historiality/ontological-eventfulness /ontological-aesthetic-tracing—ontological-normalcy/postconvergence-reflected—epistemicity-relativism as of the notional-conflatedness of notional-deprocrypticism highlights that humankind in its
relative constitutedness implied with the successive institutionalisations, and explains a
natural human mental-disposition to nihilism as of each of such institutionalisation’s
notional—conflatedness of notional—deprocrypticism equally implies a humankind (re—
original—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 and effective —maximalising-recomposing-for-relative—
ontological-completeness—unenframed-conceptualisation capacity for inducing the requisite
psychoanalytic-unshackling referencing/registering/decisioning—as-of-its-prior-relative—
ontological-incompleteness—of—reference-of-thought-rather-as-preconverging-or—
dementing—and-decentered-to-the-prior-institutionalisation’s—categorical—
imperatives/axioms/registry-teleology and its alienation—as-inauthentic/poorly—
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic
while construing prospective opened-construct-of—meaningfulness-and-teleology as
postconverging-or-dialectical-thinking—and-centered-to-the-prospective-institutionalisation’s—
categorical-imperatives/axioms/registry-teleology—relative-ontological-completeness—of—
reference-of-thought-in-ontological-good-faith/authenticity, thus literally expanding human
access to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic—
digression as to the existential possibilities that arise with successive institutional—
cumulation/institutional-recomposure-{as-to-}historiality/ontological-eventfulness/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ associated with the ontological-contiguity—of-the-human-institutionalisation-process. This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression. 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 \langle\textit{amplituding/formative—epistemicity}\rangle\textit{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} construct, including our positivism—procrpticism registry-worldview/dimension, as this will falsely imply that our \langle\textit{amplituding/formative—epistemicity}\rangle\textit{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 \langle\textit{amplituding/formative—epistemicity}\rangle\textit{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} highlights human-subpotency/subpotential-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
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-referring-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-referring-syncretising-meniality-or-
hyperbole-of–meaningfulness-and-teleology
to universalisation–non-
positivism/medievalism
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-
as of prospective notional–deprocrypticism
reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising-self-referring-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-reference-of-thought as of ontological-performance-including-virtue-as-ontology arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won’t or hardly construe of the same as of our <amplituding-formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence-implicated-nondescript/ignorable–void-as-to-presencing—absolutising-identitive-constitutedness’ what is existence/existential-possibilities not factoring Being conflatedness <amplituding-formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as rather driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, and further in contradiction to the notion of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance—<including-virtue-as-ontology>). Existence is rather a ‘potency construct of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of human existential potential’ and not ‘a grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s reference-of-thought is of absolute ontological-performance—<including-virtue-as-ontology>, whereas it is deepening of human limited-mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in inducing prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for prospective relative-ontological-completeness—of-reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that reference-of-thought–categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology—<in-existential-
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-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity ‘reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ to grasp existence/existential-possibilities, such that as of notional~deprocrypticism or <amplituding/formative>notional–preempting—disjointedness-as-of reference-of-thought in reflecting holographically—<conjugatively–and–transfusively> the ontological-contiguity—of-the-human-institutionalisation-process retrospectively to prospectively, centered–<amplituding/formative–epistemicity>totalising/circlescribing/delineating meaningfulness-and-teleology as of its attaining of ontological-completeness-of-reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-performance –<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness–of-reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of ‘meaningfulness-and-teleology in relative deficient/flawed ontological-performance –<including-virtue-as-
prospectively the problem of human limited-mentation-capacity by its deepening thus inducing successive human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of human finitudes as destructuring-threshold-\langle uninstitutionalised-threshold \rangle -presublimating-desublimating-decisionality\rangle-of-ontological-performance\langle including-virtue-as-ontology\rangle.

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\langle including-virtue-as-ontology\rangle’, 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-\langle amplituding/formative-epistemicity\rangle-totalising/circumscribing/delineating meaningfulness-and-teleology ontological-performance\langle including-virtue-as-ontology\rangle 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\langle including-virtue-as-ontology\rangle of ‘centered-epistemic-totalisation as of circularity of meaningfulness-and-teleology in relative deficient/flawed ontological-performance\langle including-virtue-as-ontology\rangle’ but rather as within a same horizon of meaningfulness-and-teleology ontological-performance\langle including-virtue-as-ontology\rangle. However, it fails to grasp that such a centered-epistemic-totalisation itself arises because an axiomatic-construct is a circularity of meaningfulness-and-
teleology\textsuperscript{100} ontological-performance\textsuperscript{72}-<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/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{100} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> has been as of our positivism–procrypticism registry-worldview’s/dimension’s “reference-of-thought-as-of”\textsuperscript{84} reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter’s transcendental–epistemic-totalisation that underlies conflatedness in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the
cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural différance is the notion of \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\rangle\), as of beyond-the-consciousness-awareness-teleology\(^{10}\)-<in-existential-extrication-as-of-existential-unthought>\(^{6}\), construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold\(^{103}\) temporal individuations circular undermining of the prospective institutionalisation \(^{8}\) reference-of-thought-as-to-postconverging–de-mentating/structuring/paradigmimg implied transformation/shift as transcendence-and-sublimity/sublimation/superrogatory–de-mentativity as of prospective relative-ontological-completeness\(^{88}\)-of-\(^{84}\) reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold\(^{103}\) \(^{84}\) reference-of-thought which is in \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\rangle\) with its ultimate crossgenerational collapsing for the prospective institutionalisation’s \(^{8}\) reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social \(^{104}\) 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 prospective relative-ontological-completeness\(^{88}\)-of-\(^{84}\) reference-of-thought of the prospective institutionalisation’s \(^{8}\) reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other
scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity-as-of-shallow-supererogation-as-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-as-of-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
more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-enabling/sublimating/supererogatory-de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential domain in question have to be critically developed as of existential-contextualising-contiguity for 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-invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest-subpotency-in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> with regards to the ontological-contiguity of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a ‘very existentially nominal
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/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-supererogation\(^9\). 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 of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness of reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>} that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed meaningfulness-and-teleology\(^\circ\). The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid \(^\circ\)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional–deprocrypticism psychoanalytic-unshackling metaphysics-of-absence–(implicit–epistemic-veracity-of–nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩) and conflatedness , and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve constitutedness construal of meaningfulness-and-teleology that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’; usually in our case, in a non-transcendental <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that is unconsciously implied as of our positivism–procrypticism registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical notions like good, essence and truth as being naively construed as of a given registry-worldview’s/dimension’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology, and in lieu emphasises Being construed as ontology’s-directedness-as-Being which best reflects and captures meaningfulness-and-teleology as of ‘intemporal ontological-faith-notion-or-

constitutedness). Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are supposedly in a meaningfulness-and-teleology correspondence relation with an epistemic-totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality as of their given meaningfulness-and-teleology ontological-performance —<including-virtue-as-ontology> as validated by ontological-primes-totalitative-framework; so-construed as of the implications of human limited-mentation-capacity when developing axiomation-constructs, with the latter subject to their transcendence-and-sublimity/sublimation/superrgatory—de-mentativity when prospective relative-ontological-completeness—of-axiomatic-construct-or—reference-of-thought avails prospectively with regards to their meaningfulness-and-teleology ontological-performance —<including-virtue-as-ontology>. The implications here as well are that implicit axiomatic-constructs like analogies and supposed intuitions/insights that do not reflect/align as of the coherence/contiguity of superseding—oneness-of-ontology implied as of the full-potency of existence coherence/contiguity, are ontologically naïve and vague. Thus axiomatic-constructs ontological-veracity are dependent on relative ontological-contiguity as axiomatic-construct/reference-of-thought in relative ontological-contiguity of amplituding/formative—epistemicity totalising—devolved—purview/domain-of-construal-as—intrinsic-reality/ontological-veridicality/existential-reality. An axiomatic-construct is in such relative ontological-contiguity by its conflatedness as of the coherence/contiguity of superseding—oneness-of-ontology implied as of the full-potency of existence coherence/contiguity. An ‘axiomatic-construct/reference-of-thought of notional—discontiguity/epistemic-discontiguity—<shallow-superrgation>—of-mentally—aestheticised—preconverging/dementing—qualia-schema> as of an epistemic—totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological—veridicality/existential-reality’ highlights two points of failure/as-discontinuity of
meaningfulness-and-teleology\(^{10}\) ontological-performance -<including-virtue-as-ontology>, having to do with its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument unsoundness-or-ontological-bad-faith/inauthenticity\(^{64}\) and by derivation the aposteriorising/logicising/deriving/intelligising/measuring; such that a more ontologically-complete ‘axiomatic-construct/<\(\)reference-of-thought in relative ontological-continuity as of the very same <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ exists rather beyond the scope of construal of meaningfulness-and-teleology\(^{10}\) of the prior ‘axiomatic-construct/<\(\)reference-of-thought of notional-discontiguity/epistemic-discontiguity\(^{65}\)-<shallow-supererogation\(^{97}\)-of-mentally-aestheticised–preconverging/dementing\(^{19}\)=qualia-schema> as of the very same <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Thus the relationship between a prospective institutionalisation and the uninstitutionalised-threshold \(^{63}\) is one of relative ontological-contiguity\(^{67}\)-by–notional-discontiguity/epistemic-discontiguity\(^{63}\)-<shallow-supererogation\(^{97}\)-of-mentally-aestheticised–preconverging/dementing\(^{19}\)=qualia-schema> of their differing references-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal'; for instance, with regards to the relative ontological-contiguity\(^{67}\) of 'reference-of-thought implied as of base-institutionalisation over the relative notional-discontiguity/epistemic-discontiguity -<shallow-supererogation’-of-mentally-aestheticised–preconverging/dementing\(^{19}\)=qualia-schema> of 'reference-of-thought implied as of recurrent-utter-uninstitutionalisation, as of their differing references-of-thought and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity-totalising-purview-of-construal’, reflected as of relative mutual unintelligibility. In axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing’—apriorising-psychologism and by derivation illogical’ to be insisting on articulating notions of relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity/ and relative notional-discontiguity/epistemic-discontiguity –<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-
logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking>—apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-
construct’. Such a logicism disposition is rather in constitutedness and is behind such naïve contention that philosophy doesn’t carry transcendental implications and actually undermines other approaches that strive for transcendental-enabling/subliming/supererogatory—dementativity by way of conceptual patterning arguments blinded to transcendental implications of knowledge as derived from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation’—<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. In the bigger scheme of things, this author holds that the deepest ‘phenomenological transcendental-point-of-departure handle’ in the conception of ‘meaningfulness-and-teleology’<ontological-performance><including-
virtue-as-ontology> as of transcendence-and-sublimity/sublimation/supererogatory—dementativity reflected by metaphysics-of-absence—{implicated-epistemic-veracity-of-
nonpresencing—<perspective—ontological-normalcy/postconvergence>} is wholly sufficient as of human limited-mentation-capacity-deepening in accounting 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—of-the-human-institutionalisation-process as of difference-
conflatedness—<as-to-totalitative-reification’—in-singularisation—<as-veridical-epistemic-
determinism<amplituding/formative—epistemicity>causality—as-to-projective-totalitative-
implications,—for-explicating-ontological-contiguity’ as of relative ontological-contiguity of
reference-of-thought with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding-formative-epistemicity'>totalising-purview-of-construal’. This author phenomenological transcendental conception is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant implications construing/conceptualising in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, not as an external speculative dialectics, but as a wholly internal natural dialectics in conflatedness as of human limited-mentation-capacity-deepening. Such that human phenomenological <amplituding-formative-epistemicity'>totalising—thrownness-in-existence’ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—dementativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance’-<including-virtue-as-ontology>) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the conflatedness of human limited-mentation-capacity implications construed from notional—deprocrypticism perspective as ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’>, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being implications. Further as of such phenomenological transcendental conflatedness, there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency—sublimating—nascence, disclosed from prospective—epistemic-digression, but rather an issue to humankind arising as of human-subpotency in the full-potency of existence with all the problem of existence being the issue of humankind’s limited-mentation-capacity implications as failing Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of ontology’s-directedness-as-Being. The phenomenological insight here
about the nature of ‘existence as so construed as of ontology’s-directedness-as-Being’ is that Being is the conflatedness\(^\text{12}\) as of intemporal-preservation-entropy-or-contiguity–or-ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality\(^\text{27}/\)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 \(^\text{12}\) were to be arising in equivalence/equal-measure. Thus, such ontology’s-directedness-as-Being conflatedness\(^\text{12}\) <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\(^\text{27}\) as of maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual constitutedness\(^\text{11}\) possibilities as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^\text{13}\) implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by conflatedness\(^\text{12}\) as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of conflatedness\(^\text{12}\) upholding prospective coherence/contiguity of ontology’s-directedness-as-Being’; wherein as of human-subpotency the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^\text{27}\) —of-the-human-institutionalisation-process\(^\text{16}\) as leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of a conflatedness\(^\text{13}\) as of successive opened-constructs-of—meaningfulness-and-teleology\(^\text{100}\) superseding <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^\text{100}\) as-of—‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>) and from
explains why dimensionality-of-sublimating ~<amplituding/formative>supererogatory~de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation> mental-disposition behind the ‘inventing’ of prior institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as prior ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the ‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and so, overcoming temporal/shortness-of-register-of—meaningfulness-and-teleology on <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology} as of uninstitutionalised-threshold—failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the conflatedness of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory~de-mentativity biological science in relative ontological-contiguity of reference-of-thought will dissociate modern day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say th century Mendelian heredity however its inherent merits, and will not naively purport to analyse the former on the grounds of the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity —<shallow-supererogation~of-mentally-aestheticised–preconverging/dementing—qualia-schema> on the basis of a naïve conceptual patterning implied as of the common term ‘heredity’; this author likewise is very much critical
and averse to such conceptual patterning mental-reflexes imbued in traditional non-transcendental philosophical and knowledge analysis all too ready to construe and articulate meaningfulness-and-teleology 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\textsuperscript{63}\textsuperscript{-}<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\textsuperscript{67} of axiomatic-construct for
grander human meaningfullness-and-teleology\textsuperscript{100} ontological-performance -<including-virtue-
as-ontology>, as of the very same \textless amplituding/formative–epistemicity\greater totalising~devolved–
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The
\textless amplituding/formative–epistemicity\greater 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 \textsuperscript{55}maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{6}—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\textsuperscript{67}. The
notion of axiomatic-construct in ontological-contiguity\textsuperscript{67} 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\textsuperscript{67}. Ontological-
contiguity\textsuperscript{67} rather highlights relative perspectives as of ontological-normalcy/postconvergence
depths of axiomatic-construct/\textsuperscript{14}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\textsuperscript{15}–<shallow-supererogation\textsuperscript{12}–of-
mentally-aestheticised~preconverging/dementing –qualia-schema> rather as uncorrelated,
institutionalisations/finitudes in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{8}. But then this 
highlights six issues with respect to \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} ontological-
performance\textsuperscript{72}-<including-virtue-as-ontology> with regards to such implicated-and-explicated
reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring—\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional--referential-
notions/articulations/virtue. Firstly, this has to do with the successive institutionalisations
reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming--of-
meaningfulness prospective relative-ontological-completeness -of- reference-of-thought due
to human limited-mentation-capacity of projection-or-anticipation in grasping the ‘inherent
centered–epistemic-totalisation-as-existence’. Secondly, even within each of the successive
given institutionalisations as of their given underlying specific rules there is a variance of
meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>
among human individuations-as-mental-dispositions-manifested-by-individuals,-with-the-
individual-construed-as-the-existential-receptacle-of-temporal-to-intemporal-possibilities-of-
individuations as of intemporal/longness-of-register-of--meaningfulness-and-teleology\textsuperscript{100} individuation that notionally upholds the given institutionalisation's \textsuperscript{84}reference-of-thought--
categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and as of temporality\textsuperscript{99}/shortness
individuations that in its relative ‘<amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘ as of beyond-the-
consciousness-awareness-teleology\textsuperscript{79}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}
fails to uphold the given institutionalisation’s \textsuperscript{33}reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{100} due to lack of social \textsuperscript{104}universal-transparency\textsuperscript{105}--
(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness\(^1\) in the social-stake-contention-or-confliction dynamism thus highlighting the registry-worldview/dimension uninstitutionalised-threshold \(^2\); wherein the ‘circular \(^3\) reference-of-thought of intemporal-as-ontological \(^4\) meaningfulness-and-teleology\(^10\)’ of sound ontological-performance\(^5\)-<including-virtue-as-ontology> is not disambiguated from the ‘circular \(^3\) reference-of-thought of temporal-as-denaturing \(^5\) meaningfulness-and-teleology\(^10\)’ of ontologically-flawed/deficient ontological-performance \(^1\)-<including-virtue-as-ontology>. Thirdly, there is thus beyond-the-consciousness-awareness-teleology\(^5\)-<in-existential-extrication-as-of-existential-unthought>- temporal individuations denaturing\(^5\) dynamics relations to the \(^5\) reference-of-thought–
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 ›-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 )

preformulating/preframing/premeaningfulness-<metaphoricity ›-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, - the preclusive-consciousness of universalisation–non-positivism/medievalism is of a ‘warped Being uninhibited/decomplexified- (as-elevated-devolving-as-of-prospective-institutionalisation) but preclusive Being complexified/inhibited- (as-degraded-devolving-as-of-uninstitutionalised-threshold )

preformulating/preframing/premeaningfulness-<metaphoricity ›-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 )

preformulating/preframing/premeaningfulness-<metaphoricity ›-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 ›-disposition—as-to-psyche-
induced-psychologism-of-existential-stake’ as of social-stake-contention-or-confliction. This
repleteness in the ontological-contiguity—of-the-human-institutionalisation-process with
such successive ‘Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-
institutionalisation) and Being complexified/inhibited-(as-degraded-devolving-as-of-
institutionalised-threshold) preformulating/preframing/premeaningfulness-
<metaphoricity-disposition—as-to-psyche-induced-psychologism-of-existential-stake’ arises
given the grounding of human ‘meaningfulness-and-teleology ontological-performance’-
<including-virtue-as-ontology> on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for
meaningfulness-and-teleology ontological-performance as reflected by their respective
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ associated with the successive consciousnesses, as of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human’amplituding/formative–epistemicity–totalising–purview-of-construal’; such that the
prior Being preformulating/preframing/premeaningfulness<metaphoricity-disposition—as-to-
psyche-induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified-(as-
elevated-devolving-as-of-prospective-institutionalisation) to enable prospective Being
preformulating/preframing/premeaningfulness<metaphoricity-disposition—as-to-psyche-
induced-psychologism-of-existential-stake> for the successive registry-worldviews/dimensions
transcendence-and-sublimity/sublimation/superroratory–de-mentativity towards the attaining
of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology as of prospective
deprocrypticism. Thus the notional~deprocrypticism ‘phenomenological transcendental-point-
of-departure handle’ thus warrants a superseding<meaningfulness-and-teleology ontological-
performance> as-decomplexifying/uninhibiting-(as-elevated-
devolving-as-of-prospective-institutionalisation) our positivism–procrypticism occlusive Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{16}-disposition—as-to-psyche-induced-psychologism-of-existential-stake\textgreater '. This overall deneuterising\textsuperscript{16} conception of transcendental centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> is reflected notionally as of notional–deprocrypticism, underlying that the successive registry-worldview's/dimension's institutionalisations are always about preempting ‘their successive types of disjointedness-as-of- reference-of-thought’ up to its theoretical preempting with conceptual notional–deprocrypticism as preempting—disjointedness-as-of- reference-of-thought and so as of successive human limited-mentation-capacity prospective relative-ontological-completeness -of- reference-of-thought as of ‘reference-of-thought—devolving-teleological-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\textsuperscript{17}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the notional–conflicatedness\textsuperscript{12} of notional–deprocrypticism underlying the idiosyncratic, intricate, compounded and pervasive mimetic dynamism of human conflictedness and human constitutedness\textsuperscript{13}, defining any given registry-worldview’s/dimension’s meaningfulness-and-teleology\textsuperscript{100} as of its underlying relative-ontological-incompleteness and relative-ontological-completeness\textsuperscript{8} 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-epistic-veracity-of- nonpresencing-<perspective–ontological-
performance\textsuperscript{72} <including-virtue-as-ontology>, is a paramount and permanent one such that the construct of notional-deprocrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology\textsuperscript{100} is exactly about an epistemic-totalising ~conflicated~ meaningfullness-and-teleology\textsuperscript{105} as-of-notional-deprocrypticism-reflected-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism'> preemptive projecting/anticipating of the denaturing possibility of human limited-mentation-capacity as of notional-deprocrypticism social \textsuperscript{104} universal-transparency\textsuperscript{105} ~(transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{7}), ontological-performance\textsuperscript{7} <including-virtue-as-ontology>; inherently a notional-deprocrypticism protensive-consciousness is one which totalises-for-conflicated~ meaningfullness-and-teleology\textsuperscript{8} as-notional-deprocrypticism with no 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\textsuperscript{8} of reference-of-thought-as-an-ontologically-flawed-neuterisation -or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising–conflicated~ meaningfullness-and-teleology\textsuperscript{8} as-of-notional-deprocrypticism-reflected- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism'> as of extended metaphysics-of-absence-(implicated-epistemic-veracity-of nonpresencing-<perspective–ontological-normalcy/postconvergence>) conceptualisation and as of the insight of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-`notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'—existentialism-form-factor. The latter highlights the recurrence of
such ‘uninstitutionalised-threshold' phenomena 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> and institutionalised-being-and-craft. For instance, the
successive registry-worldviews/dimensions institutionalisations conceptualisation of
meaningfulness-and-teleology have arisen as seconddnatured 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
essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions<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 /transvalutative-rationalising/transeptemistic/anamnestic-residuality/spirit-drivenness–equalisation /direct convincing’ at individuals-level underlying deferring to institutional and formal / meaningfullness-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 \textsuperscript{56} meaningfullness-and-teleology \textsuperscript{100} 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 \textsuperscript{89}–of–reference-of-thought constitutedness \textsuperscript{17} as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness \textsuperscript{89}–of–reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the \textsuperscript{amplituding/formative–epistemicity}>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag \textsuperscript{33} of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness \textsuperscript{58}–of–reference-of-thought conflatedness \textsuperscript{12} which will be unintelligible to the prior value construct, such that it is only a sense of intemporal consummation that drives transcendental dispositions as it is paradoxical to expect that what is in need for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity acts as transcended, as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a crossgenerational \textsuperscript{56} meaningfullness-and-teleology \textsuperscript{100} psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given
centered–epistemic-totalisation-facticity of meaningfulness-and-teleology\textsuperscript{100}, 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\textsuperscript{04}—of-the-human-institutionalisation-process\textsuperscript{64} 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 \textlt{amplituding/formative–epistemicity}\textsuperscript{63} totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag as social\textsuperscript{101} universal-transparency\textsuperscript{102}–(transparency-of-totalising-entailing, as-to-entailing–\textlt{amplituding/formative–epistemicity}\textsuperscript{63} 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\textsuperscript{100} 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 \textsuperscript{100}meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{<amplituding-formative–epistemicity>totalising–self-referencing-syncretising’ of ‘meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{<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 \textsuperscript{<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 of reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of meaningfulness-and-teleology given their supposedly coherent ontological-commitment as of more profound ontological-prime-movers-totalitative-framework validation as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression as re-originary–as-unenframed/unbeholding/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking ‘-‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocripticism-prospective-sublimation⟩, that are most likely to be syncretised cross-generationally as providing the most overall positive-opportunism by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation meaningfulness-and-teleology as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology &lt;&lt;in-existentiel-extrication-as-of-existentiel-unthought&gt;&gt; with regards to such transcendental implications! Despite the fact that all social-sets tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of meaningfulness-and-teleology social-dispositions and mental-dispositions of suboptimal ontological implications for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, every social-setup as a conventional-construct can only be held together in the
long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought—categorical-imperatives/axioms/registry-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human metaphoricity for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} about such metaphoricity instigate 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 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’s meaningfulness-and-teleology allows for the possibility for prospective metaphoricity to reconstrue-and-redefine the social-setup’s 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 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 epistemic/notional–projective-perspective of relative-ontological-completeness of reference-of-thought by way of ontological-

Ultimately, prospective metaphoricity in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuations realistically implies that it is rather fundamentally a question of grasping the mechanism that tips the balance towards human intemporality /longness and subsequent prospective institutionalisation which is ontologically sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the human is all-essentially intemporal-as-of-an-absolute-ontological-commitment–disposition. More critically, such a conception of prospective metaphoricity cognisant of the decisiveness of deferential-formalisation-transference for institutionalisation and thus subsequent social
percolation-channelling-<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
derential-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
derential-formalisation-transference. It is with regards to such sophistic/pedantic
disinclination to prospective metaphoricity that the latter elicits contortioning gesturing,
wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we
can appreciate that however say a Protagoras engagement with Socrates may project coherence
as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude
the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus
undermining in the bigger picture the notion of knowledge as of universal coherence
idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-
individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-
type-or-individuation (as we can appreciate that the recognition and then censure and then
banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of
heliocentrism then his persecution for publishing, rather speaks de-
mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval
establishment pedantic disposition as of the implications of ideas undermining medieval dogma
as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination
as implying notional-discontiguity/epistemic-discontiguity→<shallow-supererogation→-of-
mentally-aestheticised-preconverging/dementing→qualia-schema> with their prospectively
implied metaphoricity; with the consequence that there can’t be common/mutual
aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence and
intellectual-and-moral-equivalence and inherently so because of the sophists—ideal-type-or-
individuation and medieval-scholasticism-pedants—ideal-type-or-individuation
inauthentic/unsound
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of respectively
non-universalising and non-positivism/medievalism dogma prior relative-ontological-
incompleteness→of→reference-of-thought warranting their unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring→<as-to-preconverging-or-dementing→apriorising-psychologism> for the
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring→<as-to-postconverging-or-dialectical-thinking→apriorising-
psychologism> of prospective Socratic-philosophers
universalising-idealisation and
prospective
positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument meaningfullness-
and-teleology respectively. Likewise, this author’s critique of the spurious institutional-
being-and-craft muddlement of our positivism–procrypticism with respect to its de-
mentative/structural/paradigmatic implicated undermining of the possibility of futural Being-
development/ontological-framework-expansion→as-to-depth-of-ontologising-development-as-
singularisation\textsuperscript{73}/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 \textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{14} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that together effectively make human transcendence-and-sublimity/sublimation/superrrogatory–dementativity and the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{3}\ possible given that it immanently enables the possibility of successive human prospective relative-ontological-completeness\textsuperscript{33}–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\textsuperscript{03} 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\textsuperscript{12} perspective as of notional–deprocrypticism that can articulate a conceptualisation of ‘meaningfulness-and-teleology\textsuperscript{10} ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> as of a notional–correspondence to existence/existential-possibilities, thus avoiding \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\ misconstrual as of constitutedness\textsuperscript{1}. Insightfully with respect to human temporality\textsuperscript{79}/shortness including postlogism\textsuperscript{79} and conjugated-postlogism\textsuperscript{78} and as reflected by psychopathy and social psychopathy in our positivism–procrypticism, the conflatedness\textsuperscript{12} of notional–deprocrypticism points out that given human limited-mentation-capacity its ‘reference-of-thought–devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness as of implicated-and-explicated reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-threshold\textsuperscript{03} to human temporality\textsuperscript{09}/shortness de-mentative/structural/paradigmatic denaturing\textsuperscript{15} (beyond-the-consciousness-awareness-teleology\textsuperscript{100}–<in-existential-extrication-as-of-existential-unthought>) undermining \textsuperscript{16} meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{27}–<including-virtue-as-ontology> due to lack of social\textsuperscript{10} universal-transparency\textsuperscript{17}–⟨transparency-of-totalising-entailing–as-to-entailing–amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩. This arises because fundamentally as of notional–correspondence with existence, a registry-worldview’s/dimension’s institutionalisation in prior relative-ontological-incompleteness–of-reference-of-thought meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{18}–<including-virtue-as-ontology> is ultimately rather vouching of such a notional–correspondence with existence on the basis of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as transcendentally-complementing at its uninstitutionalised-threshold\textsuperscript{103} the said human limited-mentation-capacity ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicated-and-explicated reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ construed as institutionalisation, as the latter’s ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} can be denaturing (beyond-the-
consciousness-awareness-teleology \(^{9}\), \(<\text{in-existential-extrication-as-of-existential-unthought}>\) as of their \(<\text{amplituding/formative}>\) wooden-language-(imbued—temporal—mere-form/virtualities/dereification\(^{17}\)/akrasiac-drag/denatured/preconverging-or-dementing\(^{19}\)—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\)) by the various temporalities in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{77}\)-\(<\text{as-to—attendant—intradimensional}>\)-prospectively-disontologising—preconverging/dementing\(^{19}\)—apriorising-psychologism> at its uninstitutionalised-threshold\(^{103}\). This latter is only undermined driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of prospective human limited-mentation-capacity prospective relative-ontological-completeness—of—reference-of-thought\(^{10}\)—reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{100}\) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social universal-transparency\(^{19}\)—(transparency-of-totalising-entailing,—as-to-entailing—\(<\text{amplituding/formative—epistemicity}>\)totalising—in-relative-ontological-completeness\(^{16}\)). Again, the latter institutionalisation’s \(^{50}\) meaninglessness-and-teleology\(^{100}\) ontological-performance\(^{72}\)-\(<\text{including-virtue-as-ontology}>\) 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 \(^{9}\), as its own \(<\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}>\(^{100}\) can also be denaturing\(^{5}\) as of beyond-the—
consciousness-awareness-teleology<sup>29</sup>-<in-existential-extrication-as-of-existential-unthought><sup>6</sup> as of their <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification<sup>17</sup>/akrasiatic-drag/denatured/preconverging-or-dementing<sup>19</sup>—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>18</sup>}. The overall implication here as implied by<sup>43</sup>historiality/ontological-eventfulness<sup>27</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'> is that only a contextual ontologically contiguous transitioning construal of<sup>56</sup>meaningfulness-and-teleology<sup>100</sup> as reflected as of the conflatedness of notional-deprocrypticism can reveal the-ontological-veridicality of such inherent systemic beyond-the-consciousness-awareness-teleology<sup>100</sup>-<in-existential-extrication-as-of-existential-unthought><sup>6</sup> perversion-and-derived-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation<sup>1</sup> associated with every institutionalisation in prior relative-ontological-incompleteness<sup>84</sup>-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<sup>27</sup>reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>100</sup> at its uninstitutionalised-threshold<sup>103</sup> for upholding intemporality<sup>12</sup>-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-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, as of human<sup>27</sup>de-mentation—{(supererogatory—ontological–de-mentation—or-dialectical–de-mentation—stranding-or-attributive-dialectics) contextual ontologically contiguous transitioning construal of<sup>56</sup>meaningfulness-and-teleology<sup>100</sup> ontological-

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—reference-of-thought in intemporal—longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness—reference-of-thought in temporality/shortness entailing the uninstitutionalised-threshold; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of reference-of-thought putting the notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold and the prospective institutionalisation; given the variance of temporality/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively procrypticism—or—disjointedness-as-of-reference-of-thought with intemporal—longness rather as respectively in base-institutionalisation, universalisation,

‘emphasising exclusively that it is the construal of human temporality-to-intemporal-transversal-and-cumulative-implications’ that accounts for ontologically-veridical human character-and-social-formation-dynamics as of both uninstitutionalised-threshold representation and prospective-institutionalisation representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising-axiomatising/referencing of human limited-mentation-capacity in temporal constitutedness mental-reflexes at presence reference-of-thought, and so reflected by the implied intemporal conflatedness of phenomenological transcendence-and-sublimity/sublimation/suprerogatory de-mentativity as of notional-deprocrypticism. We can appreciate the metaphysics-of-absence (implicit-epistemic-veracity-of nonpresencing <perspective-ontological-normalcy/postconvergence> insight about such a deneuterising storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ to positivistic/rational-empiricism meaningfulness-and-teleology with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness-of-reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism–procrypticism mental-disposition is
construed in deneuterising\(^6\) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^0\) as of prospective notional–deprocrypticism perspective ‘as not self-effacing as of its ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag -temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold\(^0\) of its procrypticism–or–disjointedness-as-of-reference-of-thought and the prospective institutionalisation of deprocrypticism’. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold\(^0\) and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve neuterising mental-reflex that by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag fails to attain such a conflatedness\(^1\) as of notional–deprocrypticism deneuterising\(^6\) insight. Central and critical to achieving such a deneuterising analysis in grasping the full and complete possibilities of ontologically-veridical construal of human \(^{10}\) meaningfulness-and-teleology\(^0\) given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold\(^0\) is the notion of beyond-the-consciousness-awareness-teleology\(^0\)-<in-existential-extrication-as-of-existential-unthought>. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the \(^4\)historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> of conflatedness as of notional–deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a <amplituding/formative–epistemicity>totalising–self-
confliction. Effectively, such part-conviction-as-to-profound-supererogation—or-part–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—with respect to
pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-
consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought)
constraint of human limited-mentation-capacity as of prospective human aporeticism such that
this induces as of various existential-instantiations ‘ontologically-flawed ‘meaningfulness-and-
teleology ontological-performance—including-virtue-as-ontology’, subpar 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—a<-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\(^2\)\(<\text{including-virtue-as-ontology}\>). Ultimately, the notion of beyond-the-consciousness-awareness-teleology\(^1\)\(<\text{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\(^{100}\) 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\(^7\) of Being as implied as of deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought. The issue of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) 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–meaningfulness-and-teleology\(^{100}\) 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–ontological-preservation that is behind
organic-knowledge. Human <amplituding/formative–epistemicity>totalising~self-referencing-<syncretising/circularity/interiorising/akrasiatic-drag> temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology<sup>44</sup>-<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<sup>03</sup> in temporal/shortness-of-register-of<sup>100</sup> 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<sup>1</sup> arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/<sup>84</sup> reference-of-thought into a positivistic mindset/<sup>84</sup> 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<sup>89</sup>-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<sup>97</sup>-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ is in a state of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>19</sup> of a medieval worldview will grasp that that unique demonstration of medieval-postlogism<sup>78</sup>/‘perversion-of–reference-of-thought<sup>84</sup>-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’<sup>97</sup> (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 —of—attendant-intradimensional’—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 postconverging—dementating/structuring/paradigming 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—(implicit—epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>) insight as of say in a situation of cultural diffusion the requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to individuals, are much more better off equally coming into terms institutionally with the ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced intemporality /longness 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-
infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments\textsuperscript{106} of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{96}, there is an ever present issue of Being underdevelopment as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal—to-intemporal—dispositions<<so—constructed—as—from—perspective—ontological-normalcy/postconvergence’—existentialism-form-factor wherein institutionalising \textsuperscript{14}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} are always subject at uninstitutionalised-threshold\textsuperscript{101} to their denaturing\textsuperscript{17} as of their \textsuperscript{<amplituding/formative> 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\textsuperscript{10}>, as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so—being—as-of—existential-reality as of intemporal-preservation-entropy—or—ontological-preservation wherein the abstract intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview institutionalisation, and involving the requisite deferential-formalisation-transference secondnaturing of knowledge as organic-knowledge. We can appreciate the latter point in the
sense that with the development of various positivistic scientific and knowledge fields, the knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal mental-dispositions as of $\langle$amplituding/formative$\rangle$ wooden-language-{$\langle$imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology$\rangle$-as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications$\rangle$’ are appropriate framework for engaging their subject-matter, as they rather promoted formal knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal value reference mental-dispositions behind their respective ‘knowledge inventing’ was the institutional mental-disposition for engaging with the knowledge formally or as of secondnatured education practically available to everyone interested, and so while alienating and considering general social $\langle$amplituding/formative$\rangle$ wooden-language-{$\langle$imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology$\rangle$-as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications$\rangle$} as improper and unqualified. This was to avoid a circularity of $\langle$amplituding/formative$\rangle$ wooden-language-{$\langle$imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology$\rangle$-as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications$\rangle$}

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 $\langle$amplituding/formative$\rangle$ wooden-language-{$\langle$imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology$\rangle$-as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications$\rangle$ but
rather ontological-pertinence, and the point in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as knowledge-led is to harness ontological-pertinence and not <amplituding/formative> wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>, thus explaining deferential-formalisation-transference as of institutional percolation-chanelling. This point is central and critical to the very notion of society-as-social-construct, as society is caught between the notion of sovereignty as-allowing-basic-level-of-universal-individual-and-collective-self-affirmation-striving-for-social-equality and the notion of knowledge as-of-selective-construal-of-social-value-and-institutional-hierarchisation-as-of-ontological-primum movers-totalitative-framework—overriding-social-equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-ontological-performance—<including-virtue-as-ontology>—implications. The implication of this dilemma is the reality that society is always subpar to a knowledge social determination as well as subpar to a sovereignty social determination. This dilemma is unavoidable by the very implications of a society: every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations; such that the notions of knowledge and sovereignty can only be ‘socially effective’ within this articulated framework as enabled by ‘social universal-transparency—{transparency-of-totalising-entailing, as-to-entailing—<amplituding/formative—epistemicity>totalising—<in-relative-ontological-completeness}>’. This articulation can be
underlying transcendental-enabling/sublimating/supererogatory-de-mentativity in formal institutional percolation-channelling-in-deferential-formalisation-transference>, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality-as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions;–wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory-de-mentativity as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression;–the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <amplituding/formative> wooden-language–imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives–of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology–for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology undermining knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind prior ‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual institutional-being-and-craft;–ultimately the very paradox of human <amplituding/formative–
means that the human sovereign psyche is one that is geared to construe of ‘presence as all-encompassing meaningfulness-and-teleology’ value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation to presence, rather than as of <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity—<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing—qualia-schema>. However despite this knowledge and sovereignty dilemma associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, the insight about human <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of self-referencing and syncretising-effecting intemporal implications means that the requisite intemporal/longness-of-register-of—meaningfulness-and-teleology psychoanalytic-unshackling positive-opportunism can crossgenerationally be induced for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology despite the inherent circular distractiveness of temporality, and ultimately so as enabled by ‘social universal-transparency’—(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness’)’. The above analysis point out that transcendental knowledge in particular involves more than just knowledge as a grounded construct but as well an understanding of how such knowledge is instigated in society as part and parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a
suboptimal disposition to such transcendental-enabling/sublimating/supererogatory—dementativity 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—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩’. As it is the latter that induces that social positive-opportunism for deferential-formalisation-transference and institutional percolation-channelling<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential reference-of-thought, transcendental knowledge is of a circular but consistent exercise of <amplituding/formative–epistemicity>totalising—renewing—reality/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-
discontiguity<sup>1</sup>-<shallow-supererogation>-of-mentally-aestheticised~preconverging/dementing~qualia-schema> reference-of-thought and introducing the prospective ontological-contiguity<sup>67</sup> reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amp;thinsp;amplituding/formative–epistemicity>totalising~purview-of-construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of protractive ontological-contiguity<sup>67</sup> is more than just a reification gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<sup>20</sup>-<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> but extends to encompass a de-assertion/preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<sup>20</sup>-<as-to-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism> of ‘traditional classical mechanics axiomatic-construct’, at the threshold where it supersedes ‘traditional classical mechanics axiomatic-construct’, as being of notional-discontiguity/epistemic-discontiguity<sup>20</sup>-<shallow-supererogation>-of-mentally-aestheticised~preconverging/dementing~qualia-schema> when analysed as of ‘traditional classical mechanics axiomatic-construct’, and so with regards to ‘the very same physics <amp;thinsp;amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’.

The ontological veridicality here is that such ‘double-gesture reification’<sup>20</sup> as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<sup>20</sup>-<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> together with the prior axiomatic de-assertion/preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<sup>20</sup>-<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-merely-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of the superseded presencing—absolutising-identitive-constitutedness, but is rather a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in subsuming ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. While the emotional involvement and sense of ‘existential ego undermining’ involved in such a transcending reification gesturing of axiomatic-constructs as of the very same <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same registry-worldview/dimension reference-of-thought as of the positivistic/rational-empiricism meaningfulness-and-teleology mindset as well as its distance rather with respect to physical reality, such a transcending reification gesturing as of the grandest axiomatic-constructs having to do with consciousness with regards to the ‘very reference-of-thought itself’ wherein the prospective ontological-contiguity reference-of-thought as deprocrypticism—or-preempting—disjointedness-as-of—reference-of-thought implies a transcending reification gesturing that not only affirms notional–deprocrypticism prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-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–firstnatures—temporal-to-intemporal-dispositions~<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor at uninstitutionalised-threshold that the positivistic/rational-empiricism initiatives of such enlightenment thinkers like Galileo, Descartes, Diderot, etc. were met with counteracting reactionary views, and as it further elicits ontologically-flawed ‘uninstitutionalised-threshold by prospective institutionalisation dialogical-equivalence’. This can’t be the case because dialogical-equivalence can only arise where there is ‘common reference-of-thought’ whereas a state of institutionalisation as of prospective relative-ontological-completeness of reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold as of prior relative-ontological-incompleteness of reference-of-thought, and not such a flawed notion of dialogical-equivalence. We can appreciate even within a same reference-of-thought like our positivism/rational-empiricism registry-worldview/dimension that there is no dialogical-equivalence between the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in ontological-contiguity and ‘traditional classical mechanics axiomatic-construct’ of notional-discontiguity/epistemic-discontiguity ~<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> but for the former’s enlightening the latter’s undefined-or-undecidable-threshold-of-ontological-
uninstitutionalised-threshold \textsuperscript{13} temporality\textsuperscript{10}/shortness as if intemporal in \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness\textsuperscript{9}—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{9}. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event -as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness\textsuperscript{9}—of-axiomatic-construct-or-reference-of-thought is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity \textsuperscript{-<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘procrypticism–or–disjointedness-as-of-reference-of-thought reasoning’ is not admissible to prospective ‘deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought reasoning’ and so from the moment of the event -construed-as-the-prospective-ontology-origination of deprocrypticism, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event -construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically\textsuperscript{-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{16}; and so as of notional-discontiguity/epistemic-discontiguity\textsuperscript{-<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> of the uninstitutionalised-threshold \textsuperscript{13} and the prospective institutionalisation. Such a temporal/shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{10} 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/supernormal supererogatory de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event37-as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of—meaningfulness-and-teleology100 ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology100—<in-existential-extrication-as-of-existential-unthought>15 denaturing15 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 intemporality15/longness behind ‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing15, 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-adoptation of a positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be
reconstitued circularly in animistic or medieval terms as of the latter teleologically-degraded prior relative-ontological-incompleteness as of reference-of-thought meaningfulness-and-teleology. Likewise meaningfulness-and-teleology articulated as of deprocrypticism or preempting disjointedness-as-of reference-of-thought relative to our positivism procrypticism necessarily requires priorly the requisite apriorising teleological elevation in ontological-contiguity from positivism procrypticism’s disjointedness-as-of reference-of-thought mindset into deprocrypticism’s preempting disjointedness-as-of reference-of-thought apriorising axiomatising referencing intelligibility setup measuring instrument attitude mental disposition care and episteme as otherwise such knowledge will be teleologically degraded in circular positivism procrypticism disjointedness-as-of reference-of-thought terms as of axiomatic-construct as of prior relative-ontological-incompleteness as of reference-of-thought meaningfulness-and-teleology, even though in the latter case our amplituding formative epistemicity totalising self referencing syncretising illusion of the present present consciousness mirage as metaphysics of presence implicited nondescript ignorable void as to presencing absolutising identitive constitutedness blinds us to appropriately appreciating this given the human mental reflex of representing any uninstitutionalised threshold as nondescript ignorable void (actually speaking of akrasiatic drag denatured and preconverging or dementing narratives) as of our amplituding formative epistemicity totalising self referencing syncretising circularity interiorising akrasiatic drag.

The point here is that the meaningfulness and teleology so construed has to supersede the prior registry worldview dimension uninstitutionalised threshold perspective framing reference horizon for its prospective transcendence and sublimity sublimation supererogatory de mentativity enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying
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’º 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 ª<in-existential-extrication-as-of-existential-unthought>º as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given ºreference-of-thought, say in our positivism/rational-empiricism ºreference-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-completenessº-by-reification’/contemplative-distension º(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 to supersede human temporality /shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{100}-as-of-

‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications\textsuperscript{>) to be
able to achieve transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’, and
so as of intemporality\textsuperscript{)}. With regards to living-as-of-human-personality-developing, we can
appreciate in the case of a child’s personality development as of its given attitude/mental-
disposition/care–and–episteme\textsuperscript{5} that it has a poor dispensing-with-immediacy-for-relative-
tonological-completeness -by-reification\textsuperscript{7}/contemplative-distension\textsuperscript{8} as of its more direct
focus on instant-sensations-and-carefreeness requiring that the child is directed to end at
successive stages infantile habits as it grows up with an increasing sense of dispensing-with-
 immediacy-for-relative-ontological-completeness\textsuperscript{88}-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{86}
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-
tonological-completeness\textsuperscript{86}-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{86} 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-
tonological-completeness\textsuperscript{86}-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{86} is construed as the more
profound attitude/mental-disposition/care–and–episteme\textsuperscript{5} for human optimum living, and so
over say an animal-like immediacy attitude/mental-disposition/care–and–episteme\textsuperscript{5} of living.

With regards to the second-level of social aetiologisation/ontological-escalation associated with
‘attitude/mental-disposition/care–and–episteme\textsuperscript{5} dispensing-with-immediacy-for-relative-
tonological-completeness\textsuperscript{86}-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{86}’, for achieving
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; humankind construes
of existence as ‘more than just plain living as animals’ but as enabling for various domains of
social projections dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}-by-
reification\textsuperscript{87}/contemplative-distension\textsuperscript{86} so-implied across the various registry-
reference-of-thought-by-reification\(^7\) /contemplative-distension construed as rejection of existential-extrication-as-of-existential-unthought attitude/mental-disposition/care–and–episteme which will imply a stalling in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^7\) —of-the-human-institutionalisation-process\(^7\) as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^7\) at the given registry-worldview/dimension, and so-construed as temporal extricatory preconverging–dementating/structuring/paradigming. Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^7\) as such implies increasingly more profound-and-complete enabling framework of human emancipation as of technical and existential possibilities arising from prospective relative-ontological-completeness -of- reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme\(^5\) contrast as clarified in the preceding example as of the technical and existential emancipatory possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\(^5\) in an early hunter-gather social-setup inclined to construe of ill-health as bad omen; and appreciate that the human-subpotency is much more than stalling at any prior relative-ontological-incompleteness -of- reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care–and–episteme\(^5\) can pertinently be defined as the ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\(^1\) inducing a given specific \(^1\) nonpresencing-<perspective–ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness\(^8\) -or-incompleteness-of-\(^8\) reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding
as of relative-ontologically-veridical attitude/mental-disposition/care–and–episteme ‘assumed-and-unflinching transversality~of-affirmative-and-una\naffirmative~disambiguated~motif~and-apriorising/axiomatising/referencing’ over relative-ontologically-flawed attitude/mental-disposition/care–and–episteme, with the latter necessarily having to ascend to the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme for the former’s implied meaningfulness-and-teleology as of its ontological-performance–<including-virtue-as-ontology> to avail, and so in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,\neliciting-of-prospective-supererogation’ <-<as-to-perspective-ontological-normalcy/postconvergence-implied~prospective-aporeticism-overcoming/unovercoming’>; as we can appreciate this with regards to existence’s relative validation of the positivism/rational-empiricism ‘perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation’ interpretation over recurrent-utter-uninstitutionalisation’s ‘bad omen’ interpretation. Such an ‘assumed-and-unflinching transversality~of-affirmative-and-una\naffirmative~disambiguated~motif~and-apriorising/axiomatising/referencing’ has ultimately nothing to do with the deliberate willing of the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme. As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness ~by-reification~/contemplative-distension as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care–and–episteme in detachment from ⟨amplituding/formative⟩ wooden-language-(imbued—
prospective relative-ontological-completeness \(-\text{of-}^\text{reference-of-thought}\) is \((\text{re-originary-}^\text{as-}\text{unenframed/unbeholdening/outlier-conceptualisation-}\langle\text{imbued-postconverging/dialectical-thinking}\;^\text{‘projective-insights’/‘epistemic-projection-in-conflatedness’/‘of-}\text{notional-deprocrypticism-prospective-sublimation}\;\rangle\) \text{originary/event}^\text{‘of-prospective-ontology-origination}^\text{as of \text{humanity level}} \text{intemporal/ontological/social/species/}^\text{‘universal/transcendental/}^\text{‘maximalising-recomposuring-for-relative-ontological-completeness}^\text{——unenframed-conceptualisation}\;\text{postconverging–de-mentating/structuring/paradigming;}\;\text{inducing thereof \text{social institutionalisation secondnaturering by way of percolation-channelling-<in-deferential-formalisation-transference}>\). Inherently, the \text{very grounding of \text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–}^\text{meaningfulness-and-teleology}^\text{attitude/mental-disposition/care–and–episteme}^\text{is beyond}^\text{presencing—absolutising-identitive-constitutedness}},\;\text{and actually lies prospectively in existence-potency}^\text{~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.} \text{The implication here is that as of its very ‘nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity’/—of-the-human-institutionalisation-process’}^\text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–}^\text{meaningfulness-and-teleology}^\text{attitude/mental-disposition/care–and–episteme}^\text{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 \text{reference-of-thought as of prospective relative-ontological-completeness}^\text{—of-}^\text{reference-of-thought}^\text{to grasp prospective existence-potency}^\text{~sublimating–nascence,-disclosed-from-prospective-epistemic-digression}^\text{relative-ontological-completeness}^\text{of}^\text{610}
apriorising/axiomatising/referencing. Thus with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\), overall it is the underlying intemporality-or-longness-of-register-of–meaningfulness-and-teleology\(^{100}\) attitude/mental-disposition/care—and—episteme\(^{2}\) of successive institutionalisations as associated with the intemporal-as-conviction-as-to-profound-supererogation\(^{92}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{100}\), rather than temporal threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to—attendant-intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism> denaturing\(^{7}\) of the same reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{100}\), that are responsible for the underlying ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\); 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 meaningfulness-and-teleology\(^{100}\) ‘with little sense of coherence as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\), and thus the latter cannot unlike the former be the framework for aetiologisation/ontological-escalation as of universal implications, and particularly so as of the ‘naivety of eliciting mutual temporality/shortness as intemporality/longness or eliciting of wooden-language-{imbued—
This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care–and–episteme\(^5\) 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\(^84\) of axiomatic-construct-or-\(^9\)reference-of-thought and thus its corresponding \(^5\)meaningfulness-and-teleology\(^100\), and the other doesn’t as of prior relative-ontological-incompleteness\(^9\). This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations in reflecting holographically-<conjugatively-and-transfuse\(\text{v}^6\)-> the ontological-contiguity\(^6\) —of-the-human-institutionalisation-process\(^6\), wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\(^5\) of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism meaningfulness-and-teleology\(^100\), 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\(^9\) induced positive-opportunism\(^\text{v}^7\) as of scientific, medical, technical advancements, free society, etc. shat leads to the crossgenerational collapsing of scholasticism. It is interesting to note here that such positivist scholars were ‘never beholden to a convincing exercise with scholasticism but rather with intrinsic-reality/ontological-veridicality’, and for which purpose rather opted to create internally-coherent positivist networks and societies for the perpetuation of positivistic meaningfulness-and-teleology\(^100\) while averting its denaturing\(^\text{v}^5\) by wrongly implying notional-contiguity/epistemic-contiguity\(^6\)-<profound-supererogation\(^-\)of-mentally-
postconverging–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/inauthenticity25 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 denaturing32 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-
television9<in-existential-extrication-as-of-existent-unthought>5 prior relative-ontological-
incompleteness16 of reference-of-thought construes of ‘implied grounding of
meaningfulness-and-teleology106’ in terms—as-of-axiomatic-construct of presencing—
absolutising-identitive-constitutedness13 while the new/prospective/superseding as of its
prospective relative-ontological-completeness89 of reference-of-thought construes of ‘implied
grounding of meaningfulness-and-teleology106’ 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-threshold10 are necessarily ‘de-
mentatively/structurally/paradigmatically conflicted’, with prospective transversality—of-
affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’102 ontological-prime-movers-totalitative-framework17
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-threshold10; 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

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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, 

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 transcendentental 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 context著isisation 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\(^{100}\)–\(^{\text{in-existential-extrication-as-of-existential-unthought}}\) institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meaningfulness-and-teleology\(^{100}\) 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–conflicatedness\(^{77}\) of deprofripticism–or–preempting–disjointedness-as-of– reference-of-thought proteasive-consciousness? ontological-bad-faith/inauthenticity\(^{64}\) as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold\(^{103}\) of the possibility of intellectually induced social\(^{104}\) universal-transparency\(^{105}\)–(transparency-of-totalising-entailing,as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \(\rangle\); for the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-transference behind the secondnaturiung for prospective institutionalisation. Such a beyond-the-consciousness-awareness-teleology\(^{100}\)–\(^{\text{in-existential-extrication-as-of-existential-unthought}}\) undermining exercise is geared towards the ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity\(^{7}\) of social <amplituding/formative> wooden-language-(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology\(^{100}\)–as-of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications\(\rangle\) and untransvaluated–temporal-intemporality\(^{62}\) social-chainism, on the conation of upholding ontological-bad-faith/inauthenticity\(\rangle\) contentions; by its
deflating of the conception of ontologically-veridical \textsuperscript{54} meaningfullness-and-teleology \textsuperscript{50} as of human mortals contentions in transversality-of-affirmative-and-unaffirmative–disambiguated-motif-and-apriorising/axiomatising/referencing, wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent ontological-primemovers-totalitative-framework, and thereof ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ as new reasoning-from-results/afterthought, and so over and above ‘interhuman negotiating or agreeableness’. Thus ontological-bad-faith/inauthenticity as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought, the articulation of ‘meaningfulness-and-teleology’ \textsuperscript{100} as of prospective \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent ontological-primemovers-totalitative-framework strife to uphold-and-promote the ‘superior party’ which is the nonpresencing-perspective-ontological-normalcy/postconvergence of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather advancing such an \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-primemovers-totalitative-framework, rather as of its commitment to
incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation that in many ways could just as well validate wooden-language-(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>) and untransvaluated—temporal-intemporality attitude/mental-disposition/care—and—episteme and their social contentions. As in effect, such ontological-bad-faith/inauthenticity scepticism fails to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather geared towards a dogmatic mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that usurps the very notion of scepticism in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation, and so as of the naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-veridicality as transcendental-enabling/sublimating/supererogatory—de-mentativity. This poor scepticism attitude/mental-disposition/care—and—episteme usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, has existentialising—enframing/imprintedness—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) implications as of the forestalling of prospective ‘concurrent ontological-primemovers-totalitative-framework’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Rather the attitude/mental-disposition/care—and—episteme of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness of human meaningfulness-and-teleolgy, given human limited-
Such a genuine intellectual scepticism construes of knowledge by its given <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms—as-of-axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness,
 thus enabling the upholding of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation. While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness,
 ontological-bad-faith/inauthenticity scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness’ and non-comprehensiveness, that rather allow for selectivity, incompleteness and perfidy passing for genuine intellectual scepticism. Effectively while genuine intellectual transformation involves dispensing-with-immediacy-for-relative-ontological-completeness–by-reification /contemplative-distension,
and-sublimity/sublimation/supererogatory—de-mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness. ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness but of a poor conception outside the prospective relative-ontological-completeness behind such social practices ‘inventing’ as-of-prior-institutionalisation and so- implied as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, are but denaturing and down the line equally undermines prospective relative-ontological-completeness for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness are of the same notional-contiguity/epistemic-contiguity—<profound-supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> kind that bathe in 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>) and untransvaluated–temporal-intemporality social-chainism that implied as much about extolling social practices presencing—absolutising-identitive-constitutedness of existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and
today’s positivism–procrypticism, with little prospect/opening for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms–as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care–and–episteme that empowers prospective social emancipation however socially unconvenient it may sound; and so beyond habituated <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-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 postconverging–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-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. As a result of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—in-imbued–notional–firstnaturedness–temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor, the ever present reality of human uninstitutionalised-threshold as reflected successively with recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, has always implied resolution beyond just reasoning-from-results/afterthought that warrants

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 aduced 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\textsuperscript{130},-for-aposteriorising/logicising/deriving/intelligising/measuring—\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{132} as of successive prospective relative-ontological-completeness\textsuperscript{100}—of—reference-of-thought, but fail to grasp/capture all the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{56} <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity\textsuperscript{77} about the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{77}—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> for aposteriorising/logicising/deriving/intelligising/measuring—\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{130} that can fully reflect human-subpotency existential potential/possibilities of ontological-performance\textsuperscript{77}—<including-virtue-as-ontology> in correspondence with the full-potency of existence in its coherence/contiguity. But then, ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance’—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—as-of-its-coherence/contiguity’ can always be ‘reinvigorated as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event\textsuperscript{37} reasoning-
through/messianic-reasoning prospective relative-ontological-completeness of reference-of-thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness of reference-of-thought at such uninstitutionalised-threshold; and so, in a renewing apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme implicitation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, which is construed as more fully articulating the notion of ontological-good-faith/authenticity. This practical conceptualisation of ontological-good-faith/authenticity as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance in practice, and 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, there is always room for human denaturing of temporal ontological-performance -<including-virtue-as-ontology> of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity based intemporal organic-knowledge that is wary of the denaturing that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.
self-preservation beyond just their organical composition. Thus, human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality underlies the
conception of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) stranding dialectics crosstensional as enabling
human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and is
reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity—as-of-the-human-institutionalisation-
process as of difference-conflatedness-as-to-totalitative-reification 'in-singularisation-as-veridical-epistemic-determinism as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity’ as of grander
dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification'/contemplative-distension’. Finally as a further analysis, Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology is by a rather surreptitious manner
undermined by what this author qualifies as ‘subterfuges of Being-development/ontological-
meaningfulness-and-teleology’ which are rather as of ideology; ideology in the sense that
these are ‘commitments’ ready to ‘forego the pre-eminence of knowledge construed as of its
ontological-veracity’ which is the only assurance of optimum construct of knowledge for
human emancipation. Ideology as such takes the form of either ‘ideology denaturing’ of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology or ‘reactive fear of ideology denaturing’ of
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
consciousness in [neuterising; as such [neuterising is the outcrop of human limited-mentation-capacity. In other words [neuterising can effectively be ‘decomposed-as-from-a-conflicatedness’ -perspective into the ontologically-veridical underlying limited-mentation-capacity manifestation’ as of social-stake-contention-or-confliction <amplituating/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, and so-construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflicatedness of notional~deprocriptism deneuterising — referentialism’. Such an exercise can be conceptualised as an abstract ‘reference-of-thought/epistemic-totalisation level of deneuterising — referentialism, wherein for instance, with regards to ‘the very same medical <amplituating/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ as de-mentatively/structurally/paradigmatically defining ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’: - the trepidatious-consciousness of an early hunter-gatherer recurrent-utter-uninstitutionalisation society direct experience of misfortune say like catching an unknown disease in a given forest may imply an existential-contextualising-contiguity-lowest-level-reification perceptivity-as-of-bad-omen as of its relative ‘neuterising as of its random-as–uncircumscribing/undelineating-as–epistemic-totality’ existential–epistemic-totalisation-scheme-of—meaningfulness-and-teleology given its non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification is better than no reification at all in the sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-bad-omen provides a basic 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\textsuperscript{17} -second-level-reification\textsuperscript{17} perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative \textsuperscript{58} neuterising as of its tendentious–circumscribing-as-‘epistemic-totality\textsuperscript{39}’ -or-delineating-as-‘epistemic-totality\textsuperscript{39}’ existential–epistemic-totalisation-scheme-of- meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{102} universalisation–non-positivism/medievalism society imply existential-contextualising-contiguity -third-level-reification\textsuperscript{17} 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 \textsuperscript{58} neuterising as of its qualifying–circumscribing-as-‘epistemic-totality’ -or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of- meaningfulness-and-teleology\textsuperscript{100} given its \textsuperscript{102} 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
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-
is the basis for determining both intemporal as well as temporal ontological-performance\textsuperscript{72} - \textit{<including-virtue-as-ontology>} specifically 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\textsuperscript{72} - \textit{<including-virtue-as-ontology>}. This thus involves the disseminative-as-rearticulated \textit{<amplituding/formative–epistemicity>} totalising/circumscribing/delineating reference-of-thought-\textsuperscript{80} devolving—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation\textsuperscript{7} ontological-performance\textsuperscript{72} - \textit{<including-virtue-as-ontology>} and also as the various temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{72} - \textit{<as-to–attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> denaturing\textsuperscript{81}}, all as conjugating variously to the very same implied \textsuperscript{8}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100} underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation going by its random-as–uncircumscribing/undelineating-as–‘epistemic-totality’ ‘existential–epistemic-totalisation-scheme-of– meaningfulness-and-teleology\textsuperscript{100}’; and with this reflecting the metaphoricity\textsuperscript{82} of ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’. The foregoing conception of disseminative-as-rearticulated totalising/circumscribing/delineating \textit{<amplituding/formative–epistemicity>} reference-of-thought-\textsuperscript{80} devolving—différance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions \textsuperscript{8}reference-of-thought but rather as of their own given ‘candid existential expressiveness’ with regards to their own respective specific same \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} conjugations as intemporal-as-conviction-as-to-
human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology^{10}-(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’^{36}-or-delineating-as-‘epistemic-totality’^{36} ‘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^{37}/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>)} due to the impossibility of the very first humans as of their limited-mentation-capacity and yet inexperience/unaccumulated-experience to be able to reason more than their initial apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition’, and hence their construal of ‘meaningfulness-and-teleology’ as of ‘their relative neuterising’. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure{(as-to—historiality/ontological-eventfulness^{37}/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>)} as enabling the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
reference-of-thought is the backdrop for deneuterising —referentialism enabling the full transparent ontologically-veridical elucidation of human meaningfulness-and-teleology construed as of historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism; as of the possibility of deneuterising. In the bigger scheme of things, as of the notional—conflatedness of notional—deprocrypticism as deneuterising—referentialism, what had hitherto been conceived notionally as logicism is herein exposed as effectively superseded by the notion of différance/internal-dialectics/difference-deferral so-construed as of reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting—as-to-conflatedness—différance/internal-dialectics/difference-deferral and as implied as-of-the-construal-of-différance/internal-dialectics/difference-deferral-of—meaningfulness-and-teleology; and so with respect to the more ontologically-veridical reality of human conceptualisation of meaningfulness-and-teleology always from a position of limited-mentation-capacity as of prior relative-ontological-incompleteness of reference-of-thought, thus in need for its prior deepening so-captured in the ‘human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence’ as of the notional—conflatedness of notional—deprocrypticism différance/internal-dialectics/difference-deferral as transcendence-and-sublimity/sublimation/supererogatory—dementativity-enabling, whereas such a human limited-mentation-capacity implication is naively ignored with logicism in its metaphysics-of-presence—(implicated—nondescript/ignorable—void—as-to—presencing—absolutising-identitive-constitutedness)/illusion-of-the-present/present-consciousness/mirage. Such a ‘human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence’ as of the notional—conflatedness of notional—deprocrypticism différance/internal—
the latter arising as a result of 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’’ as of the variance of uninstitutionalised-threshold prior relative-ontological-incompleteness-of-reference-of-thought and prospective institutionalisation relative-ontological-completeness-of-reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity—of-the-human-institutionalisation-process necessarily explains the ‘mutually transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism meaningfulness-and-teleology and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/supererogatory–dementativity as of reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-
recurrent credibility as of their knowledge methods and approaches’ with respect to social
universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness }, an
apparent episteme as of ‘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-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness }; and so more than just as of
beyond-the-consciousness-awareness-teleology-{in-existential-extrication-as-of-existential-
unthought}, but further because as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘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 <amplitude/formative–epistemicity>totalising–self-referencing-syncretising’ across the entire social spectrum as of notional~episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity of-the-human-institutionalisation-process as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, antinihilism and transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology—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

postconverging—de-mentating/structuring/paradigming. Insightfully, that exercise is actually

reflected as of temporal-to-intemporal individuations wherein the individual is rather a

receptacle of temporal-to-intemporal individuations with variance of mental-dispositions

among individuals an issue of variance as of skewness towards temporality/shortness or

intemporality; such that even the budding-positivists carried elements of scholasticism but

were more definitely of a positivistic outlook, and many scholastics articulated notions which

could more fruitfully be developed in a positivistic outlook but were stifled by their

scholasticism dogmatic intellectual commitments. In effect, human limited-mentation-capacity

however the institutionalisation-level as of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor implies that it
is impossible for the intemporal projection as longness-of-register-of–‘meaningfulness-and-
teleology’ that prospectively construes of successive frameworks of ‘reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of
implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-
teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring—‘meaningfulness-
and-teleology’ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ as of the specific institutionalisation,
to ensure that human meaningfulness-and-teleology ontological-performance–<including-virtue-as-ontology> will remain intemporal-as-ontological as of their reference-of-thought–
categorical-imperatives/axioms/registry-teleology given ‘the impossibility of overcoming the
abstract human seed of temporality/shortness dynamically involved, as of beyond-the-
consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>,
in a formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
deterministic relation with such reference-of-thought–categorical-imperatives/axioms/registry-teleology 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) 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 lies rather in undermining the existential possibility of the successive
uninstitutionalised-threshold/uninsitutionalisations as of bringing about prospective relative-
ontological-completeness -of- reference-of-thought driven by ontological-faith-notion-or-ontoligical-fideism thus inducing social universal-transparency\textsuperscript{(1)} -(transparency-of-totalising-entailing,-as-to-entailing-\textlangle\textit{amplituding/formative–epistemicity}\rangle totalising–in-relative-ontological-completeness\textsuperscript{(2)}) which renders untenable temporality\textsuperscript{(3)}/shortness as of the given uninstitutionalised-threshold\textsuperscript{(3)} instigated from the prior institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(4)} denaturing\textsuperscript{(5)}; as implied with base-institutionalisation prospective relative-ontological-completeness -of- reference-of-thought over recurrent-utter-uninstitutionalisation, universalisation prospective relative-ontological-completeness -of- reference-of-thought over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness\textsuperscript{(6)} -of- reference-of-thought over universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism prospective relative-ontological-completeness\textsuperscript{(7)} -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{(8)} -of- reference-of-thought social universal-transparency\textsuperscript{(9)} -(transparency-of-totalising-entailing,-as-to-entailing-\textlangle\textit{amplituding/formative–epistemicity}\rangle totalising–in-relative-ontological-completeness\textsuperscript{(2)}) that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality\textsuperscript{(9)}. Likewise, prospectively it is a notional–deprocrypticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness -of- reference-of-thought social universal-transparency\textsuperscript{(9)} -(transparency-of-totalising-entailing,-as-to-entailing-\textlangle\textit{amplituding/formative–epistemicity}\rangle totalising–in-relative-ontological-completeness\textsuperscript{(2)}) that can render it untenable for procrypticism temporal mental-dispositions to elicit procrypticism–or–disjointedness-as-of- reference-of-thought implied temporality\textsuperscript{(9)}. Thus aetiologisation/ontological-escalation is not about transforming 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 as overcoming temporality/shortness inherently, but rather it is about bringing about prospective relative-ontological-completeness of reference-of-thought. The reality of human registry-worldview’s/dimension’s institutionalisation and uninstitutionalised-threshold mental-dispositions imply that at the uninstitutionalised-threshold prospective institutionalisation knowledge as transcendentally-enabling/sublimating/supererogatory~de-mentativity is not socially integrated directly as of an dimensionality-of-sublimating —<amplituding/formative—supererogatory—de-mentativenss/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> exercise engaging with intemporal-as-ontological meaningfulness-and-teleology. Such prospective intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived at the uninstitutionalised-threshold as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology as of the said uninstitutionalised-threshold. This point out that maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-dispositions in their intemporality/longness or longness-of-register-of—meaningfulness-and-teleology are as of a projected-or-anticipated conflatedness of social universal-transparency—(transparency-of-totalising-entailing,—as—which entails—<amplituding/formative—epistemicity—totalising—in-relative-ontological-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—suberogatory—de-mentativeness/epistemic-growth-or-confoundedness/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 ‘confoundedness’ 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—totalising—in-relative-ontological-completeness} temporal-to-intemperal solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such a conflatedness structuring/paradigmatic secondnatured construct, intemperal-as-ontological meaningfulness-and-teleology is not necessarily perceived as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology. In other words, the ideal articulation of base-institutionalisation meaningfulness-and-teleology in recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism in positivism–procrypticism; are only pertinent for attaining social approbation as of their conflatedness structuring/paradigmatic secondnatured construct of positive-opportunism of institutional and formal deferential-formalisation-transference as of percolation-channelling—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-
exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontologicalperformance `<including-virtue-as-ontology->) in many ways necessarily has to project out of ‘ordinariness of thought’ for pretence of arriving at a sound construct capable of a most profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-prime_movers-totalitative-framework7 construal as implied with notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought and so be able to keep their head up from drowning in human <amplituding/formative–epistemicity>totalising–thrownness-in-existence7 (I exist
therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{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 <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory—de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\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{7}—<including-virtue-as-ontology>) implies the need for a sound perpetuating construct of\textsuperscript{10} universal projection as intemporalit\textsuperscript{7}—or-longness-of-register-of—\textsuperscript{17} meaningfulness-and-teleology\textsuperscript{100} as the opportunity for prospective transcendental-enabling/sublimating/supererogatory—de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative \textsuperscript{104} 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\textsuperscript{7} thus hardly as of
aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory–de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary construal’ and humankind’s constitutedness to the notion of nation-state seems to create an impasse for human Being-and-contemplative development. Consider again the possibility capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce universal human meaningfulness-and-teleology but was caught up in the <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance ) as spirit failed to universalise and so Heidegger couldn’t carry the effective implications of his work to its true universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-
into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a universal ‘response construal’.

This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation meaningfulness-and-teleology in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity!

We can imagine that a true understanding and universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence-implicited-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-implicited-nondescript/ignorable-void-as-to-presencing-absolutising-identitive-constitutedness framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as implied here is with regards to
reference-of-thought—epistemic-totalisation level ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—‘human—amplituding/formative—epistemicity>—totalising—purview-of-construal’ in epistemic-conflatedness as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise meaningfulness-and-teleology failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profouneness-and-completeness-to— meaningfulness-and-teleology all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of meaningfulness-and-teleology to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; given that it is consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of meaningfulness-and-teleology in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening arising in further conflatedness as of human maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in an exercise of <amplituding/formative—epistemicity>—totalising—renewing-realisation/re-perception/re-thought

‘human-amplituding/formative–epistemicity>totalising-purview-of-construal’. This notion of conflatedness construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in constitutedness as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing constitutedness. Rather existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation –<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-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 \(^5\)meaningfulness-and-teleology\(^100\) is as of existence’s implied
axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-
of-instantiative-context with no \(^5\)meaningfulness-and-teleology\(^100\) 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\(^7\) 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 \(^5\)meaningfulness-and-teleology\(^100\) outside or preceding it. Thus conflatedness warrants that human-subpotency becoming is amalgamated as of existence as of the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-
inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-prime-movers-totalitative-framework
\(4\) amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^7\) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate construal of \(^5\)meaningfulness-and-teleology\(^100\) ontological-performance ‘-<including-virtue-as-
ontology>. The insight here is that we can’t be at a posture of prior relative-ontological-incompleteness<sup>661</sup>-of-reference-of-thought in relative notional-discontiguity/epistemic-discontiguity<sup>64</sup>-<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema> of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising-purview-of-construal’ and then pretend to ground <sup>56</sup>meaningfulness-and-teleology<sup>100</sup> about the nature of existence as if we are of ontological-completeness-of-reference-of-thought in ontological-contiguity<sup>67</sup> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising-purview-of-construal’, as our state of relative-ontological-incompleteness<sup>89</sup> perverts that grounding objective and rather points to the need for an notional-discontiguity/epistemic-discontiguity<sup>64</sup>-<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema> induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness<sup>88</sup>-of-reference-of-thought. What is fundamentally warranted is priorly attaining psychoanalytically, as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, ontological-completeness-of-reference-of-thought in ontological-contiguity<sup>67</sup> of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising-purview-of-construal’, rather than a flawed attempt at grounding as with say a transcendental ego basis of construal of <sup>56</sup>meaningfulness-and-teleology<sup>100</sup>, unsuspectedly grounding as of our positivism–procrypticism prior relative-ontological-incompleteness<sup>89</sup>-of-reference-of-thought; as such a role is simply undertaken by conflatedness as of prospective relative-ontological-completeness<sup>661</sup>-of-reference-of-thought and is rather construed then as of such prospective underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-prime-movers-totalitative-framework causality-as-to-projective-totalitative-implications, for explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology>. Such a conflatedness insight as of notional-deprocrypticism rather points out that soundness-or-ontological-good-faith/authenticity of meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology> arises as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology involving the ontological-contiguity of the-human-institutionalisation-process induced various consciousnesses up to the protensive-consciousness enabling transcendental centered-epistemic-totalisation, as of human limited-mentation-capacity-deepening. Actually, this author holds that the very fundamental handicapping issue to meaningfulness-and-teleology as of the philosophical tradition lies in the naïve human mental-reflex of implying that ‘a given human determination of the effecting basis/foundation/axiomatic-construct derived/deciphered from existential-instantiations as underlying the presence institutionalisation totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context meaningfulness-and-teleology reference-of-carries-and-reflects all the depth/profoundness of existence/existential-possibilities’, thus not allowing for the possibility for further imbricatedness/threadedness/recomposuring as of existence/existential-possibilities of existential-instantiations outside any such reference-of-thought determination; such reference-of-thought determination being affixed rather in constitutedness as of any of the various registry-worldviews/dimensions specific underlying
imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of ‘reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the conflatedness of existence as of prospective relative-ontological-completeness′-of-‘reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous constitutedness, and this issue is recurrent-beyond-‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>-with-the-latter-only-a-bi-manifestation-of-the-recurrence,-as-psychically-recurrent as of human shallow-to-deepening-limited-mentation-capacity,-as-limited-mentation-capacity-deepening due to inherent human temporality /shortness and intemporality /longness across all registry-worldviews/dimensions, and speaks of a human existential-extrication-as-of-existential-unthought disposition reflected as ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the notional–conflatedness of notional–deprocrypticism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold mental-dispositions. As highlighted before: consciousness is the point-of-focus <-amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology-as-of-notional–deprocrypticism-reflected–‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontological-performance-<including-virtue-as-ontology>, so-derived as it solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled
epistemicity-totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing meaningfulness-and-teleology is always susceptible to the further deepening of human limited-mentation-capacity as of 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-totalising/circumscribing/delineating meaningfulness-and-teleology construed as reference-of-thought, and its signification as implied by an ‘underlying totalising/circumscribing/delineating signifying-construct of language’ necessarily has to do with the fact that meaningfulness-and-teleology is as of a ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly
coherent ontological-commitment as of ontological-primemovers-totalitative-framework for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for intelligibility to arise, thus is construed as reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human<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 metaporcity 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-metaporcity-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 prospectively become the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’; and so as of accreting-substitutive-subsumption-as-futural-différance-freeplay, by SUBSUMING some
the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant <amplituding/formative-epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-teleology. Existence itself as the absolute a priori underscores such a conception given the human species sublimation-inducing—textuality/ermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence as of existential-stakes migration; since the existential dispositions of human subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-instantiations’, and where they construe ‘meaningfulness-and-teleology as not self-referentially covered by the ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity-significations to that prior ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human meaningfulness-and-teleology and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-(as-to-)historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay 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 ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification—in-singularisation-as-veridical-epistemic-determinism <amplituding/formative-epistemicity>causality—as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity’ différance’, with regards to ‘human species sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence as of existential-stakes migration’, and speaks of a non-speculative, non-imaginary, theoretical, conceptual and operant construal of an internal-dialectic in existential-contextualising-contiguity/Derridean-différance/Sartrean-existence-precedes-essence/Heideggerian-essencing-as-of-the-ontological-difference construed as of human limited-mentation-capacity-deepening. Such adjunctive-metaphoricity-significations conflatedness-<amplituding/formative–epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity mirror the syncretising-effecting as of the acculturation-indigenisation-pidginisation behind dialectal differentiation, national language formation, and the cultural diffusion associated pidginisation and creolisation; as of social-stake-contention-or-confliction context adjunctive-metaphoricity-significations conflatedness induced ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of languages’. In another respect with regards to language acquisition as mirroring a child’s existential integration into the dynamics of social-construct existential situations/instances, stakes, institutions and processes, a new born child existential integration into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity-significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-freeplay construed here as the phenomenology of human language acquisition différance’ that fundamentally mirror the child’s developing existential social relationships as an ordered process of social existential overtures constraining-and-cohering the child’s adoption-of/integration-with the supposedly ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of a peculiar, intuitive and dynamic developing 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\textsuperscript{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\textsuperscript{7} is thus rather construed as of its overall conflatedness\textsuperscript{8} of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications,~for-explicating-ontological-contiguity\textsuperscript{9} of full consciousness development as of Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{10} underlying human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence\textsuperscript{6}, beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social meaningfulness-and-teleology\textsuperscript{10} as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojective/supererogating/zeroing rhetorical-stylistic-semantic delivery, and as such metaphoricity\textsuperscript{7} induces <amplituding/formative–epistemicity>totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay', ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and together with its associated adjunctive-metaphoricity\textsuperscript{6}—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\(^7\)-significations conflatedness\(^2\) 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\(^7\)-significations conflatedness\(^2\) as of syncretising-effecting as ultimately converging towards a \(^7\)deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed as différance in conflatedness\(^\dagger\) 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\(^7\) as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>.

While such a privileging as of immediate/instant existential implications like say parents and society privileging the conception of what is language in terms–as-of-axiomatic-construct of its end-purpose as of the perspective of the child’s integration in various social structures and institutions; however, in the bigger picture the fact that social structures and social institutions dysfunction as of human limited-mentation-capacity, point to the ‘ontological-veracity of fundamentally re-evaluating the pertinence of only-a-social-and-institutional-end-purpose-perspective/framing/reference/horizon driven basis for ontological-construction’, and so as of a
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 sublimation knowledge outcome, but rather its construal as notional-knowledge involving the dynamic understanding of both its temporality/misconstrual/desublimation and intemporality-as-ontological-construal as of
accreting-substitutive-subsumption-as-futural-différance-freeplay\[2\] 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-or-referencing\[3\] of the uninstitutionalised-threshold\[3\] and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporality\[7\]-as-ontology but involves grasping this together with the implications of temporality\[5\], 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\[5\] meaningfulness-and-teleology\[8\] 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\[7\]. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay\[2\] is the existentially veridical and effective basis for reflecting\[4\] historiality/ontological-eventfulness\[7\]/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\[5\] meaningfulness-and-teleology\[8\]. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity\[9\] ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology\[100]<in-
existential-extrication-as-of-existential-unthought>; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality /longness doesn’t take its due place, it is occupied by ignorance as of human temporality/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology/. Basically, just as the adjunctive-metaphoricity—signification instigation of positivistic rationality as a potent construct took the form of a centered–epistemic-totalisation permeating all aspects and subject-matter domains of human existence and so for the better with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, postmodern-thought and as of its underlying phenomenological depth transcendentally carries prospective Being adjunctive-metaphoricity—signification as of a potent construct for a centered–epistemic-totalisation permeation and sublimation of all aspects and subject-matter domains of human existence, and so for the better of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness of notional~deprocrypticism deneuterising —referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-differance-freeplay and is the maximal ontologically veridical articulation of conflatedness that ‘undermines the privileging of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity or difference-of-kind’ disposition, and so beyond just reflecting such ‘presencing—absolutising-identitive-constitutedness privilege undermining as of transcendental outcomes implied by
historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-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 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\(^{13}\), and so as disambiguating \(^{13}\) presencing—absolutising-identitive-constitutedness\(^{13}\) from \(^{10}\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\) by their respective \(^{11}\) supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\(^{3}\), such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay différance’ not doing that rather represents the \(^{13}\) presencing—absolutising-identitive-constitutedness\(^{13}\) as the common perspective/framing/reference/horizon for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising\(^{2}\) between \(^{13}\) presencing—absolutising-identitive-constitutedness\(^{13}\) and \(^{61}\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\) (rather than difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^{2}\)), and so contradictorily as if both are of the presencing \(^{13}\) supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\(^{3}\). With the reality that \(^{61}\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\) is wrongly-and-unsuspectingly given as of common \(^{13}\) presencing—absolutising-identitive-constitutedness\(^{13}\), thus inducing a relative ontologically-flawed quasi-transcendental freeplay as nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\) is rather in notional-discontiguity/epistemic-discontiguity -\(<\text{shallow-supererogation}-\text{of-mentally-aestheticised–preconverging/dementing –qualia-schema}>\) when analysed as of \(^{13}\) presencing—

absolutising-identitive-constitutedness\(^{13}\). Consider in this regard ‘the very same physics \(<\text{amplituding/formative–epistemicity}>\) totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior relative-ontological-incompleteness\(^{19}\) being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness\(^{18}\)-of-axiomatic-construct-or- reference-of-thought being the theory-of-relativity-together-with-
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-or-referencing 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-or-referencing arrived at by human limited-mentation-capacity-deepening as of de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) involving ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven re-projection/re-anticipation as of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument about
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
for-explicating-ontological-contiguity and not any notion of vague innateness besides
existentially inherent human-subpotency potential to manifest as human), and validated as of
ontological-primemovers-totalitative-framework; as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘promise of
 correspondence between human-subpotency as of Being-and-consciousness development and
existence as of ontological-veridicality’. It is interesting again to note that the so-renewed
‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating of
physics’ as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as
of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, is not arbitrarily
arising from any human-subpotency presencing—absolutising-identitive-constitutedness but
is rather divulged-as-of-relative-ontological-contiguity from existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression by the fact of
‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality led projection/anticipation’ ultimate validation by ontological-primemovers-
totalitative-framework. This meaningfulness-and-teleology centered–epistemic-
totalisation-inducing-transcendence-and-sublimity/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 freplay différance as of tendential-deliberation-of-decidability to achieving transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is the full conflatedness reflecting existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> in its nonpresencing—<perspective—ontological-normalcy/postconvergence>, and so beyond just a Derridean freplay différance which is then in constitutedness as not factoring in the process of a tendential-deliberation-of-decidability towards attaining transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Insightfully, we can grasp that the Derridean freplay différance becomes as of constitutedness because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-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—is-not-made—by-as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> and not make any determination priorly, even as of freeplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that as ‘hunch’ restores existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—is-not-made—by-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 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/anticipationEXPECTANCY. The fact is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality exhausts-and-supersedes-reasoning as of projection/anticipation/expectancy with no prior certitude, and is more than just imagination which rather comes prior to and is exhausted-and-superseded-by-reasoning. Such a lack of prior certitude explains why transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ‘are not really reasoned-out’ but rather
discovered-as-divulged by existence, with the human-subpotency concern being one of
adopting the right attitude/mental-disposition/care–and–episteme that allows existence-as-full-
potency to come up with the divulgation. Ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality as such is equally the basis for implying a correspondence theory of
human thought and reality, as not really arising as of any instantative absolute correspondence
but rather as of the ‘promise of prospective human ontological-completeness-of– reference-of-
thought’ implied by ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality as of ’nonpresencing<-perspective–ontological-normalcy/postconvergence>
in continually opening-up ‘the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-
construal’, and so-reflected in 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. It should be
noted that reasoning-as-intelligibility rather harkens back to a given ‘registry-
established existential–epistemic-totalisation-of–meaningfulness-and-teleology to which it
tends to be engaged with in an ‘incrementalism-in-relative-ontological-incompleteness’—
enframed-conceptualisation reflex as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity. We can appreciate that the medieval mindset reasons in terms of
medievalism–non-positivism just as we reason in terms of our positivism–procrpticism
mindset. The question can thus be asked is there more profound meaningfulness-and-
dialectical-thinking and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing –apriorising-psychologism respectively as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought and prior relative-ontological-incompleteness. In this regard we can imagine as of ‘the very same physics’ totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’ with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs —maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness—of-reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation developments in physics since then, even though its meaningfulness-and-teleology remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension—reference-of-thought transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather
‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care–and–episteme transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology^5^.<in-existential-extrication-as-of-existential-unthought>. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuations-ontological-performance.<including-virtue-as-ontology>; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–and–episteme of dual-language/split-mentality as of <amplituding/formative–epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance.<including-virtue-as-ontology>). The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care–and–episteme of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-
mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern deprocrypticism—or—preempting—disjointedness-as-of-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/akrasia–
drag established existential–epistemic-totalisation-of–meaningfulness-and-teleology as well as
the ‘psychological comfort’ habituated at the given neuterising. But then every registry-
worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure–of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
is exactly the capacity to construe meaningfulness-and-teleology as of full/complete human
consciousness implications as implied by its protensive-consciousness which ultimately doesn’t
allow for meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology
<in-existential-extrication-as-of-existential-unthought> arising as of human prior relative-
onological-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 is such that in reality we are always tacitly aware of the
evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a
delusion of the results of prior nonpresencing-<perspective–ontological-
normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning-from-
results/afterthought. But then veridical absolute certainty is ever a promise always held in
prospective existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-
digression relative-ontological-completeness of apriorising/axiomatising/referencing, and so
as of the certainty of human limited-mentation-capacity prospective relative-ontological-
completeness~of-axiomatic-construct-or~reference-of-thought <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications, for explicating-ontological-
contiguity for transcendence-and-sublimity/sublimation/supererogatory—de-mentatitivity, implied as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This explains why ontology’s-directedness-as-Being is the direction of meaningfulness-and-teleology grounding as always prospective as of prospective relative-ontological-completeness-of-reference-of-thought; and so, as of the successive base-institutionalisation, universalisation, positivism and notional-deprocrypticism registry-worldviews/dimensions nonpresencing—<perspective—ontological-normalcy/postconvergence> respectively as successive meaningfulness-and-teleology grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, and positivism—procrypticism—presencing—absolutising-identitive-constitutedness. Interestingly we can appreciate that the attitude/mental-disposition/care—and—episteme as of relevant existential issues of all the prior registry-worldviews/dimensions reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism—procrypticism as prospective perspective/framing/reference/horizon of meaningfulness-and-teleology. However, we are hard-pressed to concede that from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as of its prospective relative-ontological-completeness-of-reference-of-thought, our positivism—procrypticism is wanting-as-relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to hang on to a delusion of the results-as-afterthought of prior nonpresencing—<perspective—ontological-normalcy/postconvergence> even at its uninstitutionalised-threshold despite its notional-discontiguity/epistemic-discontiguity—shuffle—supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific neuterising as it fails to
constitutedness. This social knowledge human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation insight translate the reality that ‘conventionaling 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-of-reference-of-thought. It is human limited-mentation-capacity-deepening as of prospective relative-ontological-completeness-of-reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ontological-prime movers-totalitative-framework by existence-potency ~sublimating–nascence-disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-subpotency, the new reality so-espoused ‘is never about existence in itself as-existence-is-given-whatever-it-is-that-is-given’, but about human limited-mentation-capacity-deepening for human emancipation. Thus implying existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression is ‘not really about any variation as
of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation directed directly to inherent-existence-as-of-existential-reality/existence-
potency—sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to
intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the human-
subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation as of human limited-mentation-capacity-deepening bringing about a more
profound and complete grounding for human construing of the full-potency of existence, which
remains-whatever-it-is-ultimately. The postmodern insight here is rather that what is relevant to
humankind is human-subpotency development towards the abstract full-potency of existence-
whatever-it-is-ultimately. So the notion of human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation has nothing to do with the inherent
nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with
‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
towards-singularisation’ of human limited-mentation-capacity which needs to be deepened
before humankind embarks on the task of ‘conceptualising meaningfulness-and-teleology’
that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually
lead to ‘more and more objective meaningfulness-and-teleology’ as we cannot argue that
the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is less
objective than classical-mechanics—axiomatic-constructs since it involved the human-
subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation that led to human limited-mentation-capacity-deepening. Quite the contrary,
it is that exercise in inducing prospective relative-ontological-completeness—of-axiomatic-
construct-or—reference-of-thought that brings about greater objectivity, as reflected in the
ontological-contiguity—of-the-human-institutionalisation-process behind Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, wherein mental-dispositions operate by default without a double-gesturing, on the ‘wrong assumption that they already have the most ontologically-developed perspective/framing/reference/horizon for grasping prospective meaningfulness-and-teleology; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity implications from a deeper prospectively-construed perspective/framing/reference/horizon. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence-(implicit-nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ’/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical meaningfulness-and-teleology.

This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human preconverging/postconverging–de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation limited-mentation-capacity-deepening to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as
underlying a given registry-worldview’s/dimension’s reference-of-thought for meaningfulness-and-teleology conceptualisation and ontological-performance -<including-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of ‘failing to recognise that human limited-mentation-capacity deepens by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’ paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation’s reference-of-thought as of its prospective relative-ontological-completeness reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold’s reference-of-thought as of it prior relative-ontological-incompleteness reference-of-thought. The argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ is a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ which is actually in prior relative-ontological-incompleteness reference-of-thought as of a shallower limited-mentation-capacity (as to ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’ -<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and thus has to be decentered-as-preconverging-or-dementing—apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking—apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing—apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is
about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’. The implication here is that hitherto postmodern-thought had been naively and falsely conceptualised within the ‘modern take attitude/mental-disposition/care–and–episteme’ as of its procrypticism–or–disjointedness-as-of reference-of-thought, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ which prospectively represents the modern as preconverging–or–dementing –apriorising-psychologism while the postmodern is postconverging–or–dialectical-thinking–apriorising-psychologism; as the point of assertion of postmodern-thought as deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought is actually a point of prospective de-mentation ⟨supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–attributive-dialectics⟩. Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, relativism and deconstruction are rather ontologically-veridical observations/remarks/‘constatations’ about the conception of social reality from their authentic analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise constructivism, relativism and deconstruction beyond their implied ontologically-veridical observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with the implications that their stances are open-ended and receptive to the elucidative justifications for their non-ideologised ontologically-veridical observations/remarks/‘constatations’ about the constructivism, relativism and deconstruction manifestation/conception of social reality. Thus the ontologically affirmatory position adopted herein as of the prospective ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought
incompleteness reference-of-thought as when a critique of notional-
discontiguity/epistemic-discontiguity shallow-supererogation of-mentally-
aestheticised–preconverging/dementing –qualia-schema> exposes the reality of a dialogical
and intellectual inequivalence given their anti-intellectual stances against postmodern-thought
preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of
institutional-being-and-craft meant to preserve vested narrow interests beyond-the-
consciousness-awareness-teleology in-existential-extrication-as-of-existential-unthought.

Just as it was perceived as a fool’s errand by the Descartes, Galileos, Diderots, etc., to
contemplate of genuine intellectual engagement between their budding-positivism/rational-
empiricism ventures with traditional medieval scholasticism, especially with regards to the
latter’s institutionally-associated dogmatic censure and persecution, and thus with the former
resorting to discursive strategies for universal-transparency -{transparency-of-totalising-
entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness } as of overall underlying human ontological-commitment as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for relative-
ontological-completeness ; it is inevitably the case that what is most critically warranted is for
the ‘prospective/new postmodern deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme ’ to articulate its full-fledged discourse as of universal-
transparency -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness } as of the liberality of thought
allowed for in open society notwithstanding such extra-intellectual and media-driven perverted
representation of postmodern-thought. The reality of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor speaking of human shallow-to-deeper limited-mentation-capacity implies that prospective de-mentative/structural/paradigmatic transcendental knowledge by its so-projected intemporalinity\(^7\), at the uninstitutionalised-threshold\(^{103}\), is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of \(^{105}\)universal-transparency\(^{105}\)\(\langle\)transparency-of-totalising-entailing,-as-to-entailing-\(\langle\)amplituding/formative—epistemicity\rangle\)\(\rangle\) for its prospective institutionalisation. Critical for the social validation and institutionalisation of any de-mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent ontological-primemovers-totalitative-framework\(^7\)’ is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold\(^{103}\) cannot adjudge-and-commit to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework\(^7\)’. Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-framework’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Copernicus, Descartes, Galileo, Diderots, etc. as \(^{100}\)meaningfulness-and-teleology\(^{100}\) of prospective relative-ontological-completeness –of- reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-framework’. Such ‘concurrent ontological-primemovers-totalitative-framework’ was not a sufficient basis for their ideas to be socially adopted by the medieval establishment social-stake-contention-or-confliction framework at its uninstitutionalised-threshold\(^{103}\) 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\(^7\)’ is only more or less determinant as of the
institutionalisation’s internal basis of validation of knowledge grounded on its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’. However, at its uninstitutionalised-threshold the prospective ‘concurrent ontological-primemovers-totalitative-framework’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of the prospective institutionalisation’s <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold, and so as of mutually beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>. This has to do with the fact that the full-potency of existence that divulges relative ontological-vericality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn’t adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness. Thus while the idea of ‘concurrent ontological-primemovers-totalitative-framework’ as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-
thought-\textsuperscript{85} devolving’, however, this is an overrated notion with regards to human social-stake-
contention-or-confliction framework at its uninstitutionalised-threshold\textsuperscript{103} as external/prospective reference-of-thought– categorical-imperatives/axioms/registry-
teleology\textsuperscript{105},-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-
and-teleology\textsuperscript{30} of its \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating \textless reference-of-thought–\textsuperscript{87} 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-prime
movers-totalitative-framework\textsuperscript{175}’ establishing and upholding it. The idea here is that the inherent and direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes, Diderots, Copernicuses, etc. were not the fundamental basis for the ultimate human social-stake-contention-or-
confliction framework validation but rather their derived positive-opportunism\textsuperscript{\textsuperscript{76}} 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 \textlangle re-originary–as-unenframed/unbeholding/outlier-conceptualisation–(imbued-
postconverging/dialectical-thinking\textsuperscript{23}–\textsuperscript{20} ‘projective-insights’/‘epistemic-projection-in-
conflatedness \textsuperscript{\textsuperscript{12}}–of-notional–deprocrypticism-prospective-sublimation) \rangle originary/event \textlangle \textsuperscript{\textsuperscript{24}} prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating \textlangle amplituding/formative\textsuperscript{87} 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’ postconverging–de-mentating/structuring/paradigming of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology—
as of successive prospective relative-ontological-completeness—reference-of-thought. The implication of such an indirect nature of human social-stake-contention-or-confliction framework validation of transcendental knowledge as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ and not just direct ‘concurrent ontological-primemovers-totalitative-framework’ implies that just as prospective de-mentative/structural/paradigmatic transcendental knowledge prospective ‘concurrent ontological-primemovers-totalitative-framework’ could be ‘objected to as of human social-stake-contention-or-confliction framework’ notwithstanding its inherent prospective relative-ontological-completeness—reference-of-thought given its prior lack of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’; any such prospective de-mentative/structural/paradigmatic transcendental knowledge must be construed and thought-out strategically as of its ultimate establishment of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ that as of its prospective relative-ontological-completeness—reference-of-thought supersedes the prior relative-ontological-incompleteness—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 of any reference-of-thought categorial-imperatives/axioms/registry-teleology of 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 deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-teleology in terms—as-of-axiomatic-construct of the ‘modern take attitude/mental-disposition/care—and—episteme’, need to be translated-as-reconceptualised into its very own ‘postmodern deprocrypticism—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-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} <amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘reference-of-thought’ devolving’ in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation-and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{107}–<as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’ for the given attitude/mental-disposition/care–and–episteme true \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} ontological-performance –<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-teleology\textsuperscript{109}–<in-existential-extrication-as-of-existential-unthought\textsuperscript{2}>, the new/prospective attitude/mental-disposition/care–and–episteme given its prospective relative-ontological-completeness of reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness of reference-of-thought, this induces constitutedness\textsuperscript{11} ‘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–conflicatedness as of deneuterising protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern
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 messianicite and parrhresia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness re-originary–as-unenframed/unbeholdening/outlier-conceptualisation'(imbued-
attitude/mental-disposition/care–and–episteme referred to posteriorly, and hence the latter is adhocrly-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-ontologial-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 adhocrly-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’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care–and–episteme’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination of representation as it overrides the ‘present attitude/mental-disposition/care–and–episteme’. ‘Postmodern deprocrypticism—or–preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ construed as of deprocrypticism—or–preempting—disjointedness-as-of- reference-of-thought is thus in its potentiation the very summum for the ‘conception of human-subpotency existential scope’ implied as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-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-infrastructure-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-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism as the most ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’. Insightfully, what is critical about ‘the conception of human-subpotency existential scope’ is the paradoxical fact that the more waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality

instigated
tonological-contiguity

—of-the-human-institutionalisation-process as of difference-
conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-
determinism
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative-
implications,—for-explicating-ontological-contiguity as of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology and is rather caught up, beyond-the-consciousness-
awareness-teleology—in-existential-extrication-as-of-existential-unthought, in the
reasoning-from-results/afterthought effect of the positivism/rational-empiricism
institutionalisation outcome as of its transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity from non-positivism/medievalism, and as
it construes of that outcome as the absolute possibility of human existential emancipation
failing to factor in the positivism/rational-empiricism prior relative-ontological-
incompleteness—of—reference-of-thought, such that the latter is construed as not having its
own uninstitutionalised-threshold which then implies its failure to apriorise the notion of a
human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-
threshold. Consequently, by assuming such a positivism/rational-empiricism transcendental
outcome reasoning-from-results/afterthought predisposition as the complete basis for
construing humankind existential emancipation, ‘the modern take attitude/mental-
disposition/care—and—episteme’ adopts an ontologically-flawed ‘conception of human-
subpotency existential scope’ that is construed essentially as—of <amplituding/formative–
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
untransvaluated—temporal-intemporality at its ontologically-veridical uninstitutionalised-
threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness—of—reference-of-thought. Thus, the
and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care–and–
episteme’ very much inclined to aberrational/oddities conceptioning of such
temporality/shortness manifestations thus leading to their endemisation/enculturation from
‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take
attitude/mental-disposition/care–and–episteme’ is de-mentatively/structurally/paradigmatically
disempowered to address issues of its temporality/shortness as of the vices-and-
impediments at its uninstitutionalised-threshold. So because its <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is
‘existentially invested’ in modern social-stake-contention-or-confliction framework of
meaningfulness-and-teleology as of procrypticism–or–disjointedness-as-of-reference-of-
thought from where it derives its value-construct and value-reference, as it hardly countenances
that prospective transcendental knowledge implied value-construct and value-reference is not
meant to be of ‘idle’ relevance to the modern social-stake-contention-or-confliction framework
but rather redeploy an altogether empowering perspective of prospective relative-ontological-
completeness of reference-of-thought postmodern social-stake-contention-or-confliction
framework of meaningfulness-and-teleology of value-construct and value-reference at the
procrypticism uninstitutionalisation. Such prospective change as of de-mentation–
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or–
attributive-dialectics) of attitude/mental-disposition/care–and–episteme can be appreciated
retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme which from our modern take attitude/mental-disposition/care–
and–episteme we rather construe as vague scholastic pedantic dogmatism with regards to
budding-positivism/rational-empiricism, but then such a conclusion as of their non-
positivism/medievalism habits and traditions is not necessarily obvious to the non-
positivism/medievalism

deprocrypticism—or—preempting—disjointedness—as–of—reference–of–thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ is one that comes into terms—as–of–axiomatic–construct in
conceiving of the implied prospective need for deneuterising —referentialism. Put another way
in reflecting holographically—<conjugatively–and–transfusively> the ontological-contiguity—
of-the-human-institutionalisation-process© de-metation—(supererogatory—ontological–de-
metation—or—dialectical—de–metation—stranding–or–attributive–dialectics) with regards to
reference–of–thought, dispensing–with–immediacy–for–relative–ontological–completeness by-
reification©/contemplative–distension of reference–of–thought by–
reification©/contemplative–distension as from the–most–immediateness/shallowness–of–
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’–for–
aposteriorising/logicising/deriving/intelligising/measuring of ‘meaningfulness–and–teleology’©
with recurrent–utter–uninstitutionalisation by its ‘non–rules—
apriorising/axiomatising/referencing–psychologism,–as–impulsive–or–accidented–or–random–
mental–disposition’ right up to the–most–unimmediateness/profoundness–of–
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’–for–
aposteriorising/logicising/deriving/intelligising/measuring of ‘meaningfulness–and–teleology’©
with notional–deprocrypticism by its ‘preempting—disjointedness—as–of—reference–of–thought’
is what, so–construed comprehensively as notional–deprocrypticism as of
notional–conflatedness©, increasingly induces corresponding ‘meaningfulness–and–teleology’©
convergence of human–subpotency with the full–potency that is existence; thus reflecting that
consciousness ‘bidimensional’ seclusive-recomposuring systemic construal of ill-health, further existential-contextualising-contiguity  

- second-level-reification  

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


- preclusive-consciousness ‘tridimensional’ circumstantiating-recomposuring seclusive-systemic construal of ill-health, further existential-contextualising-contiguity  

- third-level-reification  

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


- protensive-consciousness ‘transdimensional’ referentialism-recomposuring categorising-circumstantiating-seclusive-systemic construal of ill-health, further existential-contextualising-contiguity  

- full-reification  


- as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension -of- reference-of

720
thought-by-reification\textsuperscript{7}/contemplative-distension thus transcendentally enabling the successive registry-worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. This underscores Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} implied notion of responsibility as reflected by the Nietzschean metaphor ‘God is dead’, castigatory of ‘beyond-the-consciousness-awareness-teleology\textsuperscript{10}–<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\textsuperscript{11} 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\textsuperscript{12} 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\textsuperscript{2} notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of ‘notional–deprocripticism 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\textsuperscript{3}/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of\textsuperscript{13} universal import, escalated as of humankind’s temporal ontological-contiguity\textsuperscript{4} as beyond-the-consciousness-awareness-teleology\textsuperscript{5}–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} attitude/mental-
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/intelligibility/setup/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-
positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–
episteme ‘apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology;
instead of positivism attitude/mental-disposition/care–and–episteme ‘apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology; as of its prior relative-ontological-incompleteness–of–reference-of-thought. Thus Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-teleology points out that a reference-of-thought
requisite apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
attitude/mental-disposition/care–and–episteme necessarily precedes–or-apriorises its
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology as
the latter is about systematic existential-instantiations devolving of the former, that is, as
teleologically-devolving-as-drifting meaningfulness it systematically makes reference to its
appropriate attitude/mental-disposition/care–and–episteme ‘apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
reference-of-
thought—categorical-imperatives/axioms/registry-teleology; as we know that no ‘normal person’ in our positivism/rational-empiricism reference-of-thought makes reference to the non-appropriate non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-
It is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care–and–episteme
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\footnote{100}. While seemingly counterintuitive, simply speaks of the implications of the notion of prospective relative-ontological-completeness of reference-of-thought/prior relative-ontological-incompleteness 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\footnote{100},-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\footnote{100} 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\footnote{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\footnote{100} 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
for our positivism–procrypticism aposteriorising/logicising/deriving/intelligising/measuring

But then with respect to the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the question arises as to how it is possible for human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to occur given its ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflicatedness-of-notional–deprocrypticism-prospective-sublimation) metaphoricity instigation’ in the face of any registry-worldview/dimension <amplituding/formative> wooden-
that no secondnatured institutionalisation grounding of meaningfulness-and-teleology exists for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The ontological-veracity of such an dimensionality-of-sublimating—supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation individuation reasoning-through as of Derridian messianic reasoning can be grasp when we contemplate that in a secondnatured institutionalisation framework of 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–equalisation individuation reasoning-through that is instigative of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Thereof, what is critical for enabling human successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is ‘appropriate prospective institutionalisation secondnaturings 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

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

reasoning-from-results/afterthought logocentric constitutedness

Such altogether new metaphoricity as of its instigating ‘out of thin air’ the budding-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme further inspired its subsequent radicalisation by latter thinkers;

wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the
very same physics <amplituding/formative–epistemicity>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—
relative-ontological-completeness\textsuperscript{88} of\textsuperscript{84} reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implied meaningfulness-and-teleology\textsuperscript{100}, 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\textsuperscript{11}' 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\textsuperscript{100}. 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\textsuperscript{100}. 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 vagueness and futility of the pretences

We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity reinvigoration as of the overall renewal of ‘the very same physics <amplituding/formative-epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental meaningfulness-and-teleology, which in its prospective relative-ontological-completeness-of-reference-of-thought is ‘a dimensionality-of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/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—
meaningfulness-and-teleology, and so as of human intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigm-ing. Reasoning-through/messianic-reasoning metaphoricity brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as of prospective ontological-primemovers-totalitative-framework over human-subpotency with the latter adjusting to existence as-of-de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) enabling its prospective relative-ontological-completeness.
Dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> contemplation that can surpass/overcome temporal nihilistic <amplituding/formative> wooden-language{(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology)—as-of—‘nondescript/ignoreable—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 <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology)—as-of—‘nondescript/ignoreable—void’—with-regards-to-prospective-apriorising-implications> as of 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
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ with regards to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~sublimating—nascence,—disclosed—from-prospective-epistemic-digression. 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 reflected as existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression involving transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to existence—as—sublimating—withdrawal,—eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and—Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively.
These induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition—as–reproducibility-of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipatory inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia—as–spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^7\) and so as of prospective projection as implied with the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\), 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\(^9\). 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\(^7\)—of-the-human-institutionalisation-process\(^8\) dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^1\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality as to
difference-conflatedness-as-to-totalitative-reification-as-in-singularisation-as-veridical-epistemic-determinism-as-amplituding-formative-epistemicity-causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity-successiveness-of-registry-worldviews/dimensions, with the result that Kantian implied transcendental idealism is veridically ‘phenomenal-abstractiveness within the very same intelligible rational-empiricism/positivism registry-worldview/dimension reference-of-thought’ (as the true reality of transcendence-and-sublimity/sublimation/supererogatory supererogatory de-mentativity is rather one of de-mentation (supererogatory ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) involving ‘human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-worldviews/dimensions 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/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring of ‘meaningfulness-and-teleology–in existence’, and so-construed as the successive registry-worldviews/dimensions consciousness-enabled phenomenal-abstractiveness), and this basic deficient and vacuous assumption fundamentally disorientated Nietzschean and Heideggerian thought wherein a more complete appraisal of Nietzschean transvaluation should rather be as of ‘relative-ontological-incompleteness/relative-ontological-completeness’ (sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating\textsuperscript{5}/projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referenceing,-in-perspective–ontological-normalcy/postconvergence\textsuperscript{12}> as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{80}—as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{180} in reflecting holographically\textsuperscript{79}—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{88} dimensionality-of-sublimating\textsuperscript{12}—\textlt<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality\textgt 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 \textlt<amplituding/formative>wooden-language\textsuperscript{8}–(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}–as-of–‘nondescript/ignorable–void \textlt ’-with-regards-to-prospective-apriorising-implications>\textgt, ressentiment and leveling failing to appreciate that these are ontologically-driven as of underlying relative-ontological-completeness\textsuperscript{8} knowledge-reification\textsuperscript{17} basis of such conceptualisations arising as to the need for prospective emancipatory inspiration of prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing human limited-mentation-capacity-deepening\textsuperscript{13}. Thus \textlt<amplituding/formative>wooden-language\textsuperscript{8}–(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}–as-of–‘nondescript/ignorable–void \textlt ’-with-regards-to-prospective-apriorising-implications>\textgt is herein rather construed as \textlt<amplituding/formative>wooden-language\textsuperscript{8}–(imbued—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 \textit{amplituding/formative} wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>)); 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–registering/registering/decisioning—as—self-becoming/self-conflatedness/formative–supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>)—\textit{amplituding/formative–epistemicity} causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity. Such a possibility recurrently arises mainly as of human value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness human-and-social–expectations/anticipations—
desublimating-decisionality)–of-ontological-performance\(^7\)-<including-virtue-as-ontology> as of mere ‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\(^7\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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/intelligibility/setup/measuring/instrument arises, the value structure of recurrent-utter-uninstitutionalisation collapses, and likewise across all the prospective registry-worldviews/dimensions, with the implication that our naïve conception of value as of mere-and-vague impression-driven/good-naturedness/wishfulness is not what is de-mentatively/structurally/paradigmatically deterministic but rather the-Good/understanding/knowledge-reification\(^7\)/ontological-primemovers-totalitative-framework\(^7\) lies in the de-mentative/structural/paradigmatic effectuation of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in the bigger social construct as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring involving the prospective construction-of-the-Self from trepidatious-consciousness, warped-consciousness, preclusive-consciousness, occlusive-consciousness and prospectively protensive-consciousness so-implied with the ontological-contiguity —of-the-human-institutionalisation-process\(^7\)

\(^{44}\) <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity\(^7\) induced prior to prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human meaningfulness-and-teleology\(^{10}\) as of ontological-primemovers-totalitative-framework\(^7\)’. Transvaluation thus speaks to human value-construct\(^4\) foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\textsuperscript{57} in reflecting ‘immanent-ontological-contiguity ’,—as-operative-notional–deprocrypticism on the reference basis of the \textsuperscript{<amplituding/formative–
epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{57} in reflecting holographically-\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{68} anamnesis as of difference-conflatedness\textsuperscript{61}–as-to-totalitative-reification\textsuperscript{67}–in-singularisation\textsuperscript{67}–as-veridical-epistemic-determinism\textsuperscript{21}, as undermining the successive registry-worldview’s/dimension’s implied temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness\textsuperscript{13} ontologically-flawed disparateness-of-conceptualisation-\textsuperscript{<unforegrounding-disentailment,–failing-to-reflect–immanent-ontological-contiguity\textsuperscript{67}>} value-construct conceptions. Transvaluation rather reflects human value-construct as derivational as from the very enabling fundamental self-consciousness instigation for the possibility of ‘human self-conscious awareness of value-construct’ to arise in the first place as of apriorising/axiomatising/referencing–psychologism implied reference basis-of/base meaningfulness-and-teleology\textsuperscript{100} infrastructure. Thus the more critical contribution to human value-construct has to do with the requisite value-construct instigating as of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{6}–by-reification\textsuperscript{8}/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\textsuperscript{7}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{}/shortness \textsuperscript{<amplituding/formative>} wooden-language-\textsuperscript{(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{9}–as-of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications>\textsuperscript{9})} associated with the successive registry-worldview’s/dimension’s self-conscious meaningfulness-and-teleology\textsuperscript{100} infrastructure so-implied successively as of trepidatious–self-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology\textsuperscript{50}-as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications>) in <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{5} difficultly recognising the
idea of prospective destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{103}/presublimating–
desublimating-decisionality)–of-ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>,
and wary of prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity implications that can be instigated as of prospective ‘dimensionality-of-
sublimating’—<amplituding/formative>spererogatory–de-mentativeness/epistemic-growth-
or-conflicatedness</transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> induced self-consciousness ‘meaningfulness-and-teleology\textsuperscript{100}
infrastructure’. It is thus not odd that as of human emotional-involvement implications,
Socratic-philosophers\textsuperscript{10} universalising-idealisation and budding-positivists projected
meaningfulness-and-teleology\textsuperscript{50} 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\textsuperscript{50}-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\textsuperscript{80} presencing—absolutising-
identitive-constitutedness\textsuperscript{3} 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\textsuperscript{100} universalising-idealisation\textsuperscript{5} meaningfulness-and-
teleology\textsuperscript{50} infrastructure of the Socratic-philosophers and their successors as providing the
appropriate\textsuperscript{50} meaningfulness-and-teleology\textsuperscript{50} 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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{45}<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,,-for-explicating-ontological-contiguity\textsuperscript{67} in reflecting holographically\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} anamnesis as of difference-conflatedness\textsuperscript{1}-as-to-totalitative-reification\textsuperscript{67}–in-singularisation\textsuperscript{2}–as-veridical-epistemic-determinism\textsuperscript{21} underlying the human construction-of-the-Self’ and on the other hand ‘the effective ontological-impertinence/dereification\textsuperscript{67} arising in the conceptualising of human value-construction as of a \textsuperscript{amplituding/formative} wooden-language\textsuperscript{⟨imbued—averaging-of-thought\textsuperscript{<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{19}–as-of–‘nondescript/ ignorable–void \textsuperscript{60}’–with-regards-to-prospective-apriorising-implications⟩)} in \textsuperscript{amplituding/formative–epistemicity}totalising~self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as construing of value-construction within any given registry-worldview’s/dimension’s \textsuperscript{presencing—absolutising-identitive-constitutedness\textsuperscript{12}–of–<meaningfulness-and-teleology\textsuperscript{100} and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation),
preclusive (universalisation–non-positivism/medievalism) or occlusive (positivism–procrysticism) implications'. This discrepancy (between the human capacity to achieve transvaluation and effective social–value-construction narrative as of any given registry-worldview/dimension) is reflected in the underlying reality that effectively practised human value-construction is the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’; wherein social–value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process points to changing ‘de-mentative/structural/paradigmatic marginal equity of social–value-construction’, so-construed as ‘expected equity of all individuals for social–value-construction’ and so rather as from the de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty, class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social–value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’. In this regards, social–value-construction arises from two levels; as of the inherent de-mentative/structural/paradigmatic implication of ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-
construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however
an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic
society will rather be construed as of deficient value-construction as from a prospective
perspective of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–
implications,-for-explicating-ontological-contiguity comparison to the overall social and
virtue progress implications of a better accountable political system, while on the other hand
individuals effectively advocating for such a prospective political system may be construed as
of deficient value-construction in the prior autocracy), while modern day social–value-
construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent,
entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications
(but is just as well subject to transvaluation analysis as of <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity), as it can perfectly be argued that the apparent magnanimity of plutocrats as of a
capitalistic economic value-distributive system ‘excessively skewed towards final
product/service/financial delivery as-of-first-come-near-monopoly and institutionally-skewed-
possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the
return to massive public externalities/external-resources contributions to economic production
such as public education, human and social development, infrastructure, basic research,
technological research, etc. rather speaks of deficient social–value-construction, especially as
such a system ‘priorly implied-and-justified inequity’ as of its occlusive <presencing—
absolutising-identitive-constitutedness is geared towards propping special interests, warfare
spending, anti-taxation, anti-immigration, trivial interest in global human development, co-
opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t
cancel the fact that individuals throughout sublimating <historiality/ontological-
eventfulness/ontological-aesthetic-tracing->perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism’> notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment to induce the transformation of the social-setup value-construction; such that at various critical times the more salient ‘priorly implied-and-justified inequity’ for social–value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other ‘priorly implied-and-justified inequity’ for social–value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient issue then for the knowledge-reification of social–value-construction thus lies with its ‘priorly implied-and-justified inequity’ narrative(s) with respect to underlying knowledge-reifying transvaluation implications projection as being of most profound intellectual-pertinence-as-of-ontological-veracity. In this regards, our present rational-empiricism/positivism occlusivity warrants prospective ‘meaningfulness-and-teleology’ infrastructure transvaluation so-implied as of notional–deprocrypticism or <amplituding/formative>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—

The occlusivity of our positivism/rational-empiricism social–value-construction as such from the prospective perspective of deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought can be analysed-and-construed as imbued with occlusive collateral aspects of rather nondescript/ignorable–void falsely implying ‘the appropriate exhaustiveness of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of economic dysfunction and inequities as occlusively-collateral to economic ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and secluding social narratives, sophistic/pedantic and vested interest undermining genuine sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the grandest deeds of ontological-performance—<including-virtue-as-ontology>/morality/ethics, etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold-(uninstitutionalised-threshold)/presublimating–desublimating-decisionality)–of-ontological-performance--<including-virtue-as-ontology> dynamics of notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’). But then while such an abstract transvaluation perspective for
the construal of social–value-construction is cogently obvious, however the fact remains that
the human subject as of its limited-mentation-capacity exists in circumstances of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint as of its given reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation inducing its
deficient ontological-performance<including-virtue-as-ontology> thus explaining its given
registry-worldview/dimension vices-and-impediments. Thus the transvaluation of the
successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process is
critically of dimensionality-of-sublimating —<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness<transvaluve-
ralising/transepistemicity/anamnestic-residualness/spirit-drivenness–equalisation>
psychoanalytic-unshackling/memetic-reordering/institutional-recomposing 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 to supersede human temporality<shortness
<amplituding/formative> wooden-language<imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—'meaningfulness-and-teleology—as-of-
'nondescript/ignorable–void '—with-regards-to-prospective-apriorising-implications>) as of
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\textsuperscript{10} universal-transparency\textsuperscript{10}–\langle transparency-of-totalising-entailing, as-to-entailing–\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-
completeness\rangle of supposedly coherent ontological-commitment\textsuperscript{10} 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\textsuperscript{10} universal-transparency\textsuperscript{10}–\langle transparency-of-
totalising-entailing, as-to-entailing–\langle amplituding/formative–epistemicity\rangle totalising~in-relative-
ontological-completeness\rangle is muted and where such\textsuperscript{10} universal-transparency\textsuperscript{10}–\langle transparency-of-totalising-entailing, as-to-entailing–\langle amplituding/formative–
epistemicity\rangle totalising~in-relative-ontological-completeness\rangle is unmuted rather infused with
‘expected equity of all individuals for social–value-construction’ narrative(s). Basically, thus
the reality of prospective social–value-construction critically arises as of the intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,—as–
spontaneity-of-aestheticisation with respect to the prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which
when naively construed in presencing—absolutising-identitive-constitutedness\textsuperscript{13} as of prior
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
simply reflects the \langle amplituding/formative–epistemicity\rangle totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of the prior registry-worldview/dimension
as reflected with its social value-construct dilemmas. Consider in this regards the implications
for an individual having to respond to an accusation of sorcery in a non-positivism social-setup
as the individual and the social-setup both effectively believe in superstition. Transvaluation
insight will point out that ontological-veracity as of \textsuperscript{4} foregrounding—entailment–
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 preconverging–dementating/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~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘is more effective’ with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior universalisation registry-worldview/dimension ‘is more effective’ as of its supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in grasping existential reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t implies the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, so-construed as ‘human-subpotency ontological-performance’~<including-virtue-as-ontology> within the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’; and specifically speaks as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility~<imbued-and–’hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>, wherein within the absolute a priori framework that is existence, humankind can construe of existence becoming/emanance manifestations allowing for human knowledge-reification and empowerment from the knowledge-reification within existence, with this in itself inducing a human reflexivity as of a human reflexive influence within existence (wherein for instance, a positivistic disease theory of bacteria and biological causation dementatively/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<including-virtue-as-ontology> and
destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}~of-ontological-performance<including-virtue-as-ontology>. In this regards,
the broader and more profound conception of human sovereignty and free-will as reflected by
human <amplituding/formative–epistemicity>totalising–thrownness-in-existence is rather
grounded in the reality that all humans come into existence as of an overall framework of
living-development–as-to-personality-development, institutional-development–as-to-social-
function-development and Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology within
which the notion of human sovereignty and free-will then arises in the very first place; such that
in many ways human sovereignty and free-will is collectively predicated to the social-setup
social-functioning-and-accordance as of its implied supposedly coherent ontological-
commitment. Thus, on this basis, the reality of human ontological-performance –<including-
normalcy/postconvergence-reflected-'epistemicity-relativism'> character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation~<as-to-perspective-ontological-normalcy/postconvergence-implied-
destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance -<including-virtue-as-ontology>, can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent ontological-commitment⁵⁶, 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-commitment⁵⁶ that gives the teleological orientation of human meaningfulness-and-teleology⁵⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁰—of-the-human-institutionalisation-process⁶⁸, as it then exposes human meaningfulness-and-teleology⁵⁰ as of human limited-mentation-capacity-deepening⁶³ to the prospective constraint to be as supposedly coherent ontological-commitment⁶⁶ thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity when its any given meaningfulness-and-teleology⁵⁰ is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening⁶³. 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-completeness⁸⁸ as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity⁷⁷—of-the-human-institutionalisation-process⁶⁴ 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-reification⁸⁷–insingularisation—as-veridical-epistemic-determinism¹ <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁷⁷ in reflecting both destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance⁷⁷—
<including-virtue-as-ontology> as of prior relative-ontological-incompleteness implied preconverging/dementing –qualia-schema and constructiveness-of-ontological-performance - <including-virtue-as-ontology> as of prospective relative-ontological-completeness implied postconverging/dialectical-thinking –qualia-schema as elucidation of ontological-primemovers-totalitative-framework. Ultimately, the naïve articulation of human sovereignty and free-will as of strict ‘autonomy and independence of human disposedness’ rather speaks of a poor ontological sense-of-things, and as such ontological-veracity ensues the notion of human sovereignty and free-will is rather subsumed as of human-subpotency knowledge-reification and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as $6 \text{ m/s}^2$ rather than the existence-potency –sublimating–nascence,-disclosed-from-prospective-epistemic-digression manifestation of $9.8 \text{ m/s}^2$ and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation-<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-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or with regards
aestheticised-preconverging/dementing –qualia-schema> explaining the unintelligibility of the explanation of epiphenomena as contrasted crossgenerationally with various superstitious beliefs in the past compared with modern day science epiphenomenal explanations (for instance with the appraisal of ‘health epiphenomena of existence’ as of \textsuperscript{46}historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and perceptivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery). Insightfully, the very essence of ‘overall existence phenomenal appraisal of \textsuperscript{56}meaningfulness-and-teleology’ as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is ‘a directly comprehensive and fulsome framework amenable to interpretation’ whereas ‘specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness) appraisal of \textsuperscript{57}meaningfulness-and-teleology’ especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the
natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification’). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profoundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’ is the more critical basis for a profound knowledge-reification interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-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 reflected as existence-potency—sublimating–nascence,—disclosed—from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition’. This reflects the ontological-veracity that human sovereignty and free-will can only be construed in conflatedness as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence revealing the epistemic-impertinence of dispositions for ‘po-<amplituding/formative–epistemicity>totalising–thrownness-in-existence as wrongly implying human sovereignty and free-will supersedes existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression rather than the epistemic-veracity of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism\(^2\) <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\(^7\) of human meaningfulness-and-teleology\(^9\). We can garner for instance that there is and has never been any truly ‘presencing—absolutising-identitive-constitutedness’\(^9\) of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to manifest itself in determining ontological-primemovers-totalitative-framework\(^7\); and so, as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study together with human limited-mentation-capacity-deepening implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their existential-contextualising-contiguity\(^9\) 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\(^7\)-<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’\(^3\)’. A further twist to such a poor conception of human sovereignty and free-will in the social arises as of an improper appraisal of the ‘implications of deferential-formalisation-transference as being dementatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-
fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy
frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness /relative-ontological-completeness *(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating<*projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity{67} in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-
institutionalisation-process; going by the phronesis/practicality as of our positivism–procrysticism 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 preconvergingly–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 the ‘relative-ontological-completeness’ – (sublimating~referencing/registering/decisioning,–as-self-becoming/self-
mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness", reflecting a human-causative-construction conception in conflatedness/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic/notional-projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in constitutedness as of any given presencing—absolutising-identitive-constitutedness apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness. This insight about human sovereignty and free-will effectively points to the ontological-flaw of presencing—absolutising-identitive-constitutedness conceptions whether as of the past, present or future, inherently as of failing to account for ‘relative-ontological-incompleteness/relative-ontological-completeness—(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative–supererogating–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ that effectively and empirically underline sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—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—
implies contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ outside existential-contextualising-contiguity\textsuperscript{19} implications of relative-ontological-incompleteness to relative-ontological-completeness\textsuperscript{20}. But then such pretence of “presencing—absolutising-identitive-constitutedness”\textsuperscript{1} veracity of ‘human social-vestedness/normativity-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-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the meaningfulness-and-teleology\textsuperscript{100} infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity-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\textsuperscript{19} 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\textsuperscript{19} and relative-ontological-completeness and so on the basis of merely projecting the term ‘human social-vestedness/normativity-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\textsuperscript{(90)} (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\textsuperscript{(19)} thus subject to analysis as of ‘relative-ontological-incompleteness\textsuperscript{(92)}/relative-ontological-completeness\textsuperscript{(92)}-(sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness\textsuperscript{(91)}/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>\rangle as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{(90)} as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness\textsuperscript{(90)}. Consider in this regards for instance as of the “presencing—absolutising-identitive-constitutedness\textsuperscript{(93)} notion of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying slavery, such an implied ‘human
social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is inherently making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation can arise from the perspective of relative-ontological-completeness as what is then implied from the relative-ontological-completeness perspective is the supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing–apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’). The proof that this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuring instrument invalidating measuring as to preconverging or dementing apriorising psychologism of any such implied slavery human social vestedness normativity discretely implied functionalism implied contract political arrangement or political coercion given discrete social value construction. This points to the reality that human social vestedness normativity discretely implied functionalism implied contract political arrangement or political coercion given discrete social value construction argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic abnormalcy preconvergence with the possibility for true causality implications to be drawn in relative ontological completeness as of ontological primemovers totalitative framework construable de mentative structural paradigmatic implications of relative ontological completeness in superseding overcoming transcending human subpotency aporia undecidability dilemma ought indeterminacy deficiency limitation constraint of relative ontological incompleteness. The confusion here arises because of the habituation of any such human social vestedness normativity discretely implied functionalism implied contract political arrangement or political coercion given discrete social value construction which is then taken to be natural to the point of forgetting overlooking that it is underlied by apriorising axiomatising referencing power grabbing appropriating usurpatory arrogating implications to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential choice and possibilities, and from which point a presencing absolutising identitive constitutedness false sense of logical dueness as of relative ontological incompleteness relative ontological completeness (sublimating referencing registering decisioning as self becoming self conflatedness formative supererogating projective reprojective aestheticising re motif and re apriorising re axiomatising re referencing in perspective ontological
normalcy/postconvergence) as to human-and-social–expectations/anticipations—metaphoricty—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\textsuperscript{88}, but rather as of the relative-ontological-completeness\textsuperscript{88} perspective supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\textless;as-to-preconverging-or-dementing\textsuperscript{13}\textgreater; apriorising-psychologism> of such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendency of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness\textsuperscript{88} 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- 
teleology as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination’). Even with the modern day polity and law, the reality of human sovereignty and free-will implied in human rights takes precedence over any ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ practicalities and is the basis for continual social and governmental reforms; and as so-implied by the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness ’ and this is the very legitimation for any intellectualism purporting knowledge-reification. Ultimately, the very possibility for prospective knowledge-reification as providing the illumination for prospective human sovereignty and free-will conceptualisation is itself bound to be undermined, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued- ‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, in the interplay of human presencing—absolutising-identitive-constitutedness inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness /relative-ontological-completeness - (sublimating–referencing/registering/decisioning,—as-self-becoming/self-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' in contrast to dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>

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
difference-conflatedness as-to-totalitative-reification—in-singularisation—totalitative—implications,—for-explicating-ontological-contiguity. In this regards, one can appreciate the human sovereignty and free-will expansion drive of the prospective knowledge-
reification associated with the Socratic universalising philosophers, budding-
positivists/rational-empiricists and today’s postmodern critical thinkers emancipatory
meaningfulness-and-teleology infrastructure while on the other hand the prospective
dereification as reflected in ‘<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 non-universalising sophists’, non-positivising/non-rational-empiricist medieval
scholasticism pedants and todays manifestations of institutional-being-and-craft muddlement as
providing the ‘meaningfulness-and-teleology infrastructure for their respective present-day
vested postures and interests. The paradox here is that the lack of dimensionality-of-
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—
or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> of such presencing—absolutising-identitive-constitutedness
‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ apriorising/axiomatising/referencing conceptualisation perspective reasoning as of its ‘ontologically-flawed supposedly superseding of existential-contextualising-contiguity’
‘relative-ontological-incompleteness’/relative-ontological-completeness-
orinariness-parresia,—as—spontaneity-of-aestheticisation “meaningfulness-and-teleology” that presencing—absolutising-identitive-constitutedness formulaic interpretation adopt as the

conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> construal of human transcendence-and-sublimity/sublimation/supersublimation/supererogatory-de-mentativity; thus implying ‘relative-ontological-incompleteness’/relative-ontological-completeness-


<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness'/transvaluative-rationalising/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-or-conflatedness'/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>' fundamentally underlies the very idea of human notional—procrypticism/notional—disjointedness—of—reference-of-thought (so-manifested as of recurrentutter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness—of—reference-of-thought), such that none of any such

dimensionality-of-desublimating-lack-ofsupererogatory-—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality
depth/profoundness of conception of human-subpotency causality as of ontological-
primemovers-totalitative-framework in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process 
perpetuating/preservation. Basically, any such ‘secondnatured-institutionalisation existence-
potency’—sublimating–nascence,—disclosed-from-prospective-epistemic-digression 
epistemically-induced/constrained—reproducibility-motif-of—meaningfulness-and-teleology 
as of relatively-shallow-frame-of-elicted-positive-opportunism —of-low-intrinsic-attri-
butiveness-and-high-extrinsic-attri—susceptibility,—in-dimensionality-of-desublimating-lack-of—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation>’ assumes a ‘presencing—absolutising-identitive-constitutedness’ 
inclination in <amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drop that cannot cohere to the ecstatic-
existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as 
existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. 
Thus this notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-
from-perspective—ontological-normalcy/postconvergence> (as to temporal to intemporal 
individuations) interjection invalidating the possibility of merely intemporal-as-ontological 
dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-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—
of-the-human-institutionalisation-process\(^{3}\) ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating \(\langle \text{amplituding/formative} \rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \(\langle \text{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle\); as otherwise such supposedly prospective notional–deprocripticism institutionalisation will in reality be just a complexification of our positivism/rational-empiricism institutionalisation were it to manifest a secondnatured incapacity for the ‘re-inventive’/‘re-creative’ preservation/sustaining/upkeep of ‘deprocripticism–or–preempting—disjointedness-as-of- reference-of-thought. The fact is the elucidation/resolving of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued- ‘notional–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-for-relative-ontological-completeness’–by-reification\(^{3}\)/contemplative-distension \(^{5}\) as intemporal-disposition as intemporal-disposition’, wherein the former (beyond-the-consciousness-awareness-teleology \(^{2}\)-<in-existential-extrication-as-of-existential-unthought>) is mainly responsive to ‘secondnatured-institutionalisation existence-potency’–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–meaningfulness-and-teleology\(^{100}\) as of relatively-shallow-frame-of-elicited-positive-opportunism–of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of\(^{8}\)–
\(\langle \text{amplituding/formative} \rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^{1}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\(> \)’ and is rather critically apathetic to the necessary, abstract and non-
threshold\(^{103}\)\(\langle\)presublimating–desublimating-decisionality\rangle\)–of-ontological-performance\(^{103}\)–
\(<\)including-virtue-as-ontology\(>\) given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint\), and so for the latter to paradoxically prospectively become homeless as reflected with the successive registry-worldviews/dimensions \(<\)amplituding/formative\(>\) wooden-language-(imbued–averaging-of-thought–\(<\)as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\(>\)-as-of-‘nondescrip/ignorable–void’\(>\)-with-regards-to-prospective-apriorising-implications\(>)\). This protensive-consciousness analysis (as from the \(<\)amplituding/formative–epistemicity\(>\)causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^{67}\) of prospective \(^{17}\) deprocripticism–or–preempting—disjointedness-as-of-’reference-of-thought registry-worldview/dimension\) in reflecting holographically–\(<\)conjugatively-and-transfusively\(>\) the ontological-contiguity —of-the-human-institutionalisation-process\(^{84}\) highlights that while in many ways such a conundrum of deficient ontologisation/ontological-veracity/aestheticisation-towards-ontology could de-mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-worldviews/dimensions institutionalisations as to their specific notional–deprocripticism or \(<\)amplituding/formative\(>\)notional–preempting—disjointedness-as-of-’reference-of-thought of base-institutionalisation, universalisation and our positivism/rational-empiricism, the prospective possibility for notional–deprocripticism registry-worldview/dimension \(^{84}\) reference-of-thought is only imaginable/conceivable with the resolution of this specific underlying ‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation discrepancy/sundering’ as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. As human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
ontological-normalcy/postconvergence’—existentialism-form-factor is herein
construed as ‘the fundamental preconverging/postconverging—de-
mentating/structuring/paradigming/frame of human causative determination (underlying
causality as to ontological-primemovers-totalitative-framework )’, as so reflected in the
specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility—<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—re-
apriorising/re-axiomatising/re-referencing—conceptualisation>; as to the fact that 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 underlying form-factor
recurrently preconvergingly/postconvergingly—de-mentated/structured/paradigmed/framed
across human living-development—as-to-personality-development, institutional-development—
as-to-social-function-development and Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology as ultimately reflected in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process of
successive registry-worldviews/dimensions reference-of-thought—and—reference-of-thought—
devolving—meaningfulness-and-teleology, speaking of successive recurrent thresholds of
human self-surpassing—existentialism-form-factor—in-overcoming—‘notionally–collateralising-
beholdening-protohumanity’–to—‘attain-sublimating-humanity’—as-to-existence—
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions–so-construed-as-from-perspective–ontological-
ormalcy/postconvergence’–existentialism-form-factor’ (and so with regards to human living-
development–as-to-personality-development or institutional-development–as-to-social-
function-development or Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} in reflecting
holigraphically–conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process\textsuperscript{68} successive registry-worldviews/dimensions). Such a threshold
construal of human ontological-performance <including-virtue-as-ontology> as to
constructiveness-of-ontological-performance\textsuperscript{72}<including-virtue-as-ontology> and
destructuring-threshold{(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)–of-ontological-performance\textsuperscript{72}<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-
onthologising/infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions–so-construed-as-from-perspective–ontological-
ormalcy/postconvergence’–existentialism-form-factor’), underlies the (ontological-
normalcy/postconvergence as to <amplituding-formative–epistemicity> causality–as-to-
projective-totalitative–implications–for-explicating-ontological-contiguity\textsuperscript{45}) perspective of
analysis herein of such ontological-performance’<including-virtue-as-ontology> (construed as

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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-
ormalcy/postconvergence’—existentialism-form-factor’ speak to the ‘more and more
profound 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 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>) as to
human self-consciousness capacity for construction-of-the-Self in inducing the requisite
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument of successive
registry-worldviews/dimensions underlying the ontological-contiguity—of-the-human-
institutionalisation-process; as recurrently implied all along in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process with the circular conflicting paradox of human opened-construct-
of–meaningfulness-and-teleology with regards to prospective originariness-parrhesia,—as–
spontaneity-of-aestheticisation and closed-construct-of–meaningfulness-and-teleology–as-
of–nondescript/ignoreable–void‘-with-regards-to-prospective-apriorising-implications
in-dimensionality-of-desublimating-lack-of—<amplituding/formative> supererogatory–


(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—
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–firstnatures—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—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to the fact that the ultimate attainment of humanity as from Hegelian proto-humanity has ever always been as of originariness-parrhesia,—as–spontaneity-of-aestheticisation as reflected by the fact that our mere reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation is rather ‘a positive-opportunism” exploitation that poorly projects humanity prospectively as to an existential-extrication-as-of-existential-unthought and notionally—
collateralising posturing that is wary of its relative-ontological-incompleteness to then aspire for prospective relative-ontological-completeness and all the prospective humanity that can arise is ever always as of originariness-parrhesia, as-spontaneity-of-aestheticisation that goes after that relative-ontological-completeness, as to the fact that the possibility for humanity to arise is ever always tied down with the possibility for the human to address human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to dimensionality-of-sublimating—transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> that de-mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor,—in-overcoming—'notionally–collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression 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>}); 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-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
(addressed as of originariness-parrhesia—as-spontaneity-of-aestheticisation) to teleologically-degraded ontological-performance and more profoundly so specifically with enculturated/endemised postlogism and conjugated-postlogism social and institutional manifestations, and with regards to many social-stake-contention-or-confliction circumstances of poor social and institutional accountability. Basically, the bigger point here is that however the socially transformative implications as of prior originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation and beyond the elicited positive-opportunism underlying deferential-formalisation-transference, there is much more involved in overall social and institutional meaningfulness-and-teleology as to the ‘dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ ontological-performance at destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating—decisionality}—of-ontological-performance’. This may be overlooked in critical ways as to the critical fact that prior ‘secondnatured—institutionalisation existence-potency—sublimating—nascence,—disclosed—from-prospective—epistemic—digression epistemically—induced/constrained—reproducibility-motif—meaningfulness—and—teleology as of relatively-shallow-frame-of—elicited—positive—opportunism—of—low—intrinsic—attachment—attachment—susceptibility,—in—dimensionality—of—desublimating—lack—of—amplituding/formative—for—mentativness/epistemic—growth—or—conflatedness/—transvaluative—rationalising/—transepistemicity/anamnestic—residuality/spirit-drivenness—equalisation’—idealising/transcending/sublimating doesn’t necessarily speak of an outright/absolute prospective inclination for human 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—as—sublimating—nascence,—disclosed—from—prospective—epistemic—digression
to supersede human temporality—shortness <amplituding/formative> wooden-language—(imbued—
averaging—of—thought—<as—to—leveling—ressentiment—closed—construct—of—meaningfulness—
and—teleology—as—of—'nondescript/ignorable—void'—with—regards—to—prospective—apriorising—implications>)
for the possibility of renewed originariness—parrhesia,—as—spontaneity—of—
aestheticisation to induced prospective ‘secondnatured—institutionalisation—existence—
potency—as—sublimating—nascence,—disclosed—from—prospective—epistemic—digression
epistemically—induced/constrained—reproducibility—motif—of—meaningfulness—
and—teleology as of relatively—shallow—frame—of—elicited—positive—opportunism—of—low—
intrinsic—attribute—and—high—extrinsic—attribute—susceptibility,—in—dimensionality—of—desublimating—lack—of—
<amplituding/formative> supererogatory—de—mentativeness—epistemic—growth—or—
conflatedness /transvalutative—rationalising/transepistemicity/anamnestic—residuality/spirit—
drivenness—equalisation’ 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—procryptic 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—secondnaturin as to the social—and—institutional—dissipative—
integration of originariness/reifying/intellectualising—idealising/transcending/sublimating—
meaningfulness—and—institutionalisation. Critically such wonkiness—of—secondnaturin, 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 <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification\[^{56}\]/akrasiatic-drug/denatured/preconverging-or-dementing\[^{56}\]—
narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-
television\[^{100}\]’ 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 <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-telereology\[^{100}\]’ (as to shiftiness-of-the-Self\[^{56}\] and corresponding \[^{56}\]meaningfulness-and-telereology\[^{100}\] implications) by itself provides ‘preparatory/foundational causation’ for existential-extrication-as-of-existential-unthought
temporal-dispositions underlying institutional and social failures and crises as to their
destructuring-threshold-{uninstitutionalised-threshold \[^{56}\}/presublimating–desublimating-
decisionality)--of-ontological-performance \[^{72}\] <including-virtue-as-ontology> (however the
seeming remoteness from such direct social and institutional issues, crises and failures); as
associated with various social and institutionalised frames of <amplituding/formative> wooden-
language-{imbued—averaging-of-thought--as-to-leveling/ressentiment/closed-construct-of--
meaningfulness-and-telereology\[^{100}\]-as-of-‘nondescript/ignorable–void \[^{60}\]’-with-regards-to-
prospective-apriorising-implications>}, and as further surreptitiously enabled with
sophistic/pedantic dispositions predisposed to articulate \[^{56}\]meaningfulness-and-telereology\[^{100}\] in
terms eliciting human temporality \[^{99}\]/shortness but then of teleologically-decadent–as-in-
dimensionality-of-desublimating-lack-of^{25}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>
totalising-entailing social and institutional implications that default to vested postures and interests. This analysis is critical by the very ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness^{13}—meaningfulness-and-teleology^{100}’ as required for prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought (as to the reality of the implications of ‘wonkiness-of-secondnaturering as of the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ associated with our positivism/rational-empiricism ‘secondnatured-institutionalisation existence-potency^{19}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression epistemically-induced/constrained—reproducibility-motif-of—meaningfulness-and-teleology^{100}
meaningfulness-and-teleology\textsuperscript{100} as of ‘nondescript/ignorable–void ’ with regards to prospective-apriorising-implications\textsuperscript{>)} for the possibility of prospective transvaluation as of dimensionality-of-sublimating —<amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluitive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>, as so-reflected empirically in the instigation of the successive registry-worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-subpotency and existence-potency\textsuperscript{18}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance\textsuperscript{7}—<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s—sublimating–nascence—as-of-its-coherence/contiguity), and this is effectively instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{90}—by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26} in its construction-of-the-Self with respect to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no inherent meaningfulness-and-teleology\textsuperscript{100} but rather as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-pain intelligibility\textsuperscript{74}<imbued-and—‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—anda-priorising/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\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{9}, 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-
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—is transparency-of-totalising-entailing,-as-to-entailing—amplituating/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 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) 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—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating meaningfulness—meaningfulness—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\textsuperscript{100} <-in-existential-extrication-as-of-existential-unthought\textsuperscript{6}) is predicated upon and drags along the shiftiness-of-the-Self\textsuperscript{92} as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in presencing—absolutising-identitive-constitutedness\textsuperscript{13} as historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{9}), and so towards humankind’s supposed future (as of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{10}); 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\textsuperscript{47}/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
<discretely-implied-functionalism> for instance like in many ways the practice in modern day scholarship (especially when poorly constrained to existence-potency\textsuperscript{38}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) is bound to ‘make its own weather’ rather as from human-subpotency temporality\textsuperscript{77}/shortness; wherein ‘invested’ institutional and theoretical/conceptual postures take on an essence all of their own, and so independently and overlooking the precedence of existential-reality for the possibility for prospective sublimation and knowledge-reification and failing to ‘effectively re-stake/put-back-at-stake in re-originariness/re-origination the capacity of human ontological-performance’\textsuperscript{37}—<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—reproductibility-of-aestheticisation, and so failing to be responsive to the fact that human limited-mentation-capacity-deepening\textsuperscript{63} rather invokes prospective dimensionality—of-sublimating\textsuperscript{24}—<amplituding/formative—supererogatory—de—mentativeness/epistemic—growth-or—conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic—residuality/spirit-drivenness—equalisation> for re-originariness/re-origination (and as ever always such destructuring-threshold—{uninstitutionalised-threshold\textsuperscript{10}/presublimating—desublimating-decisionality)—of-ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> across the successive registry-worldviews/dimensions abuse of the idea of being at the backend of human institutional-cumulation/institutional-recomposure—{as—to—historiality/ontological—eventfulness}/ontological-aesthetic-tracing—<perspective—ontological—normalcy/postconvergence-reflected—‘epistemicity-relativism’>) as speaking to its own exceptionalism in a naïve <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag posture instead of the true instigative exceptionalism of the underlying ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}). This temporal/shortness disposition to fail re-originariness/re-origination is of
overall social recurrence as to human temporality\(^{99}\)/shortness
\(<\text{amplituding/formative}>\) wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^{100}\)-as-of-
‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications>\} as of
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—meaningfulness-and-teleology\(^{100}\) 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’; and so in all situations particularly
those poorly constrained to existence-potency\(^{99}\)—sublimating—nascence,—disclosed-from-
prospective-epistemic-digression. Such that such ontologically-flawed \(^{23}\) 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 \(^{47}\) 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 \(^{47}\) historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition (as of living-development—as-to-personality-
development, institutional-development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology\(^{100}\) 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/alooofness and alienation of the generalised human subject from such material/equipment/accoutrement sublimation captured under abstract institutional frameworks of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by the lopsided material/equipment/accoutrement sublimation) in order to maximise passive enculturation and merchandising as of ‘presencing—absolutising-identitive-constitutedness -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 dem- 


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 depocrypticism—or—preempting—disjointedness-as-of—reference-of-thought.

Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to ‘presencing—absolutising-identitive-constitutedness—of—
meaningfulness-and-teleology given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness’ the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation—and—aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-teleology with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-ordinatoriness/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

presencing—absolutising-identitive-constitutedness /constitutedness apriorising/axiomatising/referencing–conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment with regards to the ‘full-conflatedness’ of apriorising/axiomatising/referencing–conceptualisation as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), but rather tending to a construal as of ‘inherent prior aestheticisation–and–aestheticisation-towards-ontology as of human social-vestedness/normativity-<discretely-implied-functionalism>’; such a traditional conception from the relative-ontological-completeness perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness manifestation of human presencing—absolutising-identitive-constitutedness /constitutedness (as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity).

disclosed-from-prospective-epistemic-digression), as reflected in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-
institutionalisation-process\textsuperscript{68} with: base-constitutedness at recurrent-utter-
uninstitutionalisation, first-level \textsuperscript{69} presencing—absolutising-identitive-constitutedness\textsuperscript{70} at base-
institutionalisation–ununiversalisation, second-level \textsuperscript{71} presencing—absolutising-identitive-
constitutedness\textsuperscript{72} at \textsuperscript{73} universalisation–non-positivism/medievalism, third-level \textsuperscript{74} presencing—
absolutising-identitive-constitutedness\textsuperscript{75} at our positivism–procrypticism, and prospectively
full-conflatedness\textsuperscript{76} at prospective deprocrypticism; rather speaks to a more fundamental driver
as to underlying ontological-veracity (as to supposedly coherent ontological-commitment \textsuperscript{77} with
regards to the ‘full-conflatedness’ of apriorising/axiomatising/referencing–conceptualisation as
to existence-potency\textsuperscript{78}~sublimating–nascence, disclosed-from-prospective-epistemic-
digression) but that such a reality is oblivious to the traditional construal in \textsuperscript{79} presencing—
absolutising-identitive-constitutedness\textsuperscript{80} /constitutedness\textsuperscript{81} of
apriorising/axiomatising/referencing–conceptualisation that speaks of ‘human social-
vestedness/normativity—\textsuperscript{82} discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ in \textsuperscript{83} presencing—
absolutising-identitive-constitutedness\textsuperscript{84}. This is so inherently because of the specific human-
subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility\textsuperscript{85}—<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>, by the mere
token that human-subpotency reflexivity of existence at any such given
apriorising/axiomatising/referencing–conceptualisation shallow \textsuperscript{86} <amplituding/formative–
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{87}
\textsuperscript{88} presencing—absolutising-identitive-constitutedness\textsuperscript{89} /constitutedness in relative-ontological-

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incompleteness\(^{2}\) (that is, in epistemic-abnormalcy/preconvergence\(^{0}\) as to existence-potency\(^{7}\)—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) will rather imply its corresponding apriorising/axiomatising/referencing—conceptualisation of ‘human social-vestedness/normativity—\(<\text{discretely-implied-functionalism}\>\) implied contract/political-arrangement—or-political-coercion/given-discrete-social—value-construction’ (and this is no more correspondingly different from the relative-ontological-incompleteness\(^{8}\)/relative-ontological-completeness\(^{8}\)—\(<\text{sublimating—registering/registering/decisioning,—as-self—becoming/self-conflatedness}~/\text{formative—supererogating—}\langle\text{projective/reprojective—}\text{aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}\rangle\) human-subpotency reflexivity of existence as to say the ‘health epiphenomenon of existence’ in reflecting holographically—\(<\text{conjunctively-and—transfusively}\>\) the ontological-contiguity\(^{7}\)—of-the-human-institutionalisation-process\(^{8}\) with ‘various registry-worldviews/dimensions shallow <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{3}\)\) presencing—absolutising-identitive-constitutedness\(^{7}\)/constitutedness\(^{7}\) apriorising/axiomatising/referencing—conceptualisation of healthcare’ as to their successive relative-ontological-incompleteness\(^{8}\)/relative-ontological-completeness\(^{8}\)—\(<\text{sublimating—registering/registering/decisioning,—as-self—becoming/self—conflatedness}~/\text{formative—supererogating—}\langle\text{projective/reprojective—}\text{aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}\rangle\>\). In both cases it is rather from the full \(<\text{amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological—contiguity}\(^{2}\) as to ontological-primemovers-totalitative-framework\(^{2}\) that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment\(^4\) with regards to the ‘full-conflatedness’ of
apriorising/axiomatising/referencing–conceptualisation as to existence-potency–sublimating–
nascence,-disclosed-from-prospective-epistemic-digression) truly reflects the deterministic
epistemic causality of existential sublimation manifestation, and so over any such
conceptualisation of ‘human social-vestedness/normativity–discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-
construction’, rather in shallow <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag
—presencing—absolutising-
identitive-constitutedness of apriorising/axiomatising/referencing–
conceptualisation (and not full-conflatedness of apriorising/axiomatising/referencing–
conceptualisation with existence-potency–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression). Such prospective ontological-normalcy/postconvergence
epistemic/notional–projective-perspective of re-originariness/re-origination is of the most
profound <amplituding/formative–epistemicity>causality conceptualisation of human
sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-
teleology—in-cumulation/recomposuring as to human limited-mentation-capacity-
deepening, that is, as driven 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-
dermined-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’. This reality speaks to
human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{1} /transvaluative-
rationalis汀/\textsuperscript{1} transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\textsuperscript{1}. It is
rather such an ontological-normalcy/postconvergence conceptualisation as reflected by the
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{62} as of difference-
conflatedness—as-to-totalitative-reification\textsuperscript{5} in-singularisation—as-veridical-epistemic-
determinism\textsuperscript{1} <amplituding/formative—epistemicity> causality—as-to-projective-totalitative-
implications,—for-explicating-ontological-contiguity\textsuperscript{7} as to ontological-prime movers-
totalitative-framework\textsuperscript{73} in full-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing—
conceptualisation as to existence-potency\textsuperscript{13}—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression imbued ontological-veracity (reflected in supposedly coherent ontological-
commitment\textsuperscript{66}) that actually reflects the underlying notional-contiguity/epistemic-contiguity\textsuperscript{1}—
<profound-supererogation—of-mentally-aestheticised—postconverging/\textsuperscript{20}—dualistic-thinking—
qualia-schema> of existence/existential-reality speaking of ontological-contiguity\textsuperscript{7}, whereas
the presencing—absolutising-identitive-constitutedness\textsuperscript{13} of apriorising/axiomatising/referencing—
conceptualisation implied from ‘human social-
vestedness/normativity—<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social—value-construction’ perspective are
actually varying levels of notional-discontiguity/epistemic-discontiguity\textsuperscript{1} <shallow-
supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> in
identitive-constitutedness—as—‘epistemic-totality’—dereification—in-dissingularisation—as-
flawed-epistemic-determinism speaking of their discreteness as not reflecting ontological-
contiguity\textsuperscript{67} as from the ontological-normalcy/postconvergence epistemic/notional—projective-
perspective (since there are not in full-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing—
conceptualisation as to existence-potency\textsuperscript{13}—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression imbued ontological-veracity). This human-subpotency ‘fatedness-of-
reciprocate out of ontological-good-faith/authenticity\(^8\) 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\(^4\)), and so as to their underlying correspondingly ‘instigatable/promptable ontological-good-faith/authenticity\(^6\) or ontological-bad-faith/inauthenticity\(^5\) apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-complemetenarily instigated/promoted ontological-good-faith/authenticity\(^8\) apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology\(^{10}\)—in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices etc., as such ‘instigative/prompting ontological-good-faith/authenticity\(^8\) or ontological-bad-faith/inauthenticity\(^4\) apriorising/axiomatising/referencing–conceptualisation’ ontologically precede and define the possibility for the creative dynamics of human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology\(^{10}\)—in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc. (as of the historial selectivity/deselectivity of underdetermined human social constructs, conceptualisations and theories as to existence constrained transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as knowledge-reification\(^7\) and human registry-worldview’s/dimension’s institutionalisation in a \(^4\) foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) in reflecting ‘immanent-ontological-contiguity’\(^9\) ),–as-operative-notional–deprocrypticism dynamics of the human \(^8\) reference-of-thought, as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism, base-institutionalisation–ununiversalisation
apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-rules—
universalisation–non-positivism/medievalism universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism, positivism–procrypticism
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism, and prospectively notional–deprocryptic 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, a 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-
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity’\textsuperscript{19} 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\textsuperscript{13} of apriorising/axiomatising/referencing—conceptualisation) as underlying justification for the sustainability of human sublimating—over—desublimating social-and-institutional-constructs—of—meaningfulness-and—teleology\textsuperscript{10}—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-
social–value-construction’; as we can appreciate that the very possibility for prior successive
and prospective human emancipation paradoxically lies in superseding any such ‘human social-
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\[1\] \[8\] presencing—absolutising-identitive-
constitutedness\[1\]/constitutedness \[1\] of apriorising/axiomatising/referencing–conceptualisation
perspective in relative-ontological-incompleteness\[9\] as underlying justification for the
sustainability of human sublimating-over-desublimating social-and-institutional-constructs–of–
meaningfulness-and-teleology\[10\]—in-cumulation/recomposuring (as it rather becomes
progressively from the relative-ontological-completeness\[10\] perspective a
<amplituding/formative> wooden-language-(imbued—temporal–mere-
form/virtualities/dereification\[1\]/akrasiatic-drag/denatured/preconverging-or-dementing\[5\]—
narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-
teleology\[10\]), beyond-the-consciousness-awareness-teleology\[10\]<in-existential-extrication-as-
of-existential-unthought> ). This point out that just as prior registry-worldviews/dimensions
specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility\[1\]--<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> rather implied their

corresponding human-subpotency ontological-performance\[7\]<including-virtue-as-ontology>
transcendental-enabling/sublimating/supererogatory–de-mentativity reflexivity in ecstatic-
existence, this ontological-normalcy/postconvergence \[45\]<amplituding/formative–
epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-

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defining both the given institutionalisation/constructiveness-of-ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\) and its destructuring-threshold-(uninstitutionalised-threshold\(^9\)/presublimating–desublimating-decisionality)–of-ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\). This effectively ‘dynamically-convergent-rationalising-frameworks of \(^5\text{meaningfulness-and-teleology}\(^\text{00}\) of differing ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\) implications’ reflects the fact that human \(^5\text{meaningfulness-and-teleology}\(^\text{00}\) operate along criss-crossing rationalising-frameworks: as of ‘social-rationalisation–as–reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation construed as of token/emblematic absolute (and thus equally giving rise to the possibility of its temporality\(^9\)/shortness articulation as \(<\text{amplituding/formative}>\) wooden-language-(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the–'reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{100}\)’ as of its uninstitutionalised-threshold\(^9\)) as defining the given registry-worldview/dimension \(^5\text{meaningfulness-and-teleology}\(^\text{00}\), and secondly ‘the ordering-of-values within the scope of the social-rationalisation–as–reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation construed as of token/emblematic absolute’, and thirdly ‘dimensionality-of-sublimating’—\(<\text{amplituding/formative}>\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^\text{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> of the social-rationalisation–as–reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’. These three criss-crossing rationalising-frameworks are parametrically reflected as of ‘the varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigmimg–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–\(^5\text{meaningfulness-and-teleology}\(^\text{100}\) of prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor’. This
theoretical elucidation is critical from the
notional–deprocrypticism/<amplituding/formative>notional–preempting—disjointedness-as-of-
reference-of-thought ontological-normalcy/postconvergence epistemic/notional–projective-
perspective of dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification—and contemplative-distension, in properly garnering the requisite ontological-
veracity/insight as to prospective notional–deprocrypticism re-originariness/re-origination
construction-of-the-Self as of its implied psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring exercise of dimensionality-of-sublimating—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> reasoning-through/messianic-reasoning; to further broaden-the-
latitude-of-human-collective-consciousness; beyond the procrypticism–or–disjointedness-as-
of-reference-of-thought ‘gimmickiness of consciousness’ (as to the blanking and passivity
associated with its wooden-language-{imbued—temporal–mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing
narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-
television <amplituding/formative> de-mentativeness/epistemic-growth-or-
conflatedness}) to the requisite prospective deprocrypticism–or–preempting—disjointedness-as-
of-reference-of-thought ‘sublimation of consciousness’, as the latter’s protensive–self-
consciousness prospectively overcome human relatively-shallow-frame-of-elicited-positive-
opportunism—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility, in-
dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
hyperrealisation/hyperreal-transposition imbued psychological entrapment arises inherently because of the taxingness-of-originariness as to the fact that: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation, with regards to human limited-mentation-capacity-deepening as of its decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation. But then existence is not beholden to any such human reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation stifling/stalling of the full possibility of prospective historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>.

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 historiality/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
later aestheticisation) and prospective phenomenological ontological-eventfulness \(^{17}\) and aesthetic-tracing->perspective–ontological-normalcy/postconvergence-reflecting-epistemicity–relativism'->. Historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as implied at all uninstitutionalised-threshold \(^{17}\) is what underlies the notionally-collateralising inclination of human meaningfulness-and-teleology \(^{10}\) as of any given registry-worldview/dimension in relative-ontological-incompleteness \(^{10}\); speaking in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process \(^{78}\) as 'an overall human aestheticisation—and—aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ for corresponding human consciousness sublimation. But then the implication of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as supposedly superseding human relatively-shallow-frame-of-elicited-positive-opportunism —of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of^—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness^—/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>, as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively 'a reconstrual in reflecting holographically->conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process \(^{78}\) as to the obviating of its decoherencing-structure—of—meaningfulness-and-teleology \(^{10}\) -for-institutionalisation induced historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation’); such that the notional—deprocrypticism potential is ‘a wholly other of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ as to the implications of its re-originariness/re-origination for prospective phenomenological ontological-eventfulness \(^{17}\) and aesthetic-tracing->perspective–ontological-normalcy/postconvergence-reflecting-epistemicity–relativism’->.
tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> beyond foregone aestheticisation—and—aestheticisation-towards-ontology in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process(of-the-human-institutionalisation-process) (in truly reflecting the ‘full human-subpotency
potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness
(by-reification/contemplative-distension)). Its defining
question is whether and how can the human reconstrue meaningfulness-and-teleology in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised
meaningfulness-and-teleology construal? This limitativeness of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-
Self as of its presencing—absolutising-identitive-constitutedness (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological entrapment is a paradoxical circular constituent of the human as to its ‘notionally—collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’). Human presencing—absolutising-identitive-constitutedness as the very seeding disposition for historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation—and—aestheticisation-towards-ontology framework; such that the propensity for human meaningfulness-and-teleology to be instigated (as to human limited-mentation-capacity-deepening before any construable human panoramic-sublimating-criticality outcome of meaningfulness-and-teleology) has ever always been bound to take ‘a notionally-collateralising inclination detour of aestheticisation—and—aestheticisation-towards-ontology’ (as of the defining ‘originariness-by-reproducibility-
laddering effect of human ontological-performance-<including-virtue-as-ontology>’), and so
as of the ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology\(^{100}\) of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor’ (with regards to human living-
development–as-to-personality-development or institutional-development–as-to-social-
function-development or Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) in reflecting 
holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{67}\)—of-the-human-
institutionalisation-process\(^{68}\) successive registry-worldviews/dimensions). From the 
ontological-normalcy/postconvergence epistemic/notional~projective-perspective (as to 
panoramic-sublimating-criticality), immediacy-reactive-criticality inherently implies human-
subpotency induces discreteness (and not ontological-contiguity\(^{67}\)) by its \(^{19}\)presencing—
absolutising-identitive-constitutedness\(^{63}\) that undermines the ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\(^{93}\) 
foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\) in reflecting ‘immanent-
ontological-contiguity\(^{67}\)’–as-operative-notional–deprocrypticism in elucidating ontological-
contiguity\(^{67}\)-<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional~projective-perspective>’ (inducing notional-discontiguity/epistemic-
discontiguity\(^{19}\)-<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing\(^{19}\)–qualia-schema>). Thus as of ultimate human 
deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought
schema> as to ontological-contiguity’ in reflecting holographically<conjugatively-and-
transfusively> the ontological-contiguity<sup>4</sup>—of-the-human-institutionalisation-process<sup>6</sup> (and so
with regards to human living-development—as-to-personality-development or institutional-
development—as-to-social-function-development or Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology<sup>10</sup>). Such that, prospective <sup>11</sup>deprocripticism—or—preempting—disjointedness-as-
of—reference-of-thought (with respect to obviating of prior desublimating historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued ontological-
performance—<including-virtue-as-ontology>) implies the superseding of the ontological-
veracity of such <sup>8</sup>presencing—absolutising-identitive-constitutedness<sup>13</sup> human sublimating-
over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology<sup>10</sup>—
in-cumulation/recomposuring (and so with regards to human living-development—as-to-
personality-development or institutional-development—as-to-social-function-development or
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology<sup>10</sup>), as to the fact that these
end up overtly or covertly drawing their inherent justification on the basis of their inherent prior
aestheticisation—and—aestheticisation-towards-ontology as of human social-
vestedness/normativity<sup>1</sup>—<discretely-implied-functionalism> rather than any relevant underlying
supposedly coherent ontological-commitment<sup>8</sup> as their social-vestedness/normativity—
<discretely-implied-functionalism> increasingly become dépassé (prospectively ontologically-
invalid), thus rather stifling the requisite dispensing-with-immediacy-for-relative-ontological-
completeness<sup>2</sup>-by-reification<sup>7</sup>/contemplative-distension<sup>2</sup> and thus marring prospective
historicality/ontological-eventfulness /ontological-aesthetic-tracing<sup>—perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’>. Actually, the notion of
hyperreality—as-to-its-simulacrum implications highlighted by postmodern-thought is more
apriorising/axiomatising/referencing–psychologism of (relative-ontological-incompleteness\(^\circ\) of notional-discontiguity/epistemic-discontiguity\(^\circ\) -<shallow-supererogation\(^\circ\) -of-mentally-aestheticised–preconverging/dementing –qualia-schema>) and apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness\(^\circ\) in prospective notional-contiguity/epistemic-contiguity\(^\circ\) -<profound-supererogation\(^\circ\) -of-mentally-aestheticised–postconverging/dialectical-thinking\(^\circ\) –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 \(^\circ\) 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 \(^\circ\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation—and—aestheticisation-towards-ontology as \(^\circ\) meaningfulness-and-teleology\(^\circ\). Likewise, this insight can be extended in reflecting the \(^\circ\) 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 \(^\circ\) 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 in epistemic conflation’, thus inducing its notional-discontiguity/epistemic-discontiguity~shallow-supererogation-of-mentally-aestheticised~preconverging/dementing ~qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity~profound-supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking ~qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective. Thus in the bigger picture, Baudrillard’s conception of hyperreality (as implied with respect to our present lopsided technological as of lopsided material/equipment/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ as to its capacity to sublimate beyond our positivism–procrypticism historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology; reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re-originariness/re-origination beyond procrypticism–or–disjointedness-as-of-reference-of-thought historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition inclination now reflected as prior notional-discontiguity/epistemic-discontiguity~shallow-supererogation-of-mentally-aestheticised~preconverging/dementing ~qualia-schema>, as so-construed projectively from the prospective ontological-normalcy/postconvergence epistemic/notional~projective-perspective of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought in prospective notional-
contiguity/epistemic-contiguity\textsuperscript{62}<-profund-supererogation\textsuperscript{\textdegree}<-of-mentally-
aestheticised~postconverging/dialectical-thinking ~qualia-schema>. Human limited-
mentation-capacity-deepening as to its prospective apriorising/axiomatising/referencing-
psychologism recovery of notional-contiguity/epistemic-contiguity\textsuperscript{62}<-profund-
supererogation\textsuperscript{\textdegree}<-of-mentally-aestheticised~postconverging/dialectical-
thinking\textsuperscript{\textdegree}~qualia-schema> with regards to ‘manifest existence-potency\textsuperscript{\textdegree}~sublimating~nascence,~disclosed-from-
prospective-epistemic-digression in epistemic conflation ’ (overcoming the prior
apriorising/axiomatising/referencing~psychologism ‘loss of notional-contiguity/epistemic-
contiguity\textsuperscript{62}<-profund-supererogation\textsuperscript{\textdegree}<-of-mentally-aestheticised~postconverging/dialectical-
thinking\textsuperscript{\textdegree}~qualia-schema>’ now of notional-discontiguity/epistemic-discontiguity\textsuperscript{63}<-shallow-
supererogation\textsuperscript{\textdegree}<-of-mentally-aestheticised~preconverging/dementing\textsuperscript{\textdegree}~qualia-schema>) is
rendered possible by human metaphoricity\textsuperscript{\textdegree}~of-aestheticisation—as-of-’dimensionality-of-
sublimating \textsuperscript{(amplituding/formative)supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness~equalisation>-totalising-entailing-instigation,-process,-and-outcome-of-re-
originariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity
by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-
contiguity\textsuperscript{\textdegree}. Thus in the bigger scheme of things, the state of recurrent-utter-
uninstitutionalisation

\textsuperscript{62}supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{\textdegree}~historicity-
tracing—in-presencing~hyperrealisation/hyperreal-transposition enters into at its
uninstitutionalised-threshold\textsuperscript{\textdegree}~in its epistemic construal of prospective base-
institutionalisation~ununiversalisation, likewise the latter in its epistemic construal of
prospective\textsuperscript{\textdegree}~universalisation~non-positivism/medievalism, and likewise the latter in its
epistemic construal of prospective positivism–procrypticism, and the latter as well in its
episemic construal of prospective deprocrypticism–or–preempting—disjoinedness-as-of-
reference-of-thought; as so-reflected from the relative-ontological-completeness implied
notional-contiguity/epistemic-contiguity profound-supererogation of-mentally-
aestheticised-postconverging/dialectical-thinking qualia-schema as to perspective
ontological-normalcy/postconvergence. In other words, (with regards to human living-
development–as-to-personality-development or institutional-development–as-to-social-
function-development or Being-development/ontological-framework-expansion–as-to-social-
oncologising-development-as-infrastructure-of—meaningfulness-and-teleology historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition is associated with
uninstitutionalised-threshold as so-reflected by the ontological-contiguity of-the-human-
institutionalisation-process recurrently renewed reference-of-thought-level and reference-
of-thought–devolving-level apriorising/axiomatising/referencing—psychologism for
conceptualisation of meaningfulness-and-teleology so-underlined by human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence existentialism-form-factor; and
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition speaks of the
successive registry-worldviews/dimensions states of notional-discontiguity/epistemic-
discontiguity shallow-supererogation of-mentally-aestheticised–preconverging/dementing —qualia-schema, so-construed in their given
presencing—absolutising-identitive-constitutedness eliciting an underlying sense of
‘drift/homelessness/destitution of meaningfulness-and-teleology’ in dimensionality-of-
desublimating-lack-of supererogatory de-mentativeness/epistemic-growth-or-conflatedness transvaluative-rationalising/transepistemicity/anamnestic—
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
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness
<transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>


<profound-supererogation>

<deep-supererogation>

<shallow-supererogation>

<qualia-schema>

(over the ‘saturation of ontological-performance
<including-virtue-as-ontology>’ of prior aestheticisation–and–aestheticisation-towards-ontology apriorising/axiomatising/referencing–conceptualisation in notional-discontiguity/epistemic-discontiguity

<profound-supererogation>

<shallow-supererogation>

<qualia-schema>

for the prospective sublimation of aestheticisation–and–aestheticisation-towards-ontology as of ‘meaningfulness-and-teleology’

apriorising/axiomatising/referencing–psychologism of conceptualisation as of ‘renewed notional-contiguity/epistemic-contiguity

<profound-supererogation>

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

(so-construed as human limited-mentation-capacity-deepening

as of ‘prospective dimensionality-of-sublimating

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supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation> recovery of notional-contiguity/epistemic-contiguity\textsuperscript{1}\textsuperscript{1}–<profound-supererogation\textsuperscript{2}–of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{3}–qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as \textsuperscript{110} meaningfulness-and-teleology\textsuperscript{100} apriorising/axiomatising/referencing–psychologism conceptualisation’) that is entailed in the very notion of human \textsuperscript{14} de-mentation–(supererogatory–ontological–de-mentation–dialectical–de-mentation—stranding-or-attributive-dialectics) as reflected with renewed apriorising/axiomatising/referencing–psychologism as to prospective postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema over prior preconverging/dementing\textsuperscript{19}–qualia-schema. The implication here is that the overcoming of any \textsuperscript{19} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is intimately tied to human limited-mentation-capacity-deepening\textsuperscript{13} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-implied as its prospective construction-of-the-Self as of its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7}–by-reification\textsuperscript{7}/contemplative-distension\textsuperscript{7}. Insightfully, while with prior registry-worldviews/dimensions human consciousness sublimation ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> had rather assumed ‘an overall human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ (involving ‘a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology’ as to the underlying ‘notionally–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’), the requisite protensive–self-consciousness of prospective notional–deprocrypticism is one that as to its full grasp/understanding\textsuperscript{7}/universal-transparency\textsuperscript{7}–(transparency-of-totalising-entailing–as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-
very much equates to human consciousness sublimation as of its successive transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity of registry-worldviews/dimensions as to
existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression,
given that prospective “historiality/ontological-eventfulness”/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism”> is
more than just the prospective reproducibility potential of aestheticisation—and–aestheticisation-
towards-ontology but is actually the ‘equalisation of all “historiality/ontological-
eventfulness”/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism”> aestheticisation—
and–aestheticisation-towards-ontology’; as to imply that ‘dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation> of recurrent-utter-uninstitutionalisation’ = ‘dimensionality-of-
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation> of base-institutionalisation–ununiversalisation’ = ‘dimensionality-of-
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation> of universalisation–non-positivism/medievalism’ =
‘dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of
positivism–procrypticism’, (even as their mere reproducibility—mathesis/motif/thrownness-
dimensionality-of-desublimating-lack-of\textsuperscript{25} \textsuperscript{25} = \langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} / \langle \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle.

Critically, dimensionality-of-sublimating\textsuperscript{24} \textsuperscript{24} = \langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} / \langle \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle underlying the ontological-contiguity\textsuperscript{67} = \langle \text{of-the-human-institutionalisation-process} \rangle (with regards to the overall manifest ontological-contiguity\textsuperscript{68} = \langle \text{of-the-human-institutionalisation-process} \rangle ‘human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’) contrastively speaks of a dimensionality-of-desublimating-lack-of\textsuperscript{25} \textsuperscript{25} = \langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} / \langle \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle that recurrently pops up in the successive registry-worldviews/dimensions in reflecting holographically-\langle conjugatively-and-transfusively \rangle the ontological-contiguity\textsuperscript{67} = \langle \text{of-the-human-institutionalisation-process} \rangle (as to the implications of the lack of\textsuperscript{104} universal-transparency\textsuperscript{105} = \langle \text{transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{<amplituding/formative–epistemicity}\text{totalising~in-relative-ontological-completeness} \rangle of the-Good/understanding/knowledge-reification / \langle \text{ontological-primemovers-totalitative-framework} \rangle ), which acts as of mere reproducibility cynicism (in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) in fundamental ontological-bad-faith/inauthenticity\textsuperscript{64} (beyond-the-consciousness-awareness-teleology\textsuperscript{6} = \langle in-existential-extrication-as-of-existential-unthought \rangle ), so-reflected in its \langle amplituding/formative \rangle wooden-language-{\langle imbued—temporal–mere-form/virtualities/dereification \rangle / akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–
aestheticisation–and–aestheticisation-towards-ontology), prospective notional–deprocriptism protensive–self-consciousness is more critically bechanced as to an originariness/origination-
<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-
of-existence> projection of dimensionality-of-sublimating\(^\text{24}\) —
<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness\(^\text{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> beyond mere reproducibility. Prospective \(^\text{44}\)historiality/ontological-eventfulness\(^\text{17}\)/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'> as such is more profoundly the
abstractive conceptualisation (beyond the reproducibility constraining upon human limited-
mentation-capacity implications) as to human-subpotency ‘fatedness-of-sublimation-over-
desublimation/ontological-foreordination of human-subpotency underlying dispensing-with-
immediacy-for-relative-ontological-completeness\(^\text{26}\)-by-reification\(^\text{27}\)/contemplative-distension\(^\text{26}\) projection reflexivity in ecstatic-existence’. Ultimately, the very conception of human limited-
mentation-capacity-deepening\(^\text{53}\) underlying metaphoricity\(^\text{57}\)-of-aestheticisation—as-of-
'dimensionality-of-sublimating\(^\text{24}\)—<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness\(^\text{12}\)/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>-
totalling-entailing-instigation,-process,-and-outcome-of-re-originariness-of-aestheticisation’-
in-preserving-notional-contiguity/epistemic-contiguity\(^\text{61}\)-by-the-given-redefining-prospective-
epistemic-digression-implications-as-to-ontological-contiguity\(^\text{67}\) is tied to human ontological-
performance\(^\text{71}\)-<including-virtue-as-ontology>; as to the possibility for ‘prospectively
recovering notional-contiguity/epistemic-contiguity\(^\text{61}\)-<profound-supererogation’-of-mentally-
aestheticised-postconverging/dialectical-thinking\(^\text{52}\)-qualia-schema> of aestheticisation–and–
aestheticisation-towards-ontology as meaningfulness-and-teleology\(^\text{100}\)’ faced with the
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- historiality/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-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness  ) as of institutional-being-and-craft in our positivism–procrypticism age is one ‘that in many ways implies an abandonment of even the reality of prior human thoughtfulness that led to its present as its present is construed as of decisively absolutised capacity of thought’, thus falsely rendering/construing of human capacity in its present ‘the exceptional capacity of excogitation’ unwary of its own ontological-impertinence as to the need to projectively integrate the preconverging/postconverging–de-mentating/structuring/paradigm-ing implications (as to ‘relative-ontological-incompleteness /relative-ontological-completeness -⟨sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–shape/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-ing–psychologism’”) of excogitation in its own present and the prospective projection implications (as so-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 it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming> and the consequential ‘relative-ontological-incompleteness'/relative-ontological-completeness-(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness)/formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity— as-rede-mentating/restructuring/reparadigming—psychologism’), as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification and elucidation of true thought for justifying its deferential-formalisation-transference beyond its mere institutional pre-eminence, and ‘an alien exercise of supposed intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-intellectualism rather than reify and argue/prove/disprove speaking of a political development that can only undermine true human knowledge-reification potential as all such posturing end up assuming a corresponding social-vestedness/normativity—<discretely-implied-functionalism> role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable (explaining in many ways such an pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness’) supposed conception of the end of history that fails to account for the fact that the ‘end of any human minds’ is not the end of the ecstatic-existence possibilities of human consciousness sublimation as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression as 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/akrasiac-drag of human temporality—/shortness
as it hardly portrays the requisite dimensionality-of-sublimating —

<amplituding/formative> supererogatory/de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as of human self-surpassing—existentialism-form-factor,—in-overcoming—'notionally—collateralising—beholding—protohumanity’—to—‘attain—sublimating—humanity’—as—to—existence—potency ~ sublimating—nascence,—disclosed—from—prospective—epistemic—digression in a stance that is oblivious to the recurrent need for metaphoricity — of—aestheticisation—as-of—'dimensionality—of—sublimating’ —

<amplituding/formative> supererogatory/de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>-totalising-entailing-instigation,—process,—and-outcome-of-re-originariness-of—aestheticisation’—in-preserving—notional-contiguity/epistemic-contiguity—by-the—given—redefining—epistemic—digression—implications—as—to—ontological-contiguity underlying the ontological-contiguity of—the—human—institutionalisation-process with regards to the fact that as of ‘their totalising—entailing instigating/process/outcome conception’ defining/critical notions like democracy, independent press, human sovereignty, social emancipation, etc. are increasingly losing their sparkle in want for their prospective dimensionality-of-sublimating —

<amplituding/formative> supererogatory/de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> over the <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification} /akrasiatic-drag/denatured/preconverging-or—
apriorising/re-axiomatising/re-referencing> is thus bound to induce a more profound consciousness implied as of the notional-deprocrpticism protensive-self-consciousness for overcoming dimensionality-of-desublimating-lack-of — <amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality as to a much more profound notional-deprocrpticism imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism—form-factor’). This is very much in line with the idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of progress but such a conceptualisation is naively grounded on its presencing—absolutising-identitive-constitutedness (as it engages in the complexification of meaningfulness-and-teleology on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question its supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of the apriorising/axiomatising/referencing—psychologism that it then aligns to existence-potency—sublimating—nascence,—disclosed-from-prospective—epistemic—digression; and so because the initiation by human limited-mentation-capacity of the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to reflect ecstatic-existence is of limited ontological-performance such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening as of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>, as if the human had absolute-mentation-capacity as falsely implied by presencing—absolutising-identitive-constitutedness inclinations the very first humans will not apriorise/axiomatise/reference meaningfulness-and-teleology as of recurrent-utter-uninstitutionalisation but will directly attain prospective deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought. In this regards, dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> and dimensionality-of-desublimating-lack-of —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> are intimately related respectively to ontological-good-faith/authenticity (enabling the possibility of human transcendence-and-sublimity/sublimation/suprerogatory—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—
growth-or-conflatedness\textsuperscript{7}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{>. Interestingly, human rememoration/historical-recording is highly skewed towards the rememorising/recording of ‘transvaluative sublimating-outcomes-of-institutionalisation’ while overlooking the underlying ‘recurrent mental-orientations involved contendingly as non-transvaluative/temporal and transvaluative/intemporal dispositons’ in eventually producing the ‘transvaluative sublimating-outcomes-of-institutionalisation’. ‘Fatedness-of-sublimation-over-desublimation, to existence-potency\textsuperscript{7}/sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{7}—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\textsuperscript{7}—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\textsuperscript{10}—incumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{7} (with regards to existence-potency\textsuperscript{7}/sublimating–nascence,-disclosed-from-prospective-epistemic-digression); inherently implies that at any given registry-worldview/dimension, its ‘transvaluative sublimating-outcomes-of-institutionalisation’ tend to be construed as instigated as of the prior underlying ‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity\textsuperscript{7} mental-orientation’ inducing the institutionalisation while ultimately ignoring/blanking-out the prior ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity mental-orientation’. The consequence of ignoring/blanking-out the
(notional-discontiguity/epistemic-discontiguity -<shallow-supererogation/of-mentally-aestheticised-preconverging/dementing –qualia-schema>) from the projected universalising-idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism-procrypticism as to a disinclination to perceive its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity -<shallow-supererogation/of-mentally-aestheticised-preconverging/dementing–qualia-schema>) as projected from prospective deprocrypticism—preempting—disjointedness-as-of-reference-of-thought. In many ways, as of reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation, this paradox is inevitable as the very state of recurrent-utter-uninstitutionalisation do not have the directly operant means as to its apriorising/axiomatising/referencing—psychologism to project of the <amplituding/formative—epistemicity>causality—as-to-projective-totalititative—implications,—for-explicating-ontological-contiguity of prospective base-institutionalisation—ununiversalisation, just as the latter with prospective universalisation—non-positivism/middle-alism, likewise the latter with prospective positivism—procrypticism, and likewise our positivism—procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of—<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity -<shallow-supererogation/of-mentally-aestheticised-preconverging/dementing–qualia-schema>); as reflected in the fact that the supposed intellection of the non-universalising sophists, the medieval-scholastics and our
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) 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 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 transcendent-al-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-\textless conjugatively-and-transfusively\textgreater{} the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}; such that ‘supposed reifying’ \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity\textsuperscript{64}, 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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}) but rather existential-extrication-as-of-existential-unthought (undermining the possibility for the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}) in recurrent-utter-uninstitutionalisation, in base-institutionalisation–ununiversalisation, in \textsuperscript{104}universalisation–non-positivism/medievalism and prospectively in our positivism–procrypticism, then the de-mentative/structural/paradigmatic possibilities in reflecting holographically-\textless conjugatively-and-transfusively\textgreater{} the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} wouldn’t be possibile. Such \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of—\textless amplituding/formative\textgreater{} supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textgreater{} rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{88} by-reification \textsuperscript{87}/contemplative-distension \textsuperscript{26} should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality\textsuperscript{99}/shortness
In many ways, this dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/⟨transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ explains a poor inclination-or-capacity to effectively interpret the projected
 meaningfulness-and-teleology of many a past thinker as to
 absolutising-identitive-constitutedness institutional and social-vestedness/normativity-
<discretely-implied-functionalism> <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-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) 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 ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought; whereas in many a blurry domain-of-study, disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity tend to be the order of the day often assuming a quasi-political strategic orientation as to gimmickiness-of-thought as of existential-extrication-as-of-existential-unthought postures (poorly appreciating the profound knowledge-reification sublimating-over-desublimating implications of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) as to the fact that the human mortal whim/discretion-of-thought projected as aura-and-imprimatur comes to be enshrined as being bigger than ecstatic-existence de-mentative/structural/paradigmatic implications. In many ways (unlike is the case with the natural sciences directly constrained to ecstatic-existence predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment} induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications undermining human-subpotency totalisingly-disentailing—discretion/whim-of-thought), many a blurry domain-of-study tend to be inclined to conceptualise supposed knowledge-reification as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity without the defining ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’

foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’},–as-operative-notional—deprocrypticism in elucidating ontological-contiguity–<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’ as to the lack or poor predicative-effectivity—sublimation-{as-to-underlying-ontological-commitment} induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications leading to a social-vestedness/normativity–<discretely-implied-functionalism> reflex rather than ontological elucidation reflex. Such an approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification implications for the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that there can’t be any such thing as non-ontological as ‘all that there is’ is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility–<imbued-and-

‘hermeneutically/reprojectively/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-conflatedness. Furthermore, the ‘social and cultural is rather priorly constrained to the ontological’ with regards to the fact that ‘scientific and technical capabilities and their implicated socio-organisational and value-referencing construct’ as to their inherent human
reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to ‘relative-ontological-incompleteness’/relative-ontological-completeness’-(sublimating-referencing/registering/decisioning,—as-self-becoming/self-conflatedness’/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/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—
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—from-prospective-epistemic-digression 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⟩⟩ 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-conflatedness⟩/formative–supererogating–⟨projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence—} as to human-and-social–expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming–psychologism’ is irrelevant is rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with ‘the appropriate emancipating attitude/mental-disposition/care–and–episteme ’ as effectively and paradoxically such a lack of nuancing can then lead to the interpretation that such historical failures should equally be the unavoidable expectation prospectively in analogous circumstances of socio-cultural disparity of societies, rather than interpreted to mean the prospective need for the requisite human knowledge-reifying and empowering reflexivity of appropriate human emancipating attitude/mental-disposition/care–and–episteme in the relationship between the state of relative-ontological-completeness and the state of relative-ontological-incompleteness. Such a wrong interpretation arises as to lack-of—

approach (that claims to mirror the sciences while at the same time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences are actually in ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’ foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation) in reflecting ‘immanent-ontological-contiguity’,—as-operative-notional—deprocrypticism in elucidating ontological-contiguity ‘<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’ and so as of the ‘internally implicit epistemic reflection of natural sciences sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity–relativism’>’ in the sense that ‘scientists never-and-have-never really started scientific knowledge-reification apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero—<wrongly-implying—no-human-limited-mentation-capacity-deepening -implications-of—re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuring/instrumenting—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’ but rather the inherent ‘education of scientists as from basic notions while making reference to past scientists momentous contributions up to the state-of-the-art outcomes’ is the equivalent of ‘natural sciences own sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity–relativism’> as re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuring/instrumenting construct’ (as of past, present and future projections of scientific sublimating historiality/ontological-eventfulness /ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence- reflected-‘epistemicity-relativism’>), and so as overall and defining ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating existential-contextualising-contiguity’


notional-deprocrypticism in elucidating ontological-contiguity\(^{1}\)-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional-projective-perspective>\(^{1}\). This insight (as of present state-of-the-art elucidative notional-contiguity/epistemic-contiguity\(^{2}\)-<profound-supererogation\(^{2}\)-of-mentally-aestheticised-postconverging/dialectical-thinking\(^{2}\)-qualia-schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity\(^{2}\)-<profound-supererogation\(^{2}\)-of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> as to ‘\(<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\(^{9}\)\) foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{9}\) in reflecting ‘immanent-ontological-contiguity\(^{13}\),-as-operative-notional-deprocrypticism in elucidating ontological-contiguity\(^{2}\)-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional-projective-perspective>\(^{1}\) is equally pertinent with respect to the ontological-veracity of the social but for the confusion induced by its blurriness (unlike in the natural sciences where the constraint of predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\(^{6}\) ‘naturally/intuitively’ guides the scientist in its directly operational purpose without overly needing to epistemically explicit the underlying successive projections of its past, present and prospective sublimating \(^{4}\)historiality/ontological-eventfulness\(^{7}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as so-required in the social domain, and as herein explicited with the ontological-contiguity\(^{2}\)—of-the-human-institutionalisation-process\(^{19}\) elucidative notional-contiguity/epistemic-contiguity\(^{1}\)-<profound-supererogation\(^{9}\)-of-mentally-aestheticised-postconverging/dialectical-thinking\(^{20}\)-qualia-schema> successive registry-worldviews/dimensions difference-conflatedness \(^{7}\)-as-to-totalitative-reification\(^{17}\)-in-singularisation\(^{1}\)-as-veridical-epistemic-determinism\(^{11}\).
dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>
implications, and as reflected with the specific dimensionality-of-sublimating”—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness”/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation> insights about universalising-idealisation thinkers and budding-
positivists). The idea of ‘logically’ conceptualising the social
apriorising/axiomatisingly/referencingly—as-from-scratch/as-from-zero—<wrongly-implying-
no-human-limited-mentation-capacity-deepening -implications-of–re-motif—and–re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-as-so-reflecting—historiality/ontological-eventfulness /ontological-
aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-
relativism’>,—as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as
the social is permeated with ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition as to the distorting epistemic implications of human limited-mentation-capacity
induced ‘presencing—absolutising-identitive-constitutedness’) makes the critical flaw of
ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own
‘apriorising/axiomatising/referencing defect of ontological-performance ‘<including-virtue-as-
ontology>’ as to its presencing—absolutising-identitive-constitutedness’, that then fails to
reflect the true social sublimating ‘historicity/ontological-eventfulness’/ontological-aesthetic-
tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-
relativism’> (as overall and defining ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’)
fore grounding—entailment—(postconverging—narrowing-down—sublimation as to existence—
contiguity’\textsuperscript{-}-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective’>. This critical epistemic and true knowledge-reification\textsuperscript{7} implications flaw (as when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—\textcolor{red}{\textsuperscript{as-from-scratch/as-from-zero-}}<\textcolor{red}{\textsuperscript{wrongly-implying-no-human-limited-mentation-capacity-deepening}}-implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting–historiality/ontological-eventfulness’/ontological-aesthetic-tracing\textsuperscript{-}<\textcolor{red}{\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected-'}}‘epistemicity-relativism’\textsuperscript{>}),-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes), is effectively a reflection of dimensionality-of-desublimating-lack-of —<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/\textcolor{red}{\textsuperscript{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–\textsuperscript{-as-superseded-logical-basis}\textsuperscript{13} in a poor ontological-good-faith/authenticity\textsuperscript{9} or outright ontological-bad-faith/inauthenticity\textsuperscript{8} relation to existence-potency\textsuperscript{10}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to profound knowledge-reification\textsuperscript{8}\textsuperscript{7} beyond presencing—absolutising-identitive-constitutedness\textsuperscript{9} <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/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) that in-
so-doing articulates the appropriate ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity

‘foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in reflecting ‘immanent-
ontological-contiguity’),–as-operative-notional–deprocrypticism in elucidating ontological-
contiguity”<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional–projective-perspective>’ that precedes-and-defines the pertinence of
‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation’. This inevitably means that a naïve and
traditional conception of methods/methodologies/approaches as ‘mere deterministic alibis of
profundity of studies’ is uncalled for as to the fact that ‘this doesn’t inherently commits
existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression
(when failing to truly reflect the requisite ‘human corresponding-sublimation-inducing,-
profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–for–
conceptualisation’), such that it is the precedence of the ‘ontological-good-faith/authenticity
’driveness of contemplation/analysis’ of the researcher/investigator that is vital as to cultivating
‘an internalised reappropriating of the existential-contextualising-contiguity’ implications of
methods/methodologies/approaches as of existential-contextualising-contiguity”. The requisite ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
conceptualisation that fails to reflect the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/suberogatory–de-mentativity as it gives too much a place to totalisingly-disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ & as it fails to represent ontological-contiguity71 implications of conceptualisation); and so with ‘the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>13 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 to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to profound knowledge-reification beyondpresencing—absolutising-identitive-constitutedness<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’. The latter is so-criticised as to the fact that methods/methodologies/approaches, as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, are actually the mechanical-knowledge outcrop of the ‘successive reasoning-through/messianic-reasoning prospective idiosyncratic-framing of existential-reality as to the organic-knowledge of the Socrates, Platos, Aristotles, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Darwins, Rousseaus, etc. as to their induced prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>’ (which never existed before as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation), with regards to enabling ‘human corresponding-sublimation-inducing,-
epistemic/notional-projective-perspective’), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening with regards to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification the implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social meaningfulness-and-teleology, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social meaningfulness-and-teleology in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient presencing—absolutising-identitive-constitutedness analyses that fail to factor in that the very notion of ‘positivistic science experimental framework—historiality/ontological-eventfulness/ontological-aesthetic-tracing—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\(^53\) as of relative-ontological-incompleteness\(^89\) to ‘relative-ontological-incompleteness /relative-ontological-completeness - (sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness\(^50\)/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’\(^90\) as to \(<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity >\). Thus in many ways ‘the possibility for science to prospectively arise’ involved its very own dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\(^87\)/contemplative-distension \(^26\) that projected of an underlying enculturated/constructed ‘scientific—apriorising/axiomatising/referencing—psychologism social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\(^66\))’ at the very least (as of human self-surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-behindening-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\(^99\)/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
originariness-parthesia,—as—spontaneity-of-aestheticisation; speaking to the requisite ‘human
corresponding-sublimation-inducing,—profound-and-creative
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—
conceptualisation’ about science (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aoria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be
surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) in defining its very own science
prospective-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseding-
logical-basis> (as so-reflected along the entire ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’ of science and knowledge-reification in rather adapting to existence-potency—sublimating—nascence,—disclosed-from—prospective-epistemic-digression), 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

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meaningfulness-and-teleology infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of procrpticism—or-disjointedness-as-of-reference-of-thought relevant-level of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension involved in true human consciousness sublimation, dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism elicits parallel competing meaningfulness-and-teleology (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension inducing sublimation as of the secondnaturing
institutionalisation exercise. In many ways the underpinning–suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism’ inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating——<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> and is functionally-speaking rather positive-opportunism beholden as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning–suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating——<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as of the instigative disposition for prospective transcendental-enabling/sublimation possibilities in the sense that even the underpinning–suprasocial-construct framework of say enlightenment despots or philosophising emperors are not truly instigative of budding-positivism or universalising-idealisation thought respectively, nor is our modern day presencing—absolutising-identitive-constitutedness politically clouded historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition underpinning–suprasocial-construct environment the contemplative beholder of the panacea for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation frameworks of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This in many ways explains why ultimate responsibility lies with the abstract individual as to the requisite human dispensing-with-immediacy-for-relative-ontological-completeness —by-

Ultimately, the notional–deprocrypticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of — <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation> effectively projects the possibility of boundless human aestheticisation—and–aestheticisation-towards-ontology well beyond our present contemplation of what is implied by ‘meaningfulness-and-teleology\(^{10}\), as in many ways the reality of our past and present aestheticisation—and–aestheticisation-towards-ontology as ‘meaningfulness-and-teleology\(^{10}\) 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 originalness-parrhesia—as-spontaneity-of-aestheticisation’. Interestingly, in this regards in many ways the ontological-contiguity of-the-human-institutionalisation-process possibility is hardly just about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating—<amplituding-formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvalutative-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 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’ and corresponding empowering reflexivity as to human-subpotency implied human potential’ (as implied in the differentiation between postmodern ontological-reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically encrusted/embedded/inlayed with inherent existence as to its underlying ontological claim sublimating-validation/desublimating-invalidation, and say a Hegelian dialectics and its derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and is not utterly submitted to inherent existence ontological implications). Such a notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ speaks in itself of the ‘potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes). Critically, at any given moment, potentiatively humankind is ever always inclined-and-amenable to face up to certain aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint while rather disinclined with respect to other aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; and this very much explains the ‘potentiative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes). It speaks to a metaphoricity/potentiation imbued in humankind defined by ‘human lack-of-capacity/capacity for dispensing—
with-immediacy-for-relative-ontological-completeness" by-reification /contemplative-distension" as this relates to existential-extrication-as-of-existing-unthought/nonextricatory-existential-preempting-of-existing-unthought. In this regards, human growth (with regards to human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—is ever always about ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’. Insightfully, the ontological-contiguity—of-the-human-institutionalisation-process—is a reflection of the fact that any given defining human contemplative moment (given registry-worldview/dimension) is marked by the ‘disseminative ontological selectivity/deselectivity play’ of ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its \textit{amplituding/formative\textendash}epistemicity\textsuperscript{totalising\textendash}self-referencing-syncretising/circularity/interiorising/akrasiatic-drag for \textit{amplituding/formative}\ wooden-language-(imbued—averaging-of-thought<(as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{as-of\textendash}nondescript/ignorable\textendash}void\textsuperscript{with-regards-to-prospective-apriorising-implications}) as to prospective social-stake-contention-or-confliction) and ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (reflecting its \textit{amplituding/formative}\ wooden-language-(imbued—temporal\textendash}mere-form/virtualities/dereification\textsuperscript{akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{narratives—of-the\textendash}reference-of-thought\textsuperscript{categorical-imperatives/axioms/registry-teleology\textsuperscript{}}), so-reflected as to ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’; and so contrastively as of human underlying dimensionality-of-sublimating—\textit{amplituding/formative}\ supererogatory-de-
aesthetic-tracing&lt;perspective–ontological-normalcy/postconvergence-reflecteď–'epistemicity-
relativism’&gt; / 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 —&lt;amplituding/formative&gt; 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&lt;conjugatively-and-transfusively&gt; the ontological-contiguity —of-the-human-
institutionalisation-process rather as of such a ‘human consciousness defensive-
driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-
constrained existentially on the basis of human supposedly coherent ontological-commitment™’
(as to the potentiative transforming/conversion, on the basis of existentially constraining
implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative
capacity for prospective emancipative implications (as can be so-contemplated from
prospective notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation–
and–aestheticisation-towards-ontology’); and so critically as to the presencing—absolutising-identitive-constitutedness human <amplituding/formative–epistemicity>totalising–self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time scale in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (wherein the successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity’ potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency as to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and-hermeneutically/reprojectively/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
Self /construction-of-the-Self” instigating of prospective notional-deprocrypticism/notional-deprocrypticism furtherance (as human limited-mentation-capacity-deepening) so-reflected as of ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity); as of ‘de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/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 apriorising/axiomatising/referencing for mental-aestheticisation of ‘meaningfulness-and-teleology’ as to postconverging/dialectical-thinking –qualia-schema—mental-aestheticisation-attribution and preconverging/dementing –qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity); thus
arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>) (driving de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) dynamics) as-so eliciting transcendence-and-sublimity/sublimation/supererogatory-de-mentativity or desublimation/gimmickiness; as of the specific human-subpotency registry-worldview/dimension as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/-<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 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> (mental-aestheticising-becoming-manifestation as consciousness) eliciting of desublimation/gimmickiness or transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, is respectively and intimately tied to its implied beholdening-becoming—distortive-originariness/distortive-origination–as-to- historicity-tracing—inhhibited-mental-aestheticising desublimation/gimmickiness or bechancing-becoming—originariness/origination–as-to—historiality/ontological-eventfulness-/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>-disinhibited-mental-aestheticising transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. This speaks to human desublimating-or-sublimating-mental-aestheticisation-representation of the possibility of existence; with the ‘full-potency of existence withheld as from ontological-
‘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>) (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-
conflatedness/transvalutative-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–
(suprerogatory–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-
normalcy/postconvergence bechancing-becoming—originariness/origination—as-to-
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected—epistemicity-relativism’—dinhhibited-mental-
aestheticising epistemic/notional–projective-perspective as of deneuterising—
and-re-exteriorisations as prospective originariness-and-re-originariness’ and so over ‘human-
subpotency—beholdening—distortive-originariness/distortive-origination—as-to-
‘historicity-tracing—inhibited-mental-aestheticising epistemic/notional–projective-perspective
as of ‘neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-
redistortive-re-originariness’ (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
are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Correspondingly (despite the otherwise sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession inclination in eliciting human temporality /shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-
convincing the whole of humankind-as-to-human-mortal-subpotency but rather aligning to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression 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-
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


—<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—deprocrypticisminotional—deprocrypticism epistemic projective-perspective. Such sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating

—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness–equalisation’ is often articulated sophistically in terms of 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 — supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ involving human limited-mentation-capacity-deepening as to the ‘conflating <amplituding/formative–epistemicity> totalising/circumscribing/delineating re-originariness/reorigination of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring \{meaningfulness-and-teleology\} (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—\{meaningfulness-and-teleology\} of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–\{notional–firstnaturedness—temporal-to-intemporal-dispositions–\{so-construed-as-from-perspective–ontological-normalcy/postconvergence\}—existentialism-form-factor’); as to the fact that even secondnatured meaningfulness-and-teleology involves the exertion of the requisite
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 social and human emancipation concerns’ floundering/wallowing as to our present historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition induced psychological
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-conflicatedness/transvaluative-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-conflicatedness/transvaluative-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 a historicality/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 technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self in the capacity to handle and deal with prospective science and technology in such a
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'). In this 

regards, ‘human instigated meaningfulness-and-teleology ontological-performance-

<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-

normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a-

<amplituding/formative–epistemicity>totalising/circumscribing/delineating signposting 

eexercise’ operating on the overall basis of the ‘social-construct <amplituding/formative–

epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-

uninstitutionalised-threshold imbed secondnatured reproducibility—

mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation’ when it comes 
to social-stake-contention-or-confliction, and so overriding all presencing—absolutising-

identitive-constitutedness ontologically-flawed representation of such ‘human instigated-

meaningfulness-and-teleology ontological-performance<including-virtue-as-ontology> 
capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-

performance<including-virtue-as-ontology> capacity as to the full-potency of existence’.

This reflects the reality that the transcendental meaningfulness-and-teleology of prospective 
base-institutionalisation, universalisation, positivism/rational-empiricism and 

deprocripticism—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 procripticism—or—
disjointedness-as-of- reference-of-thought (as to crossgenerational psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce
ontological-commitment\(^\d\) constraining that prospectively transforms human ontological-performance \(-\text{including-virtue-as-ontology}\) 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\(-\text{conjugatively-and-transfusively}\) the ontological-contiguity \(-\text{of-the-human-institutionalisation-process}\); 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 \(-\text{including-virtue-as-ontology}\) capacity’, that protends to a comprehensive unification of human social and techno-scientific sublimation in overcoming human disparateness-of-conceptualisation\(-\text{unforegrounding-disentailment,-failing-to-reflect-}\) ‘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 \(-\text{including-virtue-as-ontology}\) capacity’ is the ontological-veracity that all social-vestedness/normativity\(-\text{discretely-implied-functionalism}\) value-constructions are effectively ever as of prior-apriorising/axiomatising/referencing–dialogical-equivalence\(-\text{as-superseded-logical-basis}\) as so-construed from ‘notional–deprocrypticism inducing relative-ontological-completeness\(^\d\) of prospective-apriorising/axiomatising/referencing–dialogical-equivalence\(-\text{as-superseding-logical-basis}\)’. In other words, the human as ‘manifesting \(^\d\) presencing—absolutising-identitive-constitutedness\(^\d\) \text{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 ‘presencing—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 ‘presencing—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, 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-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) ‘as it resolves human underdetermination for articulating prospective transcendence-and-


notional-procrypticism uninstitutionalised-threshold in prospective desublimation there is ever this underlying reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions—on-the-perspective–ontological-normalcy/postconvergence
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>, speaks to the transformation of ‘supposed knowledge-reification’ framework of human-subpotency determination as to a temporal mere-formulaic-methodologising/mutualising/organising/institutionalising human-subpotency existentialising-enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} as desublimating’ into ‘genuine knowledge-reification’ framework involving a detour to existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In this regards, we can appreciate that ‘supposed knowledge-reification’ framework of human-subpotency determination as to a temporal mere-formulaic-methodologising/mutualising/organising/institutionalising human-subpotency existentialising-enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} as desublimating’ tend to eliciting ‘the breadth of human notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ while ‘genuine knowledge-reification’ framework involving a detour to existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression 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 secondnaturung. The possibility of such a transformation critically constrained to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’ foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation} in reflecting ‘immanent-ontological-contiguity’ as-operative-notional–deprocrypticism in elucidating ontological-contiguity ‘<as-from-prospective-ontological-normaley/postconvergence-epistemic/notional–projective-perspective>’ underlying notional–deprocrypticism is only possible because of the tight-and-entwined relationship between the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment} as the critical enablers for the possibility of prospective transcendental meaningfulness-and-teleology; with foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation} in reflecting ‘immanent-ontological-contiguity’ as-operative-notional–deprocrypticism thus being an exercise of satisfying that tight-and-entwined relationship to then enable ‘genuine knowledge-reification’ framework involving a detour to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’ as of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>. foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation} in reflecting ‘immanent-ontological-contiguity’ as-operative-notional–deprocrypticism as to its implied
transformation of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{13} into prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>\textsuperscript{12} as to existence-potency\textsuperscript{15}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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\textsuperscript{17}/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> at the very center of Foucault and Derrida contentions). 4 foregrounding—entailment—\langle postconverging–narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{97} in reflecting ‘immanent-ontological-contiguity’ \rangle—as-operative-notional—deprocrypticism invalidates presencing—absolutising-identitive-constitutedness conception of knowledge-reification as of ‘supposed knowledge-reification\textsuperscript{87} framework of human-subpotency determination as to a temporal mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness—\langle as-to—‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition \rangle as desublimating’; that fail to realise that ‘human self-satisfactory mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness—\langle as-to—‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition \rangle 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\textsuperscript{79} framework involving a detour to existence-potency\textsuperscript{15}–sublimating–nascence,—disclosed-from-prospective-epistemic-digression 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 induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. It is interesting to appreciate that given the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment}’ induced by budding-positivists (associated with their persecution), the stage was set for the ‘foregrounding—entailment—(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional~deprocrypticism of such a theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis> as to the tight-and-entwined relationship between
the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment ) as the critical enablers for the possibility of prospective transcendental meaningfulness-and-teleology, without eliciting (as was the case with the Galileos/Descartes, etc. in the face of the medieval-scholastics pedantic dogmatism Establishment) ‘the breadth of human notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing human temporality/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications> with regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly sublimating natural sciences’) of human appreciation of the ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing, with regards to such sciences foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’),—as-operative-notional–deprocrypticism as to the tight-and-entwined relationship between the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment ) as critically enabling prospective sublimation. foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’),—as-operative-notional–deprocrypticism as 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.
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’

nascence,-disclosed-from-prospective-epistemic-digression manifests ‘Derridean
underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power
conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to
the possibility of prospective human phenomenal/manifest sublimation and desublimation in
existence; as the proponents of theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs ‘cannot produce any magical logical-congruence implication as of the
prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-
basis> of the proponents of classical-mechanics—axiomatic-constructs’ but for the
prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-
logical-basis> of theory-of-relativity-together-with-quantum-mechanics—axiomatic-
constructs foregrounding—entailment-(postconverging–narrowing-down–sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting
‘immanent-ontological-contiguity’ as-operative-notional–deprocrypticism of physics
implied tight-and-entwined relationship between the overall human ontological-commitment
(across all registry-worldviews/dimensions) and (corresponding registry-
worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-
commitment) as critically enabling prospective sublimation. In effect, such a controversy of
ontological-bad-faith/inauthenticity never arose (as explained by the prior enculturation of an
underlying ‘scientific—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-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’s 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 _amplituding/formative_ wooden-language-(imbued—temporal—mere-form/virtualities/dereification“/akrasiatic-drag/denatured/preconverging-or-dementing“–narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology“)) over existence-potency“–sublimating—nascence,—disclosed-from-prospective-epistemic-digression. This difference between a ‘purist science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ is critically reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s ‘foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation” in reflecting ‘immanent-ontological-contiguity’—as-operative-notional—deprocrypticism imbued sublimation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity’ that are not necessarily subject to phenomenal/manifest existence’s ‘foregrounding—entailment—{postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ in reflecting ‘immanent-ontological-contiguity’)—as-operative-notional—deprocrypticism’; and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistemic-conceptions phenomenal/manifest—subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence>) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence>’. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicated contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest—subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence>’ with the ‘supposedly profound phenomenal/manifest—subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence>’ construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity—<discretely-implied-functionalism> disparateness-of-conceptualisation—<unforegrounding—disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’>; thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency ~sublimating—nascence,—disclosed-from-
prospective-epistemic-digression 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 interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating necessitation frame—of—ontological-contiguity ’ as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating necessitation frame—of—ontological-contiguity ’ of physics, chemistry, biological, genetic theories as to the ontological-contiguity imbibed ‘foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’),—as-operative-notional—deprocrypticism of their respective inherent sublimating phenomenal/manifest-subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> wherein for instance with the physics frame—of—ontological-contiguity successions of theories are developed aspiring cogently for ontological-contiguity of the whole physics epistemic-
conception phenomenal/manifest-subpotency-in-transitive-conflatedness-reflexivity-in-the-full-potency-of-existence’s-sublimating-nascence> as from say Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-theory/loop-quantum-gravity/etc. which all profess ontological-contiguity\(^7\)). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn’t epistemically be selective in totalisingly-disentailing—discretion/whim-of-thought (if truly of science/ontology as to ‘<amplituding-formative-epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity\(^6\)’) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest-subpotencies-in-transitive-conflatedness-reflexivity-in-the-full-potency-of-existence’s-sublimating-nascence> as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–of–meaningfulness-and-teleology\(^6\), 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\(^8\)’ foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) in reflecting ‘immanent-ontological-contiguity\(^6\)’,–as-operative-notional–deprocripticism in elucidating ontological-contiguity\(^7\)<\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
contiguity’) in effect wrongly implies a dialogical-equivalence ‘nature versus nurture debate’
innocence/naivety) such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception then provide the room for sophistic/pedantic dispositions that construe of the inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating interpretations about the social (on the basis of the ‘hollow impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering knowledge-reification sublimation in the social impotent with regards to varied social-stake-contention-or-confliction purposes. Such claims often project/imply that analysing the social qua social is just about irrelevant (or paradoxically ‘make their very own subterfuge social interpretations’ as from the psychological trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from the clout of a natural science without demonstrating the epistemic-veracity for such a bypassing/dodgery as to arrive at the social ‘<amplituding-formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ sublimating implications and consequences).

Besides, such claims are often so-associated with vague non-metaphysical as non-ontological conceptualisations of the social in vague disparateness-of-conceptualisation as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, and thus in many ways further undermine/distract-from the social ‘<amplituding-formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ conception of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’ equally differs from the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-
construction’ with the former construing of ‘knowledge as to existential knowledge-reification’ privileging manifest sublimating outcome in existence’ in contrast to the latter construing of ‘knowledge as to collective acquiescence as to the privileging of human commendation-or-agreementing/convincing-among-mortals (rather than a detour to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression) even over manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ (as involved in the reconceptualisation of the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather ‘the constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ speak to the more profound reality that the ordinariness of human thought across the succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence’ despite the delusion of all registry-worldviews/dimensions in their “presencing—absolutising-identitive-constitutedness” as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can occur in the very first place (in contradiction to all such registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness failure to directly grasp their very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drageven 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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} across the successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the successive registry-worldviews/dimensions \textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{19} 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’\textsuperscript{100} of the ontological-performance \textsuperscript{102} of human notion–firstnaturedness—temporal-to-intemporal-dispositions\textsuperscript{100} narratives’: and so as to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency\textsuperscript{72}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression (in reflecting holographically–conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68}), 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\textsuperscript{100}—incumulation/recomposuring all along in reflecting holographically–conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68}; 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\textsuperscript{100} of prospective human-subpotency–aporia/undecidability/dilemma/ought-
mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast, the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity←(discretely-implied-functionalism) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency←(sublimating–nascence, disclosed-from-prospective-epistemic-digression 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 to the fact that humility was rather imbued with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective over the prior institutionalised/classical-mechanics—axiomatic-constructs with the latter never assuming any arrogance as to its prior methodologising/mutualising/organising/institutionalising conception of physics. Critically, with regards to the blurriness of meaningfulness-and-teleology in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming) to sophistic/pedantic wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging—dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) eliciting of wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications), it is important to articulate such prospective sublimating meaningfulness-and-teleology while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming as part and parcel of the prospective sublimating meaningfulness-and-teleology, and not wrongly imply the desublimation is in apriorising-teleological-elevation-in-ontological-contiguity as to the transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity attitude/mental-disposition/care—and—episteme’ (in this case reflecting sophistic/pedantic procrypticism—or—disjointedness-as-of-reference-of-thought); and as so articulated elsewhere with the case of the Socratic-philosophers and budding-positivists it is always the case that the sophistic/pedantic dispositions will fathom that in relation to prospectively sublimating base-institutionalisation, universalisation, positivism and notional—deprocrypticism the effective ‘world that exists to the majority people (as of ‘human notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning—(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance<including-virtue-as-ontology>) at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historicality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought to go on cynically eliciting wooden-language<imbued—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 <amplituading/formative> wooden-language-
(imbued—temporal—mere-form/virtualities/dereification'/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology); and so as to the fact that the 
magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification'/contemplative-distension out of concern about human prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of-reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification is not to allow desublimating thought to occupy the ground of sublimating thought (as the latter has to include a challenge to the knowledge-destroying desublimating thought arrogance and wretchedness), however the subterfuges available to such desublimation whether as of sophistry and mere-institutional-appendaging as reflecting the veridical prospective human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking hint that it is fundamentally a question about existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence’s necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the supposed knowledge-reification exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification implications and pretending otherwise as to ‘virtual wisdons’ is nothing more tha <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag . Hence basically the overall
differentiation between ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying point has de-mentative/structural/paradigmatic implications with regards to human meaningfulness-and-teleology as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology. This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression) is ‘the scalar conception that enables prospective human sublimation as of aestheticisation-towards-ontology’ while on the other hand human-subpotency (as to human presencing—absolutising-identitive-constitutednessyps <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ) is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively implied ontological-normalcy/postconvergence construed as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation epistemic-projection perspective while ‘human-subpotency non-scalarity/beholdening=<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the POSSIBILITY-FOR-THE-LATER-ONTологISATION>’ is reflected with regards to its prospectively implied epistemic-abnormalcy/preconvergence construed as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation epistemic-projection perspective. Basically, ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-
subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation thus speak to the fact that human prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implied limited-mentation-capacity-deepening as to dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension is actually induced as from human uncontemplative-distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness-by-reification’/contemplative-distension imbued prospectively of both sublimating historiality/ontological-eventfulness/ontological-aesthetic-trace and desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition; as to prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-trace ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ prospective desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as prospectively obviating ontology/ontological-veracity. This insightful grasp of the implications of human limited-mentation-capacity-deepening (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-mentation-capacity (however ‘the better relative ontological-deficiency’ implied as of relative-ontological-completeness), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance—including-virtue-as-ontology (associated with prospective human sublimation) into: ‘a scalarity/immanency perspective (as to a scalarity/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of
perspective (with regards to residual human ontological-deficiency implications as to relative human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’) of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’. Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification’/contemplative-distension rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’); with the effective ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as of the absolute distension (beyond just relative-ontological-completeness ) underlying the overall existential dimensionality-of-sublimating —<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as the inherent ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming effectively reflected as of notional~deprocrypticism. notional~deprocrypticism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance~<including-virtue-as-ontology> as to sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the
desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in presencing—absolutising-identitive-constitutedness. Translated, this ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ underlying prospective human ontological-performance—with regards to human meaningfulness-and-teleology speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening in 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, while the former strongly constrained to high predicative-effectivity–sublimation—{as-to-underlying-ontological-commitment} is rather relatively amenable to sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’ as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. That said, human sublimation increasingly implies a ‘generalised background cultural,-organisation-and-institutional framework’ that itself needs to be sublimating, and it is here as well that even the propensity for sublimation of ‘purist science/ontology epistemic-conception of veracity/truth’ can be desublimated by an ontologically-impertinent ‘generalised background cultural,-organisation-and-institutional framework’ adopting ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’. In many ways with regards to the overall social framework, the usurpation of the intellectual–function/posture arising as of ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business success and media-and-social influence (in desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as superseding social intellection itself as an inherent exercise for the social domain’s ‘purist science/ontology epistemic-conception of veracity/truth’ (as to the latter’s prospective sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). Critically such a ‘purist science/ontology epistemic-conception of veracity/truth’ analysis very much point out that the social-construct is riddled with narratives of ‘supposedly veridical ontological justifications/grounds’ but which on closer examination as of ‘purist science/ontology epistemic-conception of veracity/truth’ turn out to be at the least sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence>; and so as to the relative impertinence of the ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective). This insight further informs
as to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective sublimating
as to their explicited ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’

foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 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 imbued  

deprocrypticism–or–preempting—
disjointedness-as-of-reference-of-thought sublimation over procrypticism–or–disjointedness-as-of- reference-of-thought desublimation, thus prospectively inducing a strongly enculturated
predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment } constraining of
deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought
meaningfulness-and-teleology, (and so overriding disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’> as to
the latter’s implied procrypticism–or–disjointedness-as-of- reference-of-thought). But then as
across the successive registry-worldviews/dimensions, the uninstitutionalised-threshold
is a fertile spot for sophistic/pedantic practices whether as with the Ancient-sophists or
medievalism-scholastics or today institutional-being-and-craft pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness }. What is central to all such sophistry is their emphasis on the
notion that prospective knowledge is attained as to the sensibility/decorum as of “presencing—
absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiac-drag; explaining their pedantic
obsession. On the other hand, what is central with prospective genuine knowledge is ever
always the emphasis on the fact that knowledge-reification is fundamentally about
sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment\textsuperscript{66} (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\textsuperscript{10}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression. The strategic problem faced by the Ancient-sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology\textsuperscript{100}–\{in-existential-extrication-as-of-existential-unthought\}) is how to exploit the fact that there is no ‘\textsuperscript{10}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\textsuperscript{104} universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} by eliciting presencing—absolutising-identitive-constitutedness\textsuperscript{13} sensibility/decorum as of non-universalising Ancient-sophistry and non-positivism medieval-scholasticism\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{12} \text<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\textsuperscript{13} sensibility/decorum of institutional imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-
reification\textsuperscript{\textsuperscript{12}}. But then the Ancient-sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic presenting—absolutising-identitive-constitutedness\textsuperscript{13} sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency\textsuperscript{12}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression allowing for prospective Socratic-philosophers\textsuperscript{10} 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,—as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance—<including-virtue-as-ontology>) at uninstitutionalised-threshold\textsuperscript{13} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-eventfulness\textsuperscript{12}/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> possibilities’. The strategic reflex of assuming a ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} sensibility/decorum preemptively ‘shuts-off the possibilities of relative-ontological-completeness interpretations’ and arbitrarily defines ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-arrangement—or-political-coercion/given-discrete-social—value-construction’ as
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>) as non-ontological thus implying not it is subject to analyses as of social and socio-psychological phenomenal/manifest-subpotencies-<in-transitive-conflatedness—reflexivity,-in-the-full-potency-of-existence’s—sublimating—nascence>]. But then human sublimation in existence effectively speaks of the notional—symmetrisation—<as-to-symmetrisation-by-desymmetrisation—in-reflecting-postconverging-or-dialectical-thinking —by—preconverging-or-dementing - perspectives-of-human—meaningfulness-and-teleology> underlying human ontological-performance—<including-virtue-as-ontology> as to the ontological-contiguity—of-the-human-institutionalisation-process succession of registry-worldviews/dimensions, and such a presencing—absolutising-identitive-constitutedness sensibility/decorum strategy as to its implicated denial of such an ontological-contiguity—of-the-human-institutionalisation-process of human ontological-performance—<including-virtue-as-ontology> underlined by human historiality/ontological-eventfulness—ontological-aesthetic-tracing—perspective—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-referencing-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 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–sublimation-(as-to-underlying-ontological-commitment) (as to the ‘positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment)’), then there is nothing inherently telling that the latter physics Establishment will have just acknowledged such a theoretical construct as to its then human sophistic/pedantic presencing—absolutising-identitive-constitutedness sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordinging-(as-of-varying-
institutionalisation-process\textsuperscript{68}, 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\textsuperscript{67}—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\textsuperscript{100}—in-cumulation/recomposuring all along in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}; 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\textsuperscript{100} 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 secondnatured-institutionalisation of successive registry-worldviews/dimensions\textsuperscript{82} reference-of-thought—of—meaningfulness-and-teleology\textsuperscript{100} so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology\textsuperscript{100}—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness\textsuperscript{90} dimensionality-of-sublimating—<amplituding-formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness\textsuperscript{71}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>\textsuperscript{1}.\textsuperscript{1014}
Sublimation in existence as such is rather as of originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness that doesn’t adhere to professed naiveties implied with presencing—absolutising-identitive-constitutedness sensibility/decorum supposed projections of candour that tend to arise with social lack of universal-transparency ⟨transparency-of-totalising-entailing,as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ associated with blurriness of meaningfulness-and-teleology poorly amenable to predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment}; and reflect the idea that there is no knowledge without sublimating knowledge in the very first place and such pretences often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’, but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reflection of the relative-ontological-incompleteness of the succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysed as from originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional–deprocrypticism. Insightfully it can be garnered that blurriness of meaningfulness-and-teleology (as leading to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity> due to lack of the universal-transparency ⟨transparency-of-totalising-entailing,as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩ of sublimating-over-

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profound secondnatured methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition—and—reproducibility-of-aestheticisation’
sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation
supererogation
positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ superseding-
and-overriding ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—that-is-not-positivising/rational-
empiricism-based apriorising/axiomatising/referencing–psychologism’ for ‘positivism–procrypticism meaningfulness-and-teleology induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’; and ‘preempting—disjointedness-as-of– reference-of-thought,—as-to—amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding ‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism,—that-is-not-of-
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’ for ‘prospective notional—deprocrypticism
meaningfulness-and-teleology induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’. The implication here is that there is no logical-basis/logic-as-to—transversality~of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ as of our positivism—procrypticism presencing—absolutising-identitive-constitutedness for the so-projected prospective notional—deprocrypticism meaningfulness-and-teleology but rather its prospectively induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (as the logical-basis/logic-as-to—transversality~of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ of prospective notional—deprocrypticism meaningfulness-and-teleology is rather the inner working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our positivism—procrypticism meaningfulness-and-teleology logical-basis/logic-as-to—transversality~of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for our projective-insights capacity for grasping prospective notional—deprocrypticism meaningfulness-and-teleology sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ). This further points out that the successive registry-worldviews/dimensions ‘relative-ontological-completeness—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment )’ are rather ‘existence sublimation imbued cut-off points of logical engagement as transversality~of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ wherein for example there is no common logical-basis/logic—as-to—transversality~of-affirmative-and-unaffirmative—disambiguated—‘motif-and-

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faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ~imbued sublimating-over-desublimating ontological implications as most profound construal of human <amplituding/formative–epistemicity> causality inevitably highlights the requisite ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~existence-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ of sublimating base-institutionalisation, universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively over desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively, and the failure to articulate this requisite ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~existence-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ is a failure to meet the ‘prospectively warranted organic-knowledge epistemic-veracity’ as failing to reflect supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument ~for–conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing–psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness as base-institutionalisation, universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively are actually projective-insights speaking to the fact that human prospective emancipation should rather be construed as of ‘human ~reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of the respective prior relative-ontological-incompleteness of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such ‘human ~reference-of-thought (as grandest
axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as so-induced by notional~asceticism reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness 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 secondnaturaeting 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 secondnaturaeting 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-unaffectative—disambiguated—'motif-and-apriorising/axiomatising/referencing' is in transversality-of-affirmative-and-unaffectative—disambiguated—'motif-and-apriorising/axiomatising/referencing' with the relative-ontological-incompleteness logical-basis/logic-as-to—transversality-of-affirmative-and-unaffectative—disambiguated—'motif-and-apriorising/axiomatising/referencing', it is only the sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that affirmatively upholds the relative-ontological-completeness over the relative-ontological-incompleteness (as to their supposedly coherent ontological-commitment). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity~postconverging—dementating/structuring/paradigming is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity~postconverging—dementating/structuring/paradigming’ existential-condescension—<of-apriorising/axiomatising/referencing—psychologism> as of veridical existential relationship/signature as organic-knowledge. This is more obviously grasped with respect to human living-development—as-to-personality-development and institutional-development—as-to-social-function-development as to the positive-opportunism implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of such ‘ontological-good-faith/authenticity~postconverging—dementating/structuring/paradigming’ 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~postconverging–de-mentating/structuring/paradigming 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~postconverging–de-mentating/structuring/paradigming beyond-and-above the desublimating ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming of ordinary meaningfulness-and-teleology. However, this sublimating knowledge ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming 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~postconverging–de-mentating/structuring/paradigming existential-condescension<of-
apriorising/axiomatising/referencing–psychologism’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing\textsuperscript{19}–qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} going by its \textsuperscript{8}presencing—absolutising-identitive-constitutedness\textsuperscript{7} just as we will be disinclined to contemplate about the more veridical preconverging/dementing\textsuperscript{19}–qualia-schema of our \textsuperscript{8}procrypticism–or–disjointedness-as-of–reference-of-thought uninstitutionalised-threshold\textsuperscript{03} as from a prospective notional–deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{19}). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold\textsuperscript{03} speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity\textsuperscript{3}–shallow-supererogation\textsuperscript{7}–of-mentally-aestheticised–preconverging/dementing –qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness\textsuperscript{2}’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{7})’ imbued ‘foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{67},–as-operative-notional–deprocrypticism that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity\textsuperscript{9}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70} existential-condescension–of-apriorising/axiomatising/referencing–psychologism’ as to prospective living-development–as-to-personality-development and institutional-development–as-to-social-function-development. In this regards, it can be appreciated with respect to budding-positivism and \textsuperscript{88}universalising-idealisation respectively that where the epistemic-veracity of looking through a telescope and drawing positivistic ontological implications do not avail as in the
scholastic-medievalism underpinning–suprasocial-construct or where construing meaningfulness in coherent universalising terms do not avail as in the non-universalising sophistry underpinning–suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity over which prospective sublimating ontological-good-faith/authenticity knowledge respectively as of budding-positivism and universalising-idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity’ existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ and naïve present day presencing—absolutising-identitive-constitutedness interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory–mentativeness/epistemic-growth-or-confledatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring–<as-to-preconverging-or-dementing–apriorising-psychologism>’). Indeed, as to when such ‘relative-ontological-completeness — apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment ‘)’
is institutionalised say with modern day positivism/rational-empiricism the requisite ‘ontological-good-faith/authenticity’ existential-condescension-apriorising/axiomatising/referencing–psychologism’ of modern day scientific breakthroughs sublimation projected knowledge hardly put into question. Likewise, this insight about the requisite ‘ontological-good-faith/authenticity’ existential-condescension-apriorising/axiomatising/referencing–psychologism’ for organic-knowledge needs to be explicited with regards to the blurriness of meaningfulness-and-teleology associated with today’s institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) with cynical, ridiculous and paradoxical pretenses of humility and sensibility/decorum that by that token (not unlike Ancient-sophistry and medieval-scholasticism) go on to induce ‘existentially invalid condescension’ as to their veridical desublimating presencing–absolutising-identitive-constitutedness amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of ontological-bad-faith/inauthenticity~preconverging–dementating/structuring/paradigming. 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-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking–apriorising-psychologism’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-<as-to-preconverging-or-dementing-apriorising-psychologism>, 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 wooden-language-imbued—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 meaninglessness-and-teleology is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension (as to a disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity> which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation thrives on this lack of universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—
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-{implicated-‘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–postconverging–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 preconvergingly–de-mentated/structured/paradigmed to skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine social intellectual–function/posture is to undermine this skewing towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology in-existential-extrication-as-of-existential-unthought positive-opportunism of living-development—as-to-personality-development and institutional-development—as-to-social-function-development) and reconstrue human-subpotency
aporeticism in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given presencing—absolutising-identitive-constitutedness; ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ then the possibility will not arise for the very backbone of human value and ontological-veracity sublation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. upon whose meaningfulness-and-teleology infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology (and so not only with human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology but is equally reflected in a poor-spirited bland conception of human living-development–as-to-personality-development and institutional-development–as-to-social-function-development). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning–suprasocial-construct projected and preconvergingly–de-mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed
as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying ‘presencing—absolutising-identitive-constitutedness’ end up as the registry-worldviews/dimensions Establishments underpinning—suprasocial-construct as to dominance/vested-interest—drivenness—as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of social-vestedness/normativity—<discretely-implied-functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human historicality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism) that goes beyond presencing—absolutising-identitive-constitutedness and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity—of-the-human-institutionalisation-process while superseding ‘human-subpotency non-scalarity/beholdening—as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
conceptualisation’-<as-to- maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation> is effectively what underlies the
unenframed/unbeholding/bechancing–supererogation possibility of all prospective human
being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology enabling the succession of
registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity reflecting the fact that their underpinning–suprasocial-constructs as to
presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) are otherwise hardly transcendental with regards to
prospective construction-of-the-self implications given their beholdening-becoming—
distortive-originariness/distortive-origination—as-to- historicity-tracing—hindered-mental-
aestheticising. It is for the sake of preserving the full possibilities of prospective human value
and ontological-veracity sublimation beyond presencing—absolutising-identitive-
constitutedness existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition) that the genuine social intellectual–
function/posture must ever always remain independent and not be usurped by
dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human
uninstitutionalised-threshold the prospective deprypticism—or—preempting—
disjointedness-as-of- reference-of-thought ontological-good-
faith/authenticity~postconverging–de-mentating/structuring/paradigming 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/supererogatory-de-mentativity; and this reality is what avails across the successive registry-worldviews/dimensions instigated transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for their respective prospective


apriorising/axiomatising/referencing–psychologism’ is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which is only possible as to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> with regards to human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology. Thus it is only the possibility of ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ that can thus allow human existential-discursivity—implicated-sublimation-over-desublimation beyond naïve presencing—absolutising-identitive-constitutedness<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (given that human ontological-performance-<including-virtue-as-ontology> cannot be neutrally be separated from human <amplituding/formative–epistemicity>totalising–thrownness-in-existence and the reflexive temporal-to-intemporal ontological implications on human ontological-performance-<including-virtue-as-ontology>). This insight can be illustrated as follows: supposed say in 00 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~postconverging–de-mentating/structuring/paradigming 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—implicit-sublimation-over-desublimation relation as to the primacy of the full-potency of existence over any subpotency (speaking fundamentally to prior human ontological-commitment) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-discursivity—implicit-sublimation-over-desublimation superseding pretenses of mere-formulaic methodologising/mutualising/organising/institutionalising presciences as to entitlements of presencing—absolutising-identitive-constitutedness articulated induced elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness avails rather than ontological-bad-faith/inauthenticity in upholding relative-ontological-incompleteness (given that immortality/existence-perspective as to intemporality cannot be construed as arising from our prior mortals whims superseding of existential sublimation entailment and such presumption rather speaks to preconverging-or-dementing—apriorising-psychologism and not postconverging-or-dialectical-thinking—apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicit-sublimation-over-desublimation that explains why the availing of relative-ontological-completeness as to dimensionality-of-sublimating —
supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> takes precedence in defining human intellectual-and-moral ontological-performance^{71}-<including-virtue-as-ontology> and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation^{71}. This <amplituding/formative–epistemicity>totalising~thrownness-in-existence^{34} implied existential-discursivity—implicitly-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity^{69}~postconverging–de-mentating/structuring/paradigmning^{70} 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^{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human meaningfulness-and-teleology^{100} veridically arises. Thus existential-discursivity—implicitly-sublimation-over-desublimation implies that the human is already ‘de-mentatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without any ‘neutrally/objectively sound human ontological-performance^{77}-<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^{34}’’. 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\(^{18}\) aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness\(^{19}\) specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\>\) is not of neutrally/objectively sound ontological-performance \(<\text{including-virtue-as-ontology}>\); 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\>\) 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\(^{20}\) as to overall existential dimensionality-of-sublimating — \(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}>\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}>\). 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\(^{21}\), existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity\(^{22}\)–postconverging–de-mentating/structuring/paradigming\(^{23}\) existential-condescension\(<\text{of-apriorising/axiomatising/referencing–psychologism}>\)’, thus points to the primacy of ‘the very \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\>\) of human
discursivity as to the possibility for prospective existential sublimation’ so-reflected in
originariness-parrhesia,—as—spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall
existential dimensionality—of—sublimating’—<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationating/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation>. The
bigger point here is that prospective human sublimation underlying prospective knowledge-
reification in relative-ontological-completeness cannot be engaged with any given registry-
worldview/dimension in relative-ontological-incompleteness as if the latter is 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’ with regards to the fact that human
<amplituding/formative—epistemicity>totalising—thrownness-in-existence is already engaged
in existential-discursivity—implicited-sublimation-over-desublimation as to ‘ontological-good-
faith/authenticity~postconverging—de-mentating/structuring/paradigming
existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ (and so very much
countering the deceptive eliciting in desublimation 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}> by dominance/vested-interest actors and sycophantic-
sophistry seeming to imply human-subpotency takes precedence over existence). In this
regards, and in the bigger scheme of things existential-discursivity—implicited-sublimation-
over-desublimation as to ‘ontological-good-faith/authenticity~postconverging—de-
mentating/structuring/paradigming existential-condescension—<of—
apriorising/axiomatising/referencing–psychologism’ implies that as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation”, the respective state of
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-
performance’—<including-virtue-as-ontology> state failing to factor in human specific
apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given
<amplituding/formative–epistemicity>totalising–thrownness-in-existence” with respect to
prospective base-institutionalisation, universalisation, positivism/rational-empiricism and
notional–deprocrypticism respectively; and as relative-ontological-completeness avails
intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating —
<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>. Unlike it is often assumed from a sloppy conception of human
sublimation in existence (caught up in any given “presencing—absolutising-identitive-
constitutedness” self-justification of uncertainty of prospective human sublimation), the
comprehensive coherence of human sublimation in existence as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation” is effectively highly regular and
consistent (and this can only be fully appreciated from an ontologically sound conception of
‘existence as of its immanently tautologuous coherence speaking to its ontological-contiguity”
as to the possibility for intelligibility to arise as so-reflected with the overall ontological-
contiguity”—of-the-human-institutionalisation-process so-associated with human limited-
mentation-capacity-deepening”). This confliction in the perception and relation to human
sublimation in existence between metaphysics-of-presence-{implicitied–‘nondescript/ignoreable–
void ’-as-to–“presencing—absolutising-identitive-constitutedness } <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’
on the one hand and on the other hand difference-conflatedness as to relative-ontological-completeness
-as-veridical-epistemic-determinism as to relative-ontological-completeness as to totalitative-reification
-in-singularisation as to projective-totalitative-implications, for explicating-ontological-contiguity, is aptly reflected in the
entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity
—of-the-human-institutionalisation-process. This is so fundamentally because of
human teleology speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological
(so-reflecting disposedness-as-to-orientation/value-construct/valuation–and–derived-parameterising)
and entailment-as-to-totalising-contiguous/coherent–factuality-of-variability))’ (as reflecting the implications of human limited-mentation-capacity-deepening
underlying the ontological-contiguity —of-the-human-institutionalisation-process); such that
human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed
presencing—absolutising-identitive-constitutedness given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness de-mentatively/structurally/paradigmatically impacts reflexively on human
appraisal of its prospective relative-ontological-completeness sublimation implications, and so
across the successive registry-worldviews/dimensions right up to the originariness/origination—
<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of deprocrypticism or preempting—disjointedness-as-of-
reference-of-thought which purportedly escapes any such reflexive presencing—absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising–self—

performance of overall prospective sublimation. Human sublimation as such in reflecting holographically the ontological-contiguity of the human institutionalisation-process is existentially susceptibly instigated mostly as of materially/technically induced sublimation associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall meaningfulness-and-teleology. But the overall postconverging–dementating/structuring/paradigmimg 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 ‘inmaterial/social overall relative-ontological-incompleteness –presublimation-construct–of–meaningfulness-and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations–blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving’. In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective aporeticism overcoming/unovercoming that recognised that mankind needed a more mature conception of interhuman relationship and human relation with nature as to when mankind/some-of-mankind began manifesting a more developed relationship with nature beyond just as of the immediacy of subsistence/survival
relationship with nature (say for instance having technically more efficient guns with

gunpowder didn’t imply just killing animals at whim or along the same lines explaining his
anti-Slavery stance); thus speaking of the prospectively requisite immaterial/social sublimation
as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking
– apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc.
just as well implicitly recognised this discrepancy of prospective material and technical
sublimation positivistic science in relative-ontological-completeness and the immaterial/social
overall relative-ontological-incompleteness – presuplimation-construct–of– ‘meaningfulness-
and-teleology of medieval-scholasticism associated with alchemic/magical thinking, to the
point that in many ways their actions were directed towards articulating at the very least an
underlying ‘scientific–apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of–predicative-effectivity–sublimation–
(as-to-underlying-ontological-commitment )’ as the requisite immaterial/social sublimation for
enabling positivistic science as we know it today to arise. This very insight explains ‘the
enlightenment struggle against feudalism and slavery as 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 – presuplimation-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. Thus it is always the case that
the positive-opportunism driving the secondnatured institutionalisation of human sublimation
induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{\textsuperscript{1}}-by-reification\textsuperscript{\textsuperscript{2}}/contemplative-distension\textsuperscript{\textsuperscript{3}} 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 \textsuperscript{3}meaningfulness-and-teleology\textsuperscript{\textsuperscript{4}}’ of our positivism–procrypticism, for instance as associated with an ‘underlying dumbing-down public intellecition and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual–function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional–deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness\textsuperscript{\textsuperscript{5}}—presublimation-construct—of—\textsuperscript{\textsuperscript{5}}meaningfulness-and-teleology\textsuperscript{\textsuperscript{6}}; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness\textsuperscript{\textsuperscript{7}}—presublimation-construct—of—\textsuperscript{\textsuperscript{7}}meaningfulness-and-teleology\textsuperscript{\textsuperscript{8}} 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\textsuperscript{\textsuperscript{9}} to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of
sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the \(<\text{amplituding/formative}>\) wooden-language-{imbued—averaging-of-thought-{as-to-leveling/ressentiment/closed-construct-of—\(\langle\text{meaningfulness-and-teleology}\rangle\)-as-of—‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications}>\)} displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the present day political framework as to a period of rather profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional
charge quelling cerebral thinking as of the modern day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itself precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense, modern day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve “presencing—absolutising-identitive-constitutedness” epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to the aestheticisation—and—aestheticisation-towards-ontology underlying the overall ontological-contiguity—of-the-human-institutionalisation-process so-reflected from such science-ideology poor appreciation of the implications of the historiality/ontological-eventfulness/ontological-aesthetic-tracing-reflected—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/intelligibility/setup/measuring-instrument—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—institutional-cumulation/institutional-recomposure—amplitude/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation equally fails to appreciate how prior human aestheticisation scheming including human superstitions, belief systems and religions were a necessary pathway to the present even as modern science demonstrates their limits (given that we are an animal of limited-mentation-capacity reflected as to our human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to which the notion of institutional-cumulation/institutional-recomposure—historiality/ontological-
eventfulness/out/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 ‘trailing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–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/out/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\textsuperscript{8} induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest-subpotency-in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) and so as to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity—postconverging-de-mentating/structuring/paradigming 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\textsuperscript{8} 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—sublimation-{as-to-underlying-ontological-commitment\} to usher in the possibility of their very own seconddnatured institutionalisation unclouded knowledge-reification\—gesturing, the ultimate possibility for our positivism–procrypticism overcoming its pedantising/muddling/formulaic-hollowing-out—incubotologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—\<amplituding/formative–epistemicity\>totalising—in-relative-ontological-completeness\} lies with the prospective ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment\})’ imbuend\ foregroundering—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supernoeation\ in reflecting ‘immanent-ontological-contiguity\’},—as-operative-notional—deprocrypticism (enabling the true and profound attainment of ontological-contiguity\ in the social domain beyond the present practices of disparateness-of-conceptualisation—\unforgrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity\’\). The manifest historical veracity of human sublimation as underlined by the ‘directly relevant trace of prospective human effectively-purist-sublimation—\reflecting—prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—\perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism\’\) as to existence— as-sublimating-withdrawal,-eliciting-of-prospective-supernoeation\, (and as rather

human—meaningfulness-and-teleology of the overall ontological-contiguity —of-the-human-institutionalisation-process. This further highlights that the prospectively defining possibilities for unleashing further human sublimation (and so over ‘beholdening wrongly upon the overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology’) will stall without the appropriate reconciling of the overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology to the prospective comprehensive sublimating meaningfulness-and-teleology implications of the instigated relative-ontological-completeness effectively-purist-sublimation—reflecting-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism), and so as to ‘reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating—nascence (as to the instigating relative-ontological-completeness—apriorising/axiomatising/referencing—psychologism)’ prospective reconciling. This is fundamentally the case because the implied dimensionality-of-sublimating—amplituding/formative—supererogatory—dementativeness/epistemic—growth—conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation> inducing the nascent-particular/incipient—material/technical—sublimations—blinded—to—their—relative—ontological—completeness—reference—devolving> is lost to the prior overall relative-ontological—incompleteness—presublimation-construct—of—meaningfulness—teleology as to a narrow-minded positive-opportunism driven exploitation of such nascent-particular/incipient—material/technical—sublimations—blinded—to—their—relative—ontological—completeness—reference—devolving> while failing to come to terms as to construing the <amplituding/formative—epistemicity>totalising/circumscribing/delineating ‘relative-ontological—incompleteness’/relative—ontological—completeness —
hyperrealisation/hyperreal-transposition) as to their &lt;amplituding/formative–
epistemicity&gt;totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 
and beyond just the ontological implications with respect to Being-development/ontological-
meaningfulness-and-teleology 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–firstnaturedness—temporal-to-intemporal-dispositions&lt;so-
construed-as-from-perspective–ontological-normalcy/postconvergence&gt; inclination for
presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness–(as-to–) historicity-tracing— in-presencing–
hyperrealisation/hyperreal-transposition) (so-reflected as of human ‘formativeness–
to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism&gt;–as-to–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
to supersede human temporality /shortness &lt;amplituding/formative&gt; wooden-language-
(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology as-of–‘nondescript/ignorable–void ’ –with-regards-to-
prospective-apriorising-implications&gt;)). Such an ultimate construal of human self-surpassing as
to the notional–deprocrypticism epistemic-projection perspective in ontological-
ormalcy/postconvergence effectively grapples with the requisite ‘&lt;amplituding/formative–
epistemicity&gt;totalising/circumscribing/delineating ‘relative-ontological-
incompleteness /relative-ontological-completeness -
parameterisation/reparameterisation—(reflecting-a-supernormal—decisionality-of-socioinstitutional-conceptions-as-to—‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation’)—as-so-operationalising—‘scalarisation-as-to-rescalarisation-as—re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and-teleology—as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—will call into question as of pure-ontology the very apriorising/axiomatising/referencing—psychologism defining overall human social-stake-contention-or-confliction associated with such notions like tribes, nations, races, regions, etc. (and any other notions) as of their preconvergingly—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/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of human agency’. However, as to a constructive knowledge-reification—gesturing with respect to the haunting fact of human <amplituding/formative—epistemicity>totalising—thrownness-in-existence as to any such presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) speaking to such a <amplituding/formative—epistemicity>totalising—thrownness-in-existence, such a notional—deprocrypticism
institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation’
parameterisation/reparameterisation (reflecting a supererogatory decisionality-of-
socioinstitutional-conceptions-as-to- ‘their-nascent-sublimations-dynamic-preempting-of-
presublimatory-decisionality–numbing-tractraction-desublimation’)-as-so-operationalising-
‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–
aestheticisation-towards-ontology/ ‘meaningfulness-and-teleology’ is more immediately-and-
constructively bound to ‘appraise the conception of sovereign equanimity/balance driving
human agency imbued sublimation as to <amplituding/formative–
epistemicity>totalising/circumscribing/delineating ‘relative-ontological-
incompleteness’/’relative-ontological-completeness’ -
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity “as-rede-mentating/restructuring/reparadigming–psychologism”. This double
epistemic orientation to a notional–deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation–
(reflecting a supererogatory decisionality-of-socioinstitutional-conceptions-as-to- ‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-tractraction-
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\(^7\), the fact remains that our thrownness in the animistic social-setup requires at least a basic engagement tolerable to its \(^5\)meaningfulness-and-teleology\(^{100}\) before any pretense to a projection of positivistic \(^5\)meaningfulness-and-teleology\(^{100}\) (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can’t conceive that ours will be the human generation bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\)’ given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human \(^5\)meaningfulness-and-teleology\(^{100}\) (as so-construed as of dimensionality-of-sublimating—\(<\text{amplituding/formative}>\)supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness—presublimation-construct—of—\(^5\)meaningfulness-and-teleology\(^{100}\) concerned mostly with human living-development—as-to-personality-development and institutional-development—as-to-social-function-development in the priorly achieved Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(^5\)meaningfulness-and-teleology\(^{100}\)) rather tends to reconverge to shallow \(<\text{amplituding/formative—epistemicity}>\)totalising—thrownness-in-existence\(^4\) concreteness/concretism/existentialising—enframing/imprintedness—\(\text{as-to-}\)\(^4\)historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\) as reflected by the successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness \(^7\)
existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ‘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—historicality/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 ascendence. Such a beholdening presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) skews the fundamental ontology question by its inherent <amplituding/formative— epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity-<discretely-implied-functionalism>. This latter issue is the ultimate challenge to prospective notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation parameterisation/reparameterisation-(reflecting-a-
supererogatory—decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction—desublimation’)—as-so-operationalising—‘scalarisation-as-to-rescalarisation-as—as-re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and—teleology; as of the paradox that a social-setup as to its <amplituding/formative–epistemicity>totalising–thrownness-in-existence is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontology dynamic-potential as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,—as—spontaneity-of—aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure—{as-to—historiality/ontological—eventfulness/ontological-aesthetic-tracing—<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-drag’ posture; and this very much explains the double epistemic orientation to notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation parameterisation/reparameterisation—{reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction—desublimation’)—as-so-operationalising—‘scalarisation-as-to-rescalarisation—as—as-re-ontologisation’
for prospective aestheticisation–and–aestheticisation-towards-ontology/ meaningfulness-and-teleology\textsuperscript{100} as highlighted above (as to the need to feed our <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{14} decisively globalising world with aestheticising re-originariness/re-origination to uphold the capacity for pure-ontology as to re-ontologisation). In this regards, all such ontologisation/re-ontologisation potential for human meaningfulness-and-teleology\textsuperscript{100}: is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–meaningfulness-and-teleology\textsuperscript{100}, as to the underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existing-reality (given human limited-mentation-capacity implications on human ontological-performance -<including-virtue-as-ontology>) reflected in such formativeness (going by its given aestheticisation–and–aestheticisation-towards-ontology of the cultivated/beholdening-construct-of–meaningfulness-and-teleology\textsuperscript{100},-ultimately-construed-as-habit/practice/belief/culture) and thereof the ontologically-valid/ontologically-invalid beholdening implications arising from the cultivated/beholdening-construct-of–meaningfulness-and-teleology\textsuperscript{100},-ultimately-construed-as-habit/practice/belief/culture (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology\textsuperscript{100}’). The underlying insight here is that ‘the human apriorising/axiomatising/referencing process of <amplituding/formative–epistemicity>totalising/circumscribing/delineating conceptualisation’ is effectively a ‘formative thrownness in existence imbedded projective-arbitrariness/waywardness’ as of manifestly induced sublimation or desublimation with regards to the aestheticisation–and–aestheticisation-towards-
ontology of cultivated/beholdening-construct-of—meaningfulness-and-teleology\textsuperscript{100}, ultimately-construed-as-habit/practice/belief/culture’. Human \textless\text{amplituding/formative-epistemicity}\textgreater\textsuperscript{14} totalising–thrownness-in-existence\textsuperscript{14}, -imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing-process-of-’\textless\text{amplituding/formative-epistemicity}\textgreater\textsuperscript{14} totalising–conceptualisation’) is what effectively captures all the possibilities of human sublimation or desublimation in existence and so reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrustings/plating/coating,-so-reflected-as-institutional-manifestations of human ‘meaningfulness-and-teleology’. Critically, this human \textless\text{amplituding/formative-epistemicity}\textgreater\textsuperscript{14} totalising–thrownness-in-existence\textsuperscript{14}, -imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing-process-of-’\textless\text{amplituding/formative-epistemicity}\textgreater\textsuperscript{14} totalising–conceptualisation’), as to when it converges to sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{99}, goes on to prospectively reflect the relative-ontological-completeness\textsuperscript{85} ‘specific overall-knowledge-reification\textsuperscript{87}-gesturing-<of-variously-devolving-’axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (while as to when it converges to desublimation as failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{99}, it goes on to priorly reflect the overall relative-ontological-incompleteness –presublimation-construct-of—meaningfulness-and-teleology\textsuperscript{100} as to its presencing—absolutising-identitive-constitutedness\textsuperscript{11} existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)). The above analysis reflects the fact that human \textless\text{amplituding/formative-epistemicity}\textgreater\textsuperscript{14} totalising–thrownness-in-existence\textsuperscript{14}, -imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–
‘<amplituding/formative–epistemicity>totalising~conceptualisation’) is the ‘effective becoming
aestheticisation–and–aestheticisation-towards-ontology construction as to
cumulation/recomposuring’ that induces cultivated/beholdening-construct-of–meaningfulness-and-teleology
,–ultimately-construed-as-habit/practice/belief/culture; and so reflected in
human living-development–as-to-personality-development, institutional-development–as-to
social-function-development and Being-development/ontological-framework-expansion–as-to
.
Human <amplituding/formative–epistemicity>totalising~thrownness-in-existence
,–imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–
‘<amplituding/formative–epistemicity>totalising~conceptualisation’) reflects an ‘effectively
underlying human beholdening—inching,-apprehending,—and-taming—drive or aestheticising—
’surrealising/supererogating—drive for existentialising—framing/imprinting-(as-to
-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing–
<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)). Such an
‘effectively underlying human beholdening—inching,-apprehending,—and-taming—drive or
aestheticising—’’surrealising/supererogating—drive for existentialising—framing/imprinting–
(as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism’>)’
(inherent to human <amplituding/formative–epistemicity>totalising~thrownness-in
existence ,–imbued-projective-arbitrariness/waywardness-(as-to-the-human–
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–epistemicity>totalising~conceptualisation’))

speaks to human preformulating/preframing/premeaningfulness—<metaphoricity—disposition—
as-to-psyche-induced-psychologism-of-existential-stake> with regards to formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism>—of—meaningfulness-and-teleology); as underlying the possibilities for human
sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
interpretation/axiomatisation-of-existence—<so-construed-as-the-
preframing/premeaningfulness-that-enables—foregrounding—entailment—reflecting-ontological-contiguity>. Thus it is by such a ‘sublimation-over-desublimation
understanding’ of this <amplituding/formative–epistemicity>totalising—thrownness-in-existence—imibued-projective-arbitrariness/waywardness {(as-to-the-human–
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of—<amplituding/formative–epistemicity>totalising~conceptualisation’)

that

the

apparently

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

surmountable/unovercomable framework of our positivism—procrypticism → presencing—
absolutising-identitive-constitutedness existentialising—enframing/imprintedness {(as-to—
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as the challenge

of the double epistemic orientation to notional—deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing—supererogation’ parameterisation/reparameterisation-
(reflecting—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/ meaningfullness-and—
meaningfulness-and-teleology \^{10} \text{-}\text{-include-virtue-as-ontology}. Human \langle\text{amplituding-formative-epistemicity}\rangle\text{-totalising-thrownness-in-existence}' \text{-}\text{-imbu}ed-projective-arbitrariness\text{-waywardness}\text{-}\text{-as-to-the-human-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-}
\langle\text{amplituding-formative-epistemicity}\rangle\text{-totalising-conceptualisation'}\text{-} as to its 'effectively underlying human beholdening\text{-}\text{-inching,}-\text{-}\text{-apprehending,}-\text{-}\text{-and}-\text{-}\text{-taming-}\text{-}\text{-drive or aestheticising-}
\text{-}\text{-surrealising/supererogating-}\text{-}\text{-drive for existentialising-}\text{-}\text{-framing/imprinting-}\text{-}\text{-as-to-}
\text{-}\text{-historiality/ontological-eventfulness/ontological-aesthetic-tracing-}\langle\text{perspective-ontological-normalcy/postconvergence-reflected-}\text{-}\text{-epistemicity-relativism}\rangle'\text{' is rather 'manifested de-mentatively/structurally/paradigmatically as reflecting human ontological-performance-}\langle\text{including-virtue-as-ontology}\rangle \text{ (with regards to constraining existential-contextualising-contiguity\textsuperscript{10} upon human underlying ontological-commitment\textsuperscript{7} as to the possibility for sublimation or desublimation') as at defining institutionalisation-threshold or as at defining uninstitutionalised-threshold\textsuperscript{10} of human ontological-performance-}\langle\text{including-virtue-as-ontology}\rangle; so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7} \text{-by-reification\textsuperscript{10}}/\text{-}\text{-contemplative-distension\textsuperscript{5}}\text{ associated with postconverging (postconverging-or-dialectical-thinking\textsuperscript{10}–\text{-}\text{-apriorising-psychologism-representation,}-\text{-}\text{-as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7} \text{-by-reification\textsuperscript{10}}/\text{-}\text{-contemplative-distension\textsuperscript{5}}\text{ associated with preconverging (preconverging-or-dementing\textsuperscript{10}–\text{-}\text{-apriorising-psychologism-representation,}-\text{-}\text{-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold\textsuperscript{10}. In this respect (with regards to the possibility for human sublimation as to existence–as\text{-}\text{-sublimating-withdrawal,}-\text{-}\text{-eliciting-of-prospective-supererogation\textsuperscript{7}), prospective originariness-parrhesia,-as-}\text{-}\text{-spontaneity-of-aestheticisation supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness as to its
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-syncretising/circularity/interiorising/akrasiatic-drag ’ will hardly cognise the ‘prospective aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic-philosophers universalising-idealisation, budding-positivists positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional–deprocrypticism conceptualisation and so as to the latter skirting/peripheral initiation within the presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—associating with the eliciting of their respective <amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—non-descript/ignoreable—void—with-regards-to-prospective-apriorising-implications), is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional—deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—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—preconverging—de-mentating/structuring/paradigmimg’ 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—as-to-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/reparadigmimg—psychologism and this ‘seeding-misprising ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigmimg’ has to be factored into the prospective articulation of deprocrypticism—as-to-the-ultimate-fulfilment-of-notional—deprocrypticism as to the fact that the complete possibility for ontology/science implies ‘accounting for everything potent’
including at the more fundamental level human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to its implied ontological-good-faith/authenticity and ontological-bad-faith/inauthenticity that are respectively instigative or forestalling of the possibility for prospective human aporeticism-overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-as-to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy conception of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–universalisation, universalisation–non-positivism/medievalism and positivism–procrypticism respectively aren’t of the ‘existential and contemplative internal adequation’ for prospective base-institutionalisation, universalisation, positivism and deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual–function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is of constructive knowledge commitment effectively exposing itself to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and so rather than idly critical and unaccountable totalisingly-disentailing—discretion/whim-of-thought), pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable–void ’ with regards to prospective-apriorising-implications) narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-reification. In this respect the possibility of human prospective reasoning-through/messianic-reasoning that goes on to induce prospective reasoning-from-results/afterthought as
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—
ontological-normalcy/postconvergence-reflected—epistemicity-relativism’)
(as so inherent to human
<amplituding/formative—epistemicity>totalising—thrownness-in-existence—,—imbued—
projective-arbitrariness/waywardness—(as-to-the-human—projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—
‘<amplituding/formative—epistemicity>totalising—conceptualisation’) becomes)
actually takes the form
of a 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’)
which goes on to instill (beyond-the—
consciousness-awareness—teleology— efficient-existential-extrication-as-of-existential-unthought—)
a social agency all of its own associated with inducing prospective desublimating and
dereifying of socio-institutional conceptions/constructs/models. Such a historicity-tracing—
in-presencing—hyperrealisation/hyperreal-transposition
numbing-traction—of—desublimating—
meaningfulness-and-teleology
(as-perspective—lost-of—
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’)
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 preconverging—de-
mentating/structuring/paradigming vices-and-impediments

and so as to dimensionality-of-

desublimating-lack-of

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

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

supererogatory—acuity/perspicacity.astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking—of—notional—deprocrypticism—(in-dimensionality-of-
devolving>’ have to be existentially referenced/registered/decisioned as from the available desublimating prior reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought- devolving>’ decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought- devolving>’. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought- devolving> positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/disseminative metaphoricity 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> universalising-idealisation instigation were in many ways rather beholdening to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ) is effectively what epistemically underlies the inherent ontological-veracity of the ‘postconverging/dialectical-thinking of reference-of-thought sublimating as to the implied ontological-normalcy/postconvergence of
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\textsuperscript{87}/by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26} 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 \textsuperscript{13} presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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—\textless amplituding/formative–epistemicity\textgreater totalising—in-relative-ontological-completeness \textsuperscript{26}). The further implication is that ours cannot pretend to be the human generation that shuts-off from prospective knowledge-reification\textsuperscript{17} the analysis and criticism of its methodologising/mutualising/organising/institutionalising as of its \textsuperscript{13} presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—enframing/imprintedness-(as-to— \textsuperscript{4} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) (as to ‘human social-vestedness/normativity—\textless discretely-implied-functionalism\textgreater implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ without grasping the ontological-veracity of overall human ‘formativeness—\textless as-to-intersolipsism-of-

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preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—meaningfulness-and-teleology\(^{10}\) and so as to human inherently embodied-vitality/survival/subsistence in existential becoming with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{10}\) as so-defining the-social or human-social-potency’). This is necessary for fundamental ontology speaking of notional–deprocrypticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ for inducing prospective human \(^{4}\)historiality/ontological-eventfulness\(^{7}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence- reflected-‘epistemicity-relativism’>. Basically, notional–asceticism\(^{3}\) is ever always associated with the successive relative-ontological-completeness\(^{9}\) registry-worldviews/dimensions possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to arise (as to the notional–asceticism\(^{3}\) 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\(^{7}\) 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’\(^ {10} \) that is not postconvergingly–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 sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation that then elicits the universal-transparency—(transparency—of-totalising-entailing,—as—to—entailing—<amplituding/formative—epistemicity>—totalising—in-relative-ontological-completeness)}, untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring—<as—to—postconverging—or-dialectical-thinking—apriorising—psychologism> of the relative-ontological-completeness apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic—<as—to—transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’>). But then with such notional—asceticism associated with notional—deprocrypticism factoring in that the projective-insights ‘out of thin air’ (as of reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-ontological-completeness sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness avails) for opting for sublimating ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming or opting for desublimating ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming, and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality) ‘this most fundamentally potent point of human-subpotency is the epistemic point-of-departure for construing ontology/science as from the notional—deprocrypticism projected human-subpotency.

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pedantising/muddling/formulaic-hollowing-out—-in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness’) of
thought; and so further reflected as to the fact that base-institutionalisation, universalisation,
positivism and prospectively notional–deprocrypticism (as of their respective prospective
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology†) are respectively
subversions of the aporeticisms of recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and
positivism–procrypticism. The veracity of human knowledge as ever always a ‘non-disengaging
epistemic articulation as to the totalising oneness of existence manifest sublimations’ lies with
the very immanent–ontological-contiguity†† of existence that epistemically speaks to the
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ as so divulging/disclosing existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation’; such that human knowledge-reification is effectively
in reality about addressing and superseding human aporeticisms (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 surpassing
epistemic-constructs of sublimation-over-desublimation so-implied with dimensionality-of-
sublimating†—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-
or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> (as to living-development–as-to-personality-development,
institutional-development–as-to-social-function-development and Being-
hyperrealisation/hyperreal-transposition), do not speak of limits to prospective human knowledge-reification \(^{87}\) (as epistemic-constructs referencing prospective ontological-contiguity \(^{67}\) conception of relative-ontological-completeness \(^{88}\) as to existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation \(^{97}\)) respectively as of base-institutionalisation, \(^{100}\) universalisation, positivism and prospectively deprocrypticism. But then with regards to the uninstitutionalised-threshold \(^{103}\) of all registry-worldviews/dimensions in their "presencing—absolutising-identitive-constitutedness \(^{8}\) <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{32}\), 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 \(^{67}\) conception of relative-ontological-completeness \(^{88}\) as to existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation \(^{97}\)’ for knowledge-reification \(^{87}\)) to undermine prospective human knowledge-reification \(^{87}\), by wrongly implying any such prospective construal of ‘prospective ontological-contiguity \(^{67}\) conception of relative-ontological-completeness \(^{88}\) as to existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation \(^{97}\)’ (as of dimensionality-of-sublimating \(^{24}\) —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>) is about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness \(^{8}\) <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ and so in order to falsely nullify/undermine the subverting epistemic implications of relative-ontological-completeness \(^{88}\) as to existence—as-sublimating-withdrawal,- eliciting-of-
prospective-supererogation\textsuperscript{27} (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 \textsuperscript{89}presencing—absolutising-identitive-constitutedness\textsuperscript{14} <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33} 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\textsuperscript{100} (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 \textsuperscript{5} <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability): the ancient-sophists adopted a ‘non-universalising break with prospective ontological-contiguity conception of relative-ontological-completeness\textsuperscript{39} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{27} for knowledge-reification\textsuperscript{17}’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness\textsuperscript{39} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{27} of the \textsuperscript{100}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 <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their non-universalising pedantising/muddling/formulaic-hollowing-out—in-
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 of our present day presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) as to social-vestedness/normativity—<discretely-implied-functionalism>, with such a flawed anti-relativism interpretation a technical impossibility as it confuses/muddles non-universalising with relativism as to the fact that postmodern-thought like deconstruction and genealogy knowledge-reification—gesturings implied relativism is of universal import of relative-ontological-completeness as of dimensionality-of-sublimating —<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflicatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’
imbued-ontological-performance</sup> -<sup>including-virtue-as-ontology</sup> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’, and so as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of existentialising—enframing/imprintedness{(as-to-

history-tracing—in-presencing–hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity</sup> as of the modern’s take prospective uninstitutionalised-threshold</sup> of procrypticism or disjointedness—as-of-reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the supererogatory—unbeholding-conflicatedness</sup> of nascent–human-decisionality-induced-sublimation</sup>-</sup>of-blinded-relative-ontological-completeness</sup>-imbued</sup>-supererogatory</sup>-reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> so-construed as ‘prospective/nascent relative-ontological-completeness’ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory—unbeholding-conflicatedness</sup> projective-insights as of notional—deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency</sup>-}sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically</sup>-</sup>-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process”

But rather postmodern-thought is of a prospective ‘relative-ontological-completeness</sup> re-originary-as-unenframed/unbeholding/outlier-conceptualisation</sup>-imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflicatedness</sup>-of-notional—deprocrypticism-prospective-sublimation</sup></sup> appraisal of human narratives as to dimensionality-of-sublimating —<sup>amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation’\textsuperscript{17} 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 other words, the uninstitutionalised-threshold\textsuperscript{11} of the successive registry-worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-contiguity\textsuperscript{67} conception of relative-ontological-completeness\textsuperscript{88} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ for knowledge-reification\textsuperscript{97} as to the necessity for the prospective human aporeticism requisite ‘relative-ontological-completeness\textsuperscript{88}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment’}, even as paradoxically when it comes to the prior registry-worldview’s/dimension’s aporeticism superseded by the given registry-worldview/dimension secondnatured ‘relative-ontological-completeness\textsuperscript{88}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment’}’ no such ‘break with prospective ontological-contiguity\textsuperscript{67} conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} for knowledge-reification\textsuperscript{97}’ is implied (as ancient-sophists do not find any metaphysical/ideological advocacy issues with rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but for when it prospectively comes to \textsuperscript{104}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, medieval-scholastics do not find any
is reflected in the fact of their absconding/abandonment relationship with the possibility of their very own prospective aporeticism-overcoming/unovercoming as to the implications of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation\(^7\)-profundity~postconverging~de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification\(^9\)/contemplative-distension\(^6\) for Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of~meaningfulness-and-teleology\(^{10}\)), so-construed as an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/insurmountable/unovercomable framework (in mere prospective wait for messianicity) while at the same time advancing that stances of shallow-supererogation\(^7\) (as to presencing-distorted–meritocracy/totalising~sovereign~approportioning—of~human~ontological~performance~<including~virtue~as~ontology>\(^6\)) are the absolute possibilities of human ontological-performance~<including~virtue~as~ontology> potential; as to the paradox that human presublimation as of the underpinning~suprasocial~construct aporeticism stances of shallow-supererogation\(^9\) (as to presencing-distorted~meritocracy/totalising~sovereign~approportioning—of~human~ontological~performance~<including~virtue~as~ontology>\(^6\)) as historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\(^5\)~presublimation-construct~of~meaningfulness-and-teleology\(^{10}\) desublimating~existentialising~decisionality’ as from blatant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern day institutionally-distorted/disjointed conception of approportioning) of recurrent-utter-uninstitutionalisation, base-institutionalisation~ununiversalisation, \(^{10}\)universalisation~non-positivism/medievalism and positivism~procrypticism are preconvergingly~de-
enframing/imprintedness-(as-to-\textsuperscript{42} historicity-tracing—→ in-presencing—hyperrealisation/hyperreal-transposition) given presencing-distorted—meritocracy/totalising—sovereign-appropriation—of-human-ontological-performance \textsuperscript{4}—<including-virtue-as-ontology> (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{100} desublimating—existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of appropriation, dominion protection conception of appropriation, to the very natural-order-of-things conception of appropriation and to our subtle modern day institutionally-distorted/disjointed conception of appropriation). Again, as to the successive registry-worldviews/dimensions decadent wariness to ‘break-away from prospective ontological-contiguity\textsuperscript{67} conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{77} for knowledge-reification\textsuperscript{17}’ (hence inducing a flawed imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable epistemic-projection perspective that undermines prospective re-ontologisation and value-construction) as to wrongly construing of any such prospective insight as rather being of ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness\textsuperscript{88} <amplituding/formative> disposedness-(as-to-orientation/value-construct/valuation—and—derived-parameterising) and <amplituding/formative> entailment—as-to-totalising-contiguous/coherent—factuality-of-variability); this registry-worldviews/dimensions decadently so-induced disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity\textsuperscript{89}> at their prospective destructuring-threshold—(uninstitutionalised-threshold \textsuperscript{58}/presublimating—desublimating—decisionality)—of-ontological-performance’—
transfusively> the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{5}), 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\textsuperscript{6}—over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{6}; the successive registry-worldviews/dimensions \textsuperscript{7}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as of their relative-ontological-incompleteness\textsuperscript{9} destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{10}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{7}--<including-virtue-as-ontology> adopt their respective ‘relic/artifactual–beholdening-constitutedness\textsuperscript{13}’ presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ given presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance\textsuperscript{7}--<including-virtue-as-ontology> (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness’–presublation-construct–of–‘meaningfulness-and-teleology\textsuperscript{10} desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern day institutionally-distorted/disjointed conception of approportioning as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of prospective ‘ontological-bad-faith/inauthenticity’–and–lack-of-equanimity of social/institutional process towards de-
mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness\(^{-}\)-by-reification /contemplative-distension\(^{-}\)). Whereas (as of ‘ontological-good-faith/authenticity\(^{-}\)-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\(^{-}\)-by-reification /contemplative-distension\(^{-}\)) it is ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\(\langle\)imbued-postconverging/dialectical-thinking\(\rangle\)’-‘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 \[^{\text{8}}\]\(^{\text{8}}\)presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to-’ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\)\) inducing prospective sublimation-over-desublimation \[^{\text{91}}\]\(^{\text{91}}\)meaningfulness-and-teleology\[^{\text{100}}\] infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction’ and so as to the underlying ‘tight-and-entwined relationship between the overall human ontological-commitment\[^{\text{66}}\] (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation\(\langle\)as-to-underlying-ontological-commitment\)\) inherent in the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such \[^{\text{re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\(\langle\)imbued-postconverging/dialectical-thinking\(\rangle\)’-‘projective-insights’/‘epistemic-projection-in-conflatedness’\(^{-}\)-of-notional–deprocrypticism-prospective-sublimation\)^{-}\}\) intemporal-disposition can induce, and with such \[^{\text{re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\(\langle\)imbued-postconverging/dialectical-thinking\(\rangle\)’-‘projective-}}\]
disposition as to ‘human \(<\text{amplituding/}	ext{formative–epistemicity} \text{totalising–thrownness-in-
existence}\>\)-\(<\text{imbued-projective-arbitrariness/waywardness-(as-to-the-human–
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing-process-of–‘<\text{amplituding/}	ext{formative–epistemicity} \text{totalising–conceptualisation’})}\)
(speaking of varying temporal-to-intemporal human ontological-performance \(<\text{including-virtue-as-ontology}>\) fundamental subjection to prospective existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation for intemporal-disposition selectivity in
reflection of \(<\text{re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbuved-
postconverging/dialectical-thinking · ‘projective-insights’/’epistemic-projection-in-
conflatedness · ‘of-notional–deprocrypticism-prospective-sublimation) · This thus implies that
human social-stake-and-contention framing as preformulating/preframing/premeaningfulness-
<\text{metaphoricity}-\text{disposition—as-to-psyche-induced-psychologism-of-existential-stake}> is
rather ever always caught up in an enframed–unenframed or enframed-overflowing or 
re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbuved-
p
toconverging/dialectical-thinking · ‘projective-insights’/’epistemic-projection-in-
conflatedness · ‘of-notional–deprocrypticism-prospective-sublimation) · stance as to the
prospective possibility of the ontological-veracity of human ontological-performance
<\text{including-virtue-as-ontology}> as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation; wherein blurriness as to uninstitutionalised-threshold is an
epistemic-constraint undermining sublimation and inducing desublimation, and \(<\text{universal-
transparency}>{\text{transparency-of-totalising-entailing,-as-to-entailing-<\text{amplituding/}
\text{formative–epistemicity} \text{totalising–in-relative-ontological-completeness } \text{as to induced prospective
institutionalisation is an epistemic-constraint for undermining desublimation and inducing
sublimation as such universal-transparency}\>\)-(transparency-of-totalising-entailing,-as-to-
entailing-<\text{amplituding/}
\text{formative–epistemicity} \text{totalising–in-relative-ontological-
\text{}}\>\).
completeness) is so-reflected in the succession of ‘relative-ontological-completeness’—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment)’
as narrowing-down selectivity of the intemporal-disposition for prospectively secondnatured
institutionalisation. This disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-‘immanent-ontological-contiguity’> insight (as to the
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of
presublimating reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning and prospective nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—
reference-of-thought- devolving>) is equally reflected in the manifestation of postlogism
and social-postlogism (arising from conjugated-postlogism induced ‘meaningfulness-and-
teleology’) across the successive registry-worldviews/dimensions (as associated with
psychopathy in our positivism–procrypticism registry-worldview/dimension); wherein the
possibility for the specifically given registry-worldview/dimension induced postlogism and
social-postlogism is fundamentally possible only as of the specific registry-
worldview/dimension destructuring-threshold-(uninstitutionalised-threshold/presublimating-
desublimating-decisionality)–of-ontological-performance-<including-virtue-as-ontology>
presublimating reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning imbued apriorising/axiomatising/referencing–psychologism
ontological-deficiency whether as of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism or procrypticism–or–disjointedness-as-of- reference-of-thought
(notional–procrypticism). Such that the manifested postlogism–as-of–compulsing–
nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-

relative-ontological-completeness**—reference-of-thought-devolving** as if of relative-ontological-incompleteness presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening meaningfulness-and-teleology** to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation** (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God of plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation (thus inducing the animistic social-setup incrementalism-in-relative-ontological-incompleteness**—enframed-conceptualisation and its non-positivistic
complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God of plane non-positivistic proposition’ that enables the possibility for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychologism of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (as to its cognisant-and-integrative blending/incipient-and-material/technical-sublimations<<blinded-to-their-relative-ontological-completeness reference-of-thought devolving>> as if of relative-ontological-incompleteness presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholdening ‘meaningfulness-and-teleology to human-subpotency’) that is behind the development of all the successive registry-worldviews/dimensions given 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 disposedness (as-to-orientation/value-construct/valuation—and—derived-parameterising) cannot be responsive to the social-stake-contention-or-confliction projected as of such a non-positivistic meaningfulness-and-teleology, as to a fundamental positivistic disavowal of its non-positivistic disposedness (as-to-orientation/value-construct/valuation—and—derived-parameterising) as non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of its non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation). By extension, maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation psychologistic and apriorising implications (so-construed as from the technical ontological-veracity of originariness/origination—<so-construed—as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional—deprocrypticism), speaks to the fact that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the respective registry-worldviews/dimensions in relative-ontological-completeness (base-institutionalisation, universalisation, positivism and 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 <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising), implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument–for–conceptualisation). Thus, as to their respective presencing—absolutising-identitive-constitutedness, <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, all relative-ontological-incompleteness registry-worldviews/dimensions as of their preconverging-or-dementing apriorising-psychologism pretend to articulate what can prospectively be possible and impossible (in such a way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’ while ignoring projective-insights as of the overall ontological-contiguity—of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) with respect to all corresponding prospective relative-ontological-completeness projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness is exactly what renders their supposed determination of what can prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness avails) as of ontological-bad-faith/inauthenticity to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging–de-mentating/structuring/paradigming vices-and-impediments (which mental-
institutional-development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrasture-of—meaningfulness-and-teleology necessarily reflect suboptimal human-
decisionality—as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
capacity due to beholdening-becoming—distortive-originariness/distortive-origination—as-to-
istoricity-tracing—inhibited-mental-aestheticising in want for prospective ‘bechancing-
becoming—originariness/origination—as-to—historiality/ontological-eventfulness’/ontological-
aesthetic-tracing—perspective/ontological-normalcy/postconvergence-reflected—epistemicity-
relativism’—disinhibited-mental-aestheticising sublimation reclamation/recovery from
beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-
tracing—inhibited-mental-aestheticising’; and so as to ‘human-decisionality—as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’ so-construed as
omnipotentiality. However such ‘human-decisionality—as-to-play-of-valid/invalid-
decisionality-imbued-sublimation/desublimation> omni-potential commensurability with
inherent immanent-existence’s sublimation-structure’/omnipotentiality is effectively more
fundamentally undermined by the ‘taxingness-of-originariness (what has gone before
aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)
inducing beholdening-becoming—distortive-originariness/distortive-origination—as-to-
istoricity-tracing—inhibited-mental-aestheticising as reflected with the decoherencing-
structure—of—meaningfulness-and-teleology—for-institutionalisation underlined by the
‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-
imbued-ontological-performance—including-virtue-as-ontology> as to presublimation and
nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’. In
other words, human-decisionality—as-to-play-of-valid/invalid-decisionality-imbued-
presublimation–human-decisionality-induced-desublimation, and manifested as of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—meaningfulness-and-teleology\(^1\)\(\text{as-perspective-lost-of-}
\)‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking\(^2\)—of—notional—deprocrypticism-(in-dimensionality-of-
sublimating —\(\langle\text{amplituding/formative–epistemicity}\rangle\)growth-or-conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation))\). Most fundamental to ‘human-decisionality—\(\langle\text{as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation}\rangle\) omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality thus is the pretense to being as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^3\) in inducing prospective effectively-manifest-sublimation/sublime, and such a pretense is exactly what underlies overall human ontological-commitment\(^7\) as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity\(^6\)–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment\(^4\)); such that all presencing-distorted–meritocracy/totalising–sovereign-appropriation—of-human-ontological-performance \(-\langle\text{including-virtue-as-ontology}\rangle\) terms–as-of-axiomatic-construct of ‘\(\langle\text{amplituding/formative}\rangle\)disposedness–\(\langle\text{as-to-orientation/value-construct/valuation–and–derived-parameterising}\rangle\) and ontologisation’ as so-reflected by their underpinning–suprasocial-construct (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\(^5\)–presublimation-construct–of—meaningfulness-and-teleology\(^6\) 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
sublimation/desublimation> as to the prospect for omnipotentiality’ (as reflecting the
sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing-<perspective–
ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—
originariness/origination—as-to—historiality/ontological-eventfulness’/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism’—disinhibited-mental-aestheticising sublimation reclamation/recovery from
beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-
tracing—inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-
ordering: the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^97\) (as can be so-constrained as of ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating foregrounding—entailment-
(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\(^97\) in reflecting ‘immanent-ontological-contiguity’ ),—as-
operative-notional—deprocrypticism’ 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 \(^97\) presencing—absolutising-identitive-constitutedness\(^92\) existentialising—
enframing/imprintedness-(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-
functionalism>, followed by dominance/vested-interest—drivenness, and finally generalised
social apprehension of the possibility for prospective re-ontologisation (however the merits of
their underlying case); as to the fact that \(^104\) universal-transparency—(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-
ontological-completeness\(^9\) over blurriness with regards to elucidated
emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,-eliciting—
sublimation/sublime or withdrawn sublimation-structure’ rather lying with ‘human psychological-disposition to supererogatory-unbeholdening-conflatedness’. But then the very ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance’-
enframing/imprintedness—\(\text{as-to-}^{2}\) historicity-tracing—\(\text{in-presencing–}^{4}\) hyperrealisation/hyperreal-transposition \(\text{‘relic/artifactual–beholdening-constitutedness}^{3}\)

\(\text{as-to-}^{2}\) historicity-tracing—\(\text{in-presencing–}^{4}\) hyperrealisation/hyperreal-transposition \(\text{formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-}\)

\(\text{and-deferentialism>-of–}\) \(\text{meaningfulness-and-teleology}^{1,6}\) \(\text{as the dem-}
\text{entative/structural/paradigmatic impediment for prospective effectively-manifest-

\text{sublimation/sublime as of nascent–human-decisionality-induced-sublimation-<of-blinded-

relative-ontological-completeness}^{8}\text{-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

equanimité/balance of human theoretical-conceptual-operant institutionalised-

conceptualisations’ inducing prospective ‘desublimating \(\times\) presencing—absolutising-identitive-

constitutedness\(^{11}\) existentia-lising—enframing/imprintedness—\(\text{as-to-}^{2}\) historicity-tracing—\(\text{in-

presencing–hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-

implied-functionalism> and dominance/vested-interest—drivenness’) and thus failing

\(\text{prospective/nascent relative-ontological-completeness}^{8}\) \(\text{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 \(\text{‘fatedness-of-sublimation-over-desublimation to existence-

potency’}^{11}\) \(\text{sublimating–nascence,-disclosed-from-prospectively-epistemic-digression in reflecting}

holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-

institutionalisation-process \(\text{‘fatedness-of-sublimation-over-desublimation to exist-

ence-potency’}^{11}\). In this respect, an ontological-normalcy/postconvergence

epistemic-projective perspective of omnipotentiality points to the relic/artifactual–beholdening-

constitutedness\(^{12}\) historicity-tracing—\(\text{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—unbeholding-conflicatedness/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 demeanative/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 preconvergingly—de—mentated/structured/paradigmed meaningfulness—and—teleology’ as to the fact that modern day organisational and institutional structure and purposes (by their social—
stakes-contention-or-confliction) in critical ways render the sovereign human increasingly more of a mere cog within systems that as of their technical, bureaucratic and socially-defining presencing—absolutising-identitive-constitutedness existentia
ing—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/in
surmountable/unovercomable frameworks as not subject to prospective aporeticism-overcoming/unovercomi
ng 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 existentia
ing—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
‘fatedness-of-sublimation-over-desublimation to existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression 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-
disruptive hierarchical-order implied as to the implications of existence—as-sublimating—

Human limited-mentation-capacity de-mentatively/structurally/paradigmatically implies this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating supererogatory/unbeholdening-conflatedness14’ and ‘presublimating relic/artifactual–
prospective-supererogation” as underscored by the ‘effectively underlying human beholding— inching,-apprehending,-and-taming—drive or aestheticising—


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’. Interestingly, this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating supererogatory—unbeholdening—conflatedness’

and ‘presublimating relic/artifactual—beholdening—constitutedness’ as to its perpetuative encumberment of human intelligibility, correspondingly highlights the inherent disambiguation of human meaningfulness—and—teleology ‘as of the seeding/incipient encumberment of its momentous—unbeholdening—aestheticising—reflex with its merely—beholdening—aestheticising—reflex’ (so—perpetuative as to human living—development—as—to—personality—development, institutional—development—as—to—social—function—development and Being—
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–“meaningfulness-and-teleology”), as the more critical drawback to overarching reframing of ‘human-decisionality–as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-completeness – reference-of-thought– devolving>) as to their effectively-manifest-sublimation/sublime rather speak to an underlying veracity about immanent-existence ‘beyond and 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-conflicatedness/historiality/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/historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition of presublimating intelligibility’ of ‘merely-beholdening—aestheticising-reflex of ‘meaningfulness-and-teleology’ caught up in complexes of ‘naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted—meritocracy/totalising—sovereign-appropportioning—of-human-ontological-performance’ —<including-virtue-as-ontology>’ that end up inducing poor/distorted human understanding of the human). The underlying point here is that just as human tools, other technical/material capabilities like electricity, etc. are rather of ‘dementative/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 ‘dementative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies. This overall insight is particularly salient in the sense that the ‘human psychological-disposition for relic/artifactual—beholdening—constitutedness’/historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of presublimating intelligibility’ (so-perpetuative as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as—
infrastructure-of—meaningfulness-and-teleology

is exactly what critically clouds prospective possibilities for ‘human psychological-disposition for supererogatory—unbeholding-confatedness


‘hermeneutically/reproductively/supererogatingly/zeroingly-educing’—human-subpotency—

epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation> so-underscored by ‘effectively underlying human beholdening—inching,—apprehending,—and-taming—drive or aestheticising—

ontological-incompleteness / relative-ontological-completeness -


(as-to-prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>)’


<of– surrealistic-as-pseudoreal’–epistemic-abnormalcy> (including human-subpotency) are constrained in their ontological-performance”<including-virtue-as-ontology>/potentiation with respect to the backdrop-of-inherent-immanent-existence’s–sublimation-structure<-of-

towards-ontology of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} is ever always about ‘idealised-typification in epistemic-conflatedness\textsuperscript{12} sublimation or epistemic constitutedness\textsuperscript{11}/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’). In other words, existentialising–decisionality and sublimating–nascence perspectively-reflect respectively ‘notional–presencing—absolutising-identitive-constitutedness’ and notional–nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩transversal continuum’, as to ‘thresholding conception of the relationship between perspective decisionality/human-decisionality–⟨as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation⟩and perspective sublimation/desublimation in existence’.

Insightfully, such a perspective distinction between existentialising–decisionality and sublimating–nascence points out that there is ‘epistemical-reflexive psychological reorientation of human relation with \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} as to the contrast between ‘blurriness’ in existentialising–decisionality’ and ‘universal-transparency–⟨transparency-of-totalising-entailing,-as-to-entailing–⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩⟩ of sublimating–nascence’; wherein ‘universal-transparency–⟨transparency-of-totalising-entailing,-as-to-entailing–⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩⟩ of sublimating–nascence’ (as to nascent-particular/incipient-and-material/technical-sublimations–⟨blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving⟩) is relatively bound to elicit individual and social positive-opportunism\textsuperscript{75} deferential-formalisation-transference of existentialising–decisionality while ‘blurriness in existentialising–decisionality’ is relatively bound to undermine individual and social deferential-formalisation-transference as to relative-ontological-incompleteness –presublimation-construct–of– meaningfulness-and-teleology\textsuperscript{100}
desublimating–existentialising–decisionality (thus undermining the requisite relative-ontological-completeness\(^a\) & reference-of-thought–and–reference-of-thought– devolving–meaningfulness-and-teleology\(^b\) comprehensiveness of prospective sublimating–nascence’ as of the sublimating–nascence teleological-inflection–(as-to-more-profound-nondisjointing–amplituding/formative–epistemicity>totalising/circumscribing/delineating)). That is, the individual and social existentialising–decisionality is more readily defined by default in ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and this is effectively the default individual and social existentialising–decisionality psychological-disposition as to upholding/defending sovereignty, but then given human limited-mentation-capacity the individual and social are then secondarily predisposed to deferential-formalisation-transference existentialising–decisionality psychological-disposition as to the positive-opportunism\(^c\) consequences of deferring to ‘universal-transparency’–(transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^a\) of sublimating–nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^d\)) with the lack of such ‘universal-transparency’–(transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^a\) of sublimating–nascence’ as to when ‘blurriness in existentialising–decisionality’ arises inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness\(^e\)–presublimation-construct–of–meaningfulness-and-teleology\(^b\) desublimating–existentialising–decisionality). The implications of this dual existentialising–decisionality psychological-dispositions is critical particularly with regards to the social-and-institutional-frameworks-of—referencing/registering/decisioning of human meaningfulness-and-teleology\(^b\) of ‘blurriness in existentialising–decisionality’ as rather poorly amenable to
meaningfulness-and-teleology\textsuperscript{10} comprehensiveness of prospective sublimating–nascence’ with regards to sublimating–nascence teleological-inflection–(as-to-more-profound-nondisjointing–⟨amplituding/formative–epistemicity⟩totalising/circumscribing/delineating)) has to do with this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as to the fact that nascent-particular/incipient-and-material/technical-sublimations–⟨blinded-to-their-relative-ontological-completeness – reference-of-thought– devolving⟩ are often of ‘restricted and directly transparent/potent existentialising–decisionality scope of sublimation for human deferential-formalisation-transference’ while the social-and-institutional-frameworks-of—referencing/registering/decisioning (as to ‘reference-of-thought– and– reference-of-thought– devolving– meaningfulness-and-teleology\textsuperscript{10} comprehensiveness of prospective sublimating–nascence’) imply a depth of appreciation which initially leads to ‘blurriness’ in existentialising–decisionality’ as of relative-ontological-incompleteness\textsuperscript{8}—presublimation-construct–of–‘meaningfulness-and-teleology\textsuperscript{10} desublimating–existentialising–decisionality. We can for instance appreciate this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ say with regards to cultural-diffusion in a non-positivistic like animistic social-construct wherein positivistic technical and material nascent-sublimations can relatively be easily appreciated/grasped in a short timeframe by their immediate sublimating–nascence but the more profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-frameworks-of—referencing/registering/decisioning of positivistic ‘meaningfulness-and-teleology\textsuperscript{10}’) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic presencing—absolutising-identitive-constitutedness\textsuperscript{11} existentialising–decisionality
superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating—nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as 7 m/s² for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating—nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating—existentialising—decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating—nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness in existentialising—decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating—nascence, and in that respect no mortal (including the one mortal making this articulation herein) can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation to then imply that genuine knowledge-reification cannot cross-it/has-to-bow-to-it (for one reason or another), and in that
regards the more profound knowledge-reification as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification–gesturing for sublimation but rather more critically overt articulation of the ‘veridical de-mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed for one reason or another (as it is that condition of our mortality that then provides the possibility for our self-surpassing in prospective construction-of-the-Self) so-reflected in the fact that the underlying existentialising–frame of knowledge is the very requisite condition for eliciting the true meaningfulness-and-teleology of any given specific knowledge-reification–gesturing for sublimation (as for instance there is little point articulating any given positivistic existentialising–decisionality specific knowledge-reification–gesturing for sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness–reference-of-thought-devolving> where the underlying registry-worldview/dimension existentialising–frame of knowledge is of non-positivistic desublimating–existentialising–decisionality and is not addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising medieval-scholasticism desublimating–existentialising–decisionality or the universalising-idealisation Socratic-philosophers sublimating–existentialising–decisionality understood with respect to non-universalising ancient-sophists desublimating–existentialising–decisionality and in both instances as of their prospective registry-worldviews/dimensions implied incipient/seeding <amplituding/formative–epistemicity>totalising–thrownness-in-existence–imbued-projective-arbitrariness/waywardness–as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–<amplituding/formative–
epistemicity>totalising~conceptualisation’) as to sublimating–nascence epistemic-conflatedness ¹ 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 ¹⁵ meaningfulness-and-teleology ¹⁰ elucidates as to its ¹⁷ deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought sublimating–existentialising–decisionality ‘the desublimating–existentialising–decisionality of such disjointing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ¹ } 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 ¹ ) 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 ¹⁷ 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–decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ associated with nascent-particular/incipient-and-material/technical-
prospectively desublimating living-development–as-to-personality-development and institutional-development–as-to-social-function-development); and especially as so-prodded with social and intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation dispositions which paradoxically as to their pretense-of-sublimation in defending such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ do not correspondingly contend that such lax/sloppy existentialising–decisionality should be the case with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness>

incompleteness
–presublimation-construct–of–meaningfulness-and-teleology

desublimating–existentialising–decisionality (as to its underlying presencing-distorted-
<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 blatant 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—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,–
as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness⟩ (as herein articulated) is exactly what accounts for human-subpotency
‘fatedness-of-sublimation-over-desublimation to existence-potency–sublimating–nascence–
disclosed-from-prospective-epistemic-digression in reflecting holographically–<conjugatively-
and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process’,
and so as to the possibility of ‘human-decisionality–<as-to-play-of-valid/invalid-decisionality-
imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality. Whereas we can critically appreciate
sublimating–nascence with regards to nascent-particular/incipient-and-material/technical-
sublimations–<blinded-to-their-relative-ontological-completeness–reference-of-thought–
devolving> as to profound constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation > as associated with technical and scientific contexts of sublimation/desublimation thus inherently inducing/eliciting a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the naturally arising corresponding notional–self-distantiation-><imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/*distantiation of contemplative existentialising–frame as to transversality—of-affirmative-and-unaffective–disambiguated—‘motif-and-apriorising/axiomatising/referencing’>> so-implicated with nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—

‘reference-of-thought—devolving> but this human deferential disposition when in ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-frameworks—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-unaffective–disambiguated—‘motif-and-apriorising/axiomatising/referencing’>> not as utterly doing away with human sovereignty but rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty deferential-formalisation-transference ‘in relation to prospective knowledge as of human specialisation-and-focussing, time-investment as well as effectively manifestable sublimation’ and so with regards to human limited-mentation-capacity implied requisite expediency for profound human ontological-performance—<including-virtue-as-ontology> associated with human intemporal individuations firstnatured instigation of prospective sublimation and subsequent human positive-opportunism secondnatured institutionalisation). This lack of notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re—
in want for elucidation) as well as surreptitiously acquiescing/accommodating argumentations, wherein in both instances the inconsistency is bent on blurring/undermining universal-transparency\(^{105}\)-\{transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\}\) as to a deterrentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity\(^{64}\) in desublimating–existentialising–decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of ‘meaningfulness-and-teleology\(^{100}\)’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\). Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations-\(<\text{blinded-to-their-relative-ontological-completeness}\>\text{-reference-of-thought-}\<\text{devolving}>\) is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\) 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\(^7\) is reflected with desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification\(^87\) rather than ‘unbeholdening sublimating–nascence
ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification\textsuperscript{87}—gesturing as determining sublimating–existentialising–decisionality); with this conflicting of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ so-reflected across the successive registry-worldviews/dimensions given human notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to prospective social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology\textsuperscript{100}—<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\textsuperscript{88}) as part and parcel of prospective knowledge-reification\textsuperscript{87} 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 \textsuperscript{104}universal-transparency\textsuperscript{105}—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) of knowledge-reification\textsuperscript{87}’ (and so as to self-serving social-vestedness/normativity—<discretely-implied-functionalism>) and this must effectively be contested. Such lousiness and as broadly reflected in poor media editorialising in many ways increasingly turns media accessibility into intellectual pre-eminence as ‘intellection is no longer about depth of contemplation and knowledge-reification\textsuperscript{87} for sublimation but rather about gimmicky-and-flashy threads of mere communication performance’ with many such interlocutors openly admitting-and-manifesting
their critical lack of relevant intellectual thematic competence as popularity then supposedly becomes the driving force of thought; the fact though remains (however the seemingly trivialising concern about such media driven pop-intellectualism as rather unimportant in some milieus of more profound intellectual contemplation) that unfortunately in many ways directly or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘blurriness in existentialising—decisionality’ and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating entailing, as to entailing, 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 as herein underlied with notional–self-distantiation—imbued—re-motif-and-
re-apriorising/re-axiomatising/re-referencing> implied formativeness—<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—
meaningfulness-and-teleology in nonpresencing—<perspective–ontological-
normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous
genesis’ epistemic conception), speaks to a more profound lack of constraining aporeticism
overcoming/unovercoming as to institutional convenience that fails to articulate such a
‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus
renders in relative terms the social domain more intellectually impotent in inducing a similar
level of sublimating–existentialising–decisionality as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation as is relatively the case in the natural
sciences (and so notwithstanding the relative blurriness of the social which can effectively be
brought to exactifying/precisioning–of-sublimation—<as-to-entailing-theoretical,-conceptual-
and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-
involvement overcoming rather than assuming a relatively false social and institutional pre-
eminence driven relation to knowledge); with the further implication of such ‘totalising-
entailing pertinence of thought upheld/elevated above anyone person’ being that the
‘knowledge-reification’ process becomes highly impersonal and complementary in a natural
way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the
pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’. In this regards, it is contended that the argumentation articulated herein are
strictly striving towards aetiologisation/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~firstnatures—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/relation-to
meaningfulness-and-teleology as to the prior social-stake-contention-or-confliction of non-
positivistic meaningfulness-and-teleology), and so by the mere implications of
dimensionality-of-sublimating—<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
ratationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality-
(tend to be rather desublimatingly related to
as of dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
ratationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality—
by the prior presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)). But then as well the fact remains that the reality of
human knowledge-reification especially (as speaking to prospective human destructuring-
threshold—uninstitutionalised-threshold /presublimating—desublimating-decisionality)—of-
ontological-performance <including-virtue-as-ontology>) is inevitably infused with social-
and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating–existentialising–decisionality beyond just ‘a purported baseline conception of neutral knowledge-reification’ with such frameworks projecting their
presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-{as-to-} historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) conception of the ‘overall possibility of human existentialising–decisionality as to catchmenting-by-rejection’. In this respect, it is important to grasp that knowledge-reification then desublimatingly becomes an issue of more than just rightness or wrongness but involves a striving for interest/advantage/ascendancy/head-start with respect to existentialising–decisionality of prospective knowledge-reification, and this reality given human 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-ascendency. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as to the history of such ploy against postmodern thought) and is consciously articulated as to the profound-supererogation motive of human sublimation beyond/and-not-subjected-to the existentialising—enframing/imprintedness-{as-to-} historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition) of any shallow-
supererogation97 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-
supererogation97 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-
potency98—sublimating—nascence,—disclosed-from-prospective-epistemic-digression; 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-conflatedness’—of—
notional—deprocrypticism-prospective-sublimation) before secondnaturing positive-
opportunism98 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
supererogation97/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-
conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit-
drivenness—equalisation>). It is this fact that explains why no underpinning—suprasocial-
construct is able to coherently explain human—subpotency ‘fatedness—of—sublimation—over-
desublimation to existence—potency’—sublimating—nascence,—disclosed-from—prospective-
epistemic—digression in reflecting holographically—<conjugatively—and—transfusively> the
ontological—contiguity—of—the—human—institutionalisation—process98 since it will always be
caught-up in its presupposing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) as to its underlying presencing-distorted—
meritocracy/totalising—sovereign-apportioning—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 secondnaturing institutionalisation;
and so as to the fact that the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs,
Rousseaux, Diderots, Einsteins, Teslas, etc. didn’t ask for any prior consent from the rest of the
human species to undertake whatever sublimation they envisioned about humanity making
nonsensical the idea that there is any ‘generalised human deterministically constraining
contemplation of prospective sublimating’. Humanity as such has always been, is and will ever
always be about intemporal individuations imagination-and-capacity-for-prospective—
sublimation (as to living-development—as-to-personality-development, institutional—
development—as-to-social-function-development and Being-development/ontological—
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology implications) and in that regards the triteness of human
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in
incrementalism-in-relative-ontological-incompleteness—inframed-conceptualisation and
<amplituding/formative> wooden-language{(imbued—averaging-of-thought<as-to—
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}) patently
doesn’t count (given the latter associated temporal desublimating—existentialising—decisionality
in existential-extrication-as-of-existential-unthought that fails aetiologisation/ontological-escalation); and this is the case fundamentally since such intemporal disposition projected prospective sublimating–nascence engages human ontological-commitment as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment). The fact is the intellectual exercise is more acutely/incisively about identifying the relevant aporeticism overcoming/unovercoming in the very first place in order to then effectively relate to what is of prospective profound sublimating intellectualism and so over desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation vague proceduralism (beyond-the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-unthought> as to the simple fact that human prospective destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-decisionality}–of-ontological-performance<-including-virtue-as-ontology> means that human meaningfulness-and-teleology is ever always caught up prospectively between intellectualism sublimating–existentialising–decisionality and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimating–existentialising–decisionality. This is the case given the requisite condition for the very basic human sublimating–existentialising–decisionality as so-underlied by existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<-as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming> (reflecting the ever always present challenge for intellectualism over pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation); so-underscored by the ever always present challenge for human dimensionality-of-sublimating —<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as to requisite epistemic-conflatedness\textsuperscript{11} implied projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’. In this respect, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing.-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{12} ) poor appreciation 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’\textsuperscript{13} (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{10} 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{17} (on the basis of desublimating prior apriorising/axiomatising/referencing–psychologism in epistemic-abnormalcy/preconvergence \textsuperscript{30}) failing to grasp the underlying dimensionality-of-sublimating \textsuperscript{16}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-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\textsuperscript{106} ) it is supposedly possible to understand the veracity of any specific positivistic\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{106} while remaining of non-positivistic mindset, which inevitably induces a
relative-ontological-incompleteness

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 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 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-
conflectedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>’ and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>) about substituting a different and desublimating–existentialising–decisionality (whether of pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation or <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>) and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) deficient notion of genius’ in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving> is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification—gesturing as determining sublimating–existentialising–decisionality’ since the immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating–existentialising–decisionality in lieu of the truly apt/of-sublimating–existentialising–decisionality technician/scientist, and so unlike desublimating–existentialising–decisionality taking precedence over prospective knowledge-reification arising relatively in blurry domains-of-study/domains-of-interest where such ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentialisation implied
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\textsuperscript{13} existentialising—
enframing/imprintedness-{as-to-}\textsuperscript{14} historicity-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-originariness/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\textsuperscript{15}–as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{16} 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/registering/decisioning,–as-self-
becoming/self-conflatedness }/formative–supererogating-{projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity\textsuperscript{15}–as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{16} just as for
instance the notion of length is already caught up in the notion of width in the ‘sublimating
Critically, in many ways the ‘projection that the social is necessarily/solely a framework of knowledge as to knowledge-driven existentialising–decisionality’ is ontologically flawed given human notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence to arrive at desublimating–existentialising–decisionality/sublimating–existentialising–decisionality overlooking organic-knowledge implications (whether by ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’ or ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ implied ‘as to the very inherent knowledge-reification’—gesturing as determining sublimating–existentialising–decisionality’). Thus as to critical pure-ontology (underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)> the fact is rather that inherent to human temporality is its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a universal-transparency—transparency-of-totalising-entailing,—as-to-entailing—totalising—in-relative-ontological-completeness’ project as to its beyond-the-consciousness-awareness-teleology—<in-existential-extrication—as-of-existential-unthought> existentialising–frame. This prospect of human temporality induced increasing incoherence (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

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—preconverging–dementating/structuring/paradigming as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness seedingly/inceptively lies with the individual and not knowledge,
well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation). In many ways the above elucidation of the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to presupencing—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 dementatively/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—\(\text{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}^{1}\). Thus ‘notionalisation/notional-conception/amplituding of knowledge’ underlies inherent existence-exacted-sublimating—\(\text{as-to-postconverging–de-mentating/structuring/paradigming or existence-exacted-desublimating—\(\text{as-to-preconverging–de-mentating/structuring/paradigming}\)}\) exactable respectively as from human ontological-good-faith/authenticity\(\text{~postconverging–de-mentating/structuring/paradigming or ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming}\) so-undergirded as to human ‘self-reflexive–instigative-eventuating—\(\text{(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)}\) educating incipience of existentialising–decisionality’. It is thereafter (in the wake of ontological-good-faith/authenticity\(\text{~postconverging–de-mentating/structuring/paradigming}\)) that the veridical prospect of critical pure-ontology then arises. Critically, human existence-exacted-desublimating—\(\text{as-to-preconverging–de-mentating/structuring/paradigming—by—existence-exacted-sublimating—\(\text{as-to-postconverging–de-mentating/structuring/paradigming}\)}\) (as of ‘relative-ontological-incompleteness’/\(\text{relative-ontological-completeness}\))—\(\text{(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence)}\) as to human-and-social–expectations/anticipations—metaphoricity\(\text{~as-rede-mentating/restructuring/reparadigming–psychologism}\)) speaks to the ontological-veracity that human sublimation reflected in human ontological-performance—\(\text{-<including-virtue-as-ontology>}\) is conceptually more than just of ‘mere discrete individuals relevant ontological-performance—\(\text{-<including-virtue-as-ontology>’}\) (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
<amplitudining/formative> wooden-language-(imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing)~
narratives—of-the~reference-of-thought—categorical-imperatives/axioms/registry-
teleology~). Rather human sublilation so-reflectied 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-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> of ordered human
firstnatureness–deferentialism-imbuining and secondnaturedness–deferentialism-deriving as of
underlying human ontological-commitment~ as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation~’, with ‘mere discrete individuals relevant ontological-
performance~<including-virtue-as-ontology>’ being about acting upon this ‘overall
interceding human-and-social–expectations/anticipations—metaphoricity~as-rede-
mentating/restructuring/reparadigming–psychologism existentialising—framing/imprinting-(as-
to-prospective–historiality/ontological-eventfulness)/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of
ordered human firstnatureness–deferentialism-imbuining and secondnaturedness–deferentialism-
deriving as of underlying human ontological-commitment as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ whether in firstnatureness—deferentialism-imbuing capacity or appropriate seconndnaturedness—deferentialism-deriving capacity (as so-reflecting 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’).

This points out why human knowledge is veridically a race-to-the-top-exercise/millipede-motion as to the very givenness of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’> that is not subjected to human-subpotency; as to the fact that it is only a human limited-mentation-capacity maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation relation with existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ that can induce sublimation-over-desublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’) is critically all about ‘a coherent totalising-entailing knowledge-reification’—gesturing’ exposed to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’>; with such a coherent totalising-entailing knowledge-reification—gesturing accounting for overall knowledge historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflect—epistemicity-relativism’> as to human limited-mentation—
capacity-deepening\textsuperscript{53} imbued conceptivity/epistemic-reflexivity (so-reflecting in the ‘momentousness-driven coherence of knowledge-reification’—gesturing as to entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness’ so-associated with human limited-mentation-capacity-deepening\textsuperscript{53}). It is important to note in this regards that ‘knowledge-reification\textsuperscript{87}—gesturing \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{88}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ is the more profound conception of ontology and science (as to human dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>), and so as of the ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ driving ontology and science across their punctual developments from past to present and into the future (underlined by human ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ arising as of human limited-mentation-capacity-deepening\textsuperscript{53}). 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\textsuperscript{97} 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\textsuperscript{97}’ 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 \textsuperscript{97} ’, with this shallow-supererogation\textsuperscript{97} 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" conceptions 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 ~postconverging—de-mentating/structuring/paradigming , 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\(^2\)-\(<\text{as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’}>\), 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/\text{formative}> wooden-language-\(\{\text{imbued—temporal–mere-form/virtualities/dereification }/\text{akrasiatic-drag/denatured/preconverging-or-dementing}\}\)-narratives—of-the-\(8\)-\(\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}\)\(^{100}\) 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 \(\text{social-stake-contention-or-confliction }\text{beholdening-becoming—distortive-originariness/distortive-origination–as-to–}\)\(47\) 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
very inherent knowledge-reification—gesturing as determining sublimating—existentialising—decisionality), but for when it comes to the sublimating—nascence of nascent—particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> subordinated to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality; as so—reflecting the overall dynamics of human <amplituding/formative> wooden-language—(imbued—temporal—mere-form/virtualities/dereification /akrasiatic—drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology—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/<presublimating—desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a point of just mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming years and decades, as to the capacity for the human to redefine humanity in the light of the societal and technological transformations of the past few decades and the resultant/developing geopolitical context. It is herein contended that the incapacity for such a collective reconstrual of humanity (as to ‘intemporal unbeholding sublimating—nascence ontologising-depth of the full-potency of existence implied as to the very inherent knowledge-reification—gesturing as
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\(^2\) inducible as from genuine social intellectual–function/posture and dominion/statal–logic–(preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–〈whether–trepidatious-or-warped-or-preclusive-or-occlusive〉–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–〈discretely-implied-functionalism〉) in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic–(preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–〈whether–trepidatious-or-warped-or-preclusive-or-occlusive〉–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–〈discretely-implied-functionalism〉)) tend to be paradoxically re-
construed (on the basis of dominion/statal–logic–{preconverging/shallow-supererogating–
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–
psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-
or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>}

presencing—absolutising-identitive-constitutedness<13> <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

as at best subject to the dominion/statal–logic–{preconverging/shallow-supererogating–‘human-
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–
as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-
or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-
influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>}

and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it
ambitions a criticism of profound social emancipation), and so as to muddlement induced
subversion of such genuine social intellectual–function/posture marked by the overt and covert
cultivating of pedantic incrementalism-in-relative-ontological-incompleteness<14>—enframed-
conceptualisation and a conception of the genuine social intellectual–function/posture as remote
and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception
of the genuine social intellectual–function/posture is supposedly justified across human history
on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all
societies even in many a premodern society when the traditional order of the day is put in
question with cultural diffusion as to when for instance witchdoctors carry covert
misinformation campaign against the perceived threat of modern medicine) while paradoxically
ignoring the hazardouness of such desublimating–existentialising–decisionality apparently
implying ontological-veracity can be achieved without any relative-ontological-completeness<15>
basis for such supposedly ontological insight so-critically provided by the veridical genuine
social intellectual–function/posture. Critically, such dominion/statal–logic-
(preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>) carry a ‘bogus reflex of
attributing-and-blaming their socially cultivated <amplituding/formative> wooden-language-
(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the-‘reference-of-thought–
categorical-imperatives/axioms/registry-teleology) as well as pedantic incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation’ rather to the veridical
genuine social intellectual–function/posture, and so in a Machiavellian perpetuation of
dominion/statal–logic-(preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-
specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) which is in a ‘shallow
relation with sublimating/desublimating knowledge-reification’ accountability’ as to a relative
expropriating/estranging/constraining/limiting of public sovereignty representation as to its
‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied
pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking
precedence over inherent prospective knowledge-reification’). The fact remains that the
genuine social intellectual–function/posture (even as to when it is undermined with punctual
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
desublimatingly pandering to the powers of the day) remains the only human conduit to
sublimating ontological-veracity that cannot be substituted but rather supererogated as to
undermining such pedantic incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a
de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual
technical or scientific incompetence can be transformed into a de-
mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite
profound-supererogation over say pseudoscience and/or ‘distorted institutional science’ (as
the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification’
tends to be notionally/epistemically caught up between a desublimation/gimmickiness and
sublimation preconverging/postconverging–de-mentating/structuring/paradigming’ as reflected
in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an
ambiguous continuity between genuine-knowledge and chicanery, social/institutional
intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy
and chemistry, quackery and medicine, technological-advancement and technical-mystification,
flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-
certifications, etc.); and in many ways dominion/statal–logic-
preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>) pursuit of such vague
argumentations for subverting the genuine social intellectual–function/posture is rather all
about the ruthless adoption of a perambulatory course for institutional and political ascendancy
rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-
for-relative-ontological-completeness -by-reification\(^9\)/contemplative-distension \(^6\) associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification\(^7\)–gesturing as determining sublimating–existentialising–decisionality)’. In our modern day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic-
(preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>) subverting the sublimating–existentialising–decisionality of the genuine social intellectual–function/posture;
and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural ascendency over ‘the supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that
mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning-suprasocial-construct existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing— hyperrealisation/hyperreal-transposition) socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning-suprasocial-construct existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as to as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) poses a major challenge as public-sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal–logic-(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>⟩ calamitous conception and relation
to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’
such that any such profound alternative institutional aestheticising contemplation are
traditionally bound to arise as disruptive institutional transformations whether or not involving
power-showdown as associated with sudden/revolutionary transformations with ‘their
drawback of having to think on their feet inducing deficient ontological-performance’⟩-
<including-virtue-as-ontology> as well as generalised social apprehension which is then
enigmatically held against them’ (however the merits of their underlying case) very much
unlike ‘the latitude for articulating conceptualisations available for ⟨presencing—absolutising-
identitive-constitutedness ⟩ existentialising—enframing/imprintedness-(as-to- historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (however their de-
dmentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as
it reflects upon prospective human socio-econo-political sublimation/desublimation), all human
societies arrive at their desublimating–existentialising–decisionality destructuring-threshold-
(uninstitutionalised-threshold⟩/presublimating–desublimating-decisionality)–of-ontological-
performance -<including-virtue-as-ontology>, and so as to the fact that human technical-and-
associated-organisational-development central to human social formation and social-
enhancement is prospectively ‘apprehended/locked-in by the dominion/statal–logic-
(preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>⟩ dominating over such technical-
and-associated-organisational-development as to imply its inherent mystic of social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising~
decisionality’ (seemingly thus wrongly imply that there isn’t any prospectively requisite de-
mentative/structural/paradigmatic sublimating~existentialising~decisionality of ‘human
sovereign–function/posture as to public-sovereignty–giving function/posture’ as determining
the valid sublimating~existentialising~decisionality or invalid desublimating~existentialising~
decisionality of dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-
social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-
its-specific–collateralising-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>) with respect to
prospective technical-and-associated-organisational-development implications). Actually the
history of human advancement is essentially the history of the sublimating transformation of
human sovereign–function/posture as it relates to technical-and-associated-organisational-
development, with the centrality of the genuine social intellectual–function/posture in
‘demystifying presencing—absolutising-identitive-constitutedness’ social-
vestedness/normativity—<discretely-implied-functionalism> flawed-claim-of-inherent-
sublimation with respect to dominion/statal–logic-(preconverging/shallow-supererogating-
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–
psychologism’–as-to-its-specific–collateralising-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>)
falsely-implied social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating~existentialising~decisionality’ (so-historically involving superseding
‘dominance/vested-interest structure in relative-ontological-incompleteness—presublimation-
with vague notions of religiosity, nationalism, racialism, classism, meritocracy/approportioning, etc. of shallow-supererogation—preconvergingly—de-mentated/structured/paradigmed to human mental-colonisation as to existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), subontologisation/subpotentiation and collateralising dehumanisation) which is desublimatingly secondnatured as to the overall social-wooden-language—(imbued—temporal—mere-form/virtualities/dereification—/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology—) as well as pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness—as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation>; the task to which the veridical genuine social intellectual—function/posture as to human social aporeticism overcoming/unovercoming needs to explicit as to the induced-entrapment of dominion/statal—logic—(preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-vestedness/normativity—<discretely-implied-functionalism>) as a conceptualising framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-decisionality—as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In many ways, we can appreciate that the modern day genuine social intellectual—function/posture as to its relatively genuine sublimating—existentialising—decisionality critically ‘operates mostly in the wake of the social-
and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic—preconverging/shallow-supererogating—human-and-social—expectations/anticipations—de-mentating/structuring/paradigming–psychologism’—as-to-its-specific—collateralising-beholdening—whether—trepidatious-or-warped-or-preclusive-or-occlusive—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>); as to the fact that the critical aftereffects of political, economic, social and mediactic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual–function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic—preconverging/shallow-supererogating—human-and-social—expectations/anticipations—de-mentating/structuring/paradigming–psychologism’—as-to-its-specific—collateralising-beholdening—whether—trepidatious-or-warped-or-preclusive-or-occlusive—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>), and so as to the sublimating impotence of such genuine social intellectual–function/posture. Critically in this respect the very artifice available to present day democracy dominion/statal–logic—preconverging/shallow-supererogating—human-and-social—expectations/anticipations—de-mentating/structuring/paradigming–psychologism’—as-to-its-specific—collateralising-beholdening—whether—trepidatious-or-warped-or-preclusive-or-occlusive—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism> involves the ‘punctual and
surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–function/posture comes to think otherwise and disapprovingly of the given decisions, as better still so long as this rather plays the role of a psychological-outleting that project a falls sense of public accountability of poor or no effective resolutive course, this mechanism of ‘punctual and surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’ can perpetuate itself as to a Machiavellianism underlying the dominion/statal–logic-{preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>} relation with the human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the underpinning–suprasocial-construct existentialising—enframing/imprintedness-{as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} of the human sovereign–function/posture thrives on social and intellectual pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with the cultivation of disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing out the underlying inconsistency’ highlighting effectively that the political 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

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ultimately discourages public interest and participation or lead to protest votes; with such
misanalysis typically characterised by false process/processive bothsidesim 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~preconverging–de-mentating/structuring/paradigming as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness
seedingly/inceptively lies with the individual and not knowledge, well before sublimating
knowledge can be of any relevance thereof as to derived-formulaicity projected
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation inherently-so
given prospective human notional~firstnaturedness—temporal-to-intemporal-dispositions<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> to whatever induced
supererogation/messianicity of originariness-parrhesia,–as–spontaneity-of-aestheticisation in
reflection of human dimensionality-of-desublimating-lack-of —
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>, and so prospectively requiring human re-orginariness/re-origination as of ‘relative-ontological-incompleteness’/relative-ontological-completeness”-

incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation 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—its-consociated-dominance/vested-interest-subontologising-skewed-influence—
as-to-social-vestedness/normativity—discretely-implied-functionalism)—knows no limits for
undermining genuine knowledge-reification sublimating—existentialising—decisionality, such
that the knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued
theoretical/conceptual/operant implications of human knowledge as herein implied and as
applies with all human knowledge can easily be requalified sophistically as to ‘the given human
existentialising—enframing/imprintedness—as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition elicitation’ in totalisingly-disentailing—
discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement
across all the ages of human history is cynically used against human sovereign—
function/posture in need for its prospective genuine social intellectual—function/posture). Such
catchphrases like deficits, public spending, social engineering, socialism, etc. already speak to
subliminally induced existentialising—enframing/imprintedness—as-to— historicity-tracing—
in-presencing—hyperrealisation/hyperreal-transposition) fundamentally skewing the democratic
public debate undermining an ontology/ontological-veracity driven conception reflected as to
‘intemporal unbeholding sublimating—nascence ontologising-depth of the full-potency of
existence (implied as to the very inherent knowledge-reification’—gesturing as determining
sublimating—existentialising—decisionality’); and critically this ‘subliminally induced
existentialising—enframing/imprintedness—as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) reflex’ is a reflex that has ever always existed across
the succession of human registry-worldviews/dimensions notwithstanding the paradox of
human prospective sublimation/emancipation despite this reflex (thus speaking to the requisite
crossgenerational dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification’/contemplative-distension’ underlying the genuine social intellectual–
function/posture existentialising–frame as to human knowledge-reifying-and-empowering
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conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications).
Critically in this regards (as to underlying ‘epistemic/notional disquisite enframed-
conceptualisation–by–unenframed-conceptualisation knowledge-reification’ constructive
conception’ projection of ‘reclamation/recapture 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
dconceptivity/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
develved/devoluted–referencing-narrowness with respect to overall social-and-institutional-
frameworks-of—referencing/registering/decisioning existentialising–decisionality)’ and
teleology comprehensiveness of prospective sublimating–nascence (over relative-ontological-
incompleteness —presublimation-construct–of– meaningfullness-and-teleology) as to overall
social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating—existentialising—decisionality’. Thus in the face of the enframed-conceptualisation
associated with human dominion/statal—logic—{preconverging/shallow-supererogating—‘human-
and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—
as-to-its-specific—collateralising-beholdening—<whether—trepidatious-or-warped-or-preclusive-
or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-
influence-as-to-social—vestedness/normativity—<discretely-implied-functionalism>}, pedantic
incidentalism-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—<as-to—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-
inducing of ontologisation/omnipotentiality’ as so-underlying its given ‘beholdening as
sovereignising—imbued—subontologisation/subpotentiation’ existentialising—decisionality
psychological-disposition, and hence failing to reflect human sublimating/desublimating—
modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology/> upon the full-
potency of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-
sublimating-withdrawal,—eliciting-of-prospective—supererogation—<as-to-perspective—
ontological-normalcy/postconvergence—implied—‘prospective—aporeticism—
overcoming/unovercoming’> in perspective ontological-normalcy/postconvergence as to
underlying inherent existence’s sublimating—nascence inducing of
ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-
deficiency of knowledge-reification—gesturing as undertaken with many a subject-matter
failing ‘supererogatory—aestheticising—<as-from-perspective—ontological-
ormalcy/postconvergence>—re—origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively/supererogatingly/zeroingly—educing historicality/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
dementatively/structurally/paradigmatically bound to historicity—tracing—in—presencing—
hyperrealisation/hyperreal—transposition. This is exactly in contrast to the whole object of
inducing of subontologisation/subpotentiation’ can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway of foundational problematic aporeticism overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic aporeticism overcoming/unovercoming nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state ‘with the implicated expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional–deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity^—of-the-human-institutionalisation-process^) as to ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology^> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a knowledge-reification^—gesturing for tackling the more foundational problematic aporeticism overcoming/unovercoming issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology^> upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ supposedly of sublimating–existentialising-decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic aporeticism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. as a given and rather come-up-with/reflect ‘stratagems of extricatory
solutions considered of sublimating–existentialising–decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicited conceptualisation of social-vestedness/normativity-<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation’ entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness historicity/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflectived–epistemicity–relativism’ implicitations of aporeticism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence-{implied–nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } imbued presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness de-mentatively/structurally/paradigmatically bound to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘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—gesturing as determining sublimating–existentialising–decisionality’), speaks to naïve science-ideology priorly driven by social-vestedness/normativity-<discretely-implied-functionalism> historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition rather than genuine science imbued
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness
hermeneutically/reprojectively/supererogatingly/zeroingly-educing 46 historiality/ontological-eventfulness/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 47 historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism’> and ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with respect to true knowledge-reification87 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-supererogation97 entailing–amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness88 sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic disorientation even as in many ways the human sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social intellectual–function/posture can effectively speak to. From the nonpresencing/perspective–ontological-normalcy/postconvergence> epistemic conception what fundamentally underlies this ‘human limited-mentation-capacity projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing as of reference-of-thought conceptivity/epistemic-reflexivity (on the one hand) upon inherent existence’s sublimating–nascence (on the other hand)’ so-translated as ‘human sublimating/desublimating—modalisation—as-to-absolute-referencing–of–meaningfulness–
normalcy/postconvergence-reflected-'epistemicity-relativism'⟩ in reconstrual as to its ‘effectively underlying beholding—inchng,-apprhndng,-and-tmng—drive or aesthtcs—‘surrealising/supererogating—drive for existentialising—frmng/imprtng-
(as-to-prosp- historiality/ontolog-eventf/ontolog-aestht-trcng-
<perspect-ontolog-normalcy/postconvergence-reflected-'epistemicity-relativism'⟩); 
(so-underlyng the ‘<ampltdng/formtive-epistemicity>totalising–thrownness-in-existence
re-aesthtcsng/re-mtfr/<in-postconverging–narrowing-down–‘sublimation–of-taste–
hermneutcally/reprjctvly/supererogngly/zeroingly-edcng-concepttvty/epstmc-
reflexvty-of- historiality/ontolog-eventfulness /ontolog-aesthtcsng-trcng’,-as-to-
existence—as-sblmtng-withdrawl,-cltng-of-prosp-supererogation⟩ and re-
prcsnng/re-automtmc-as-to-re-apriorising/re-axiomtsng/re-refrncng=<in-
postconverging–narrowing-down–‘sublimation–of-apriorising/axiomatisng/refrncng–
hermneutcally/reprjctvly/supererogngly/zeroingly-edcng-concepttvty/epstmc-
reflexvty-of- historiality/ontolog-eventfulness /ontolog-aesthtcsng-trcng’,-as-to-
existence—as-sblmtng-withdrawl,-cltng-of-prosp-supererogation⟩) of human 
aesthtcsng—‘surrealising/supererogating—drive for existentialising—frmng/imprtng-
(as-to-prosp- historiality/ontolog-eventfulness /ontolog-aestht-trcng-
<perspect-ontolog-normalcy/postconvergence-reflected-'epistemicity-relativism'⟩) (as 
to interly/rganclsm/aesthtcsng-hndlx<-sprrgtrt—prjctv-
nt-rtrnss/wywdwnSS–trnsverslshn/tmdsnsh/abstrctv-
tng/pstvtvtn/dpshng>

in hermneutcally/reprjctvly/supererogngly/zeroingly-imbuing
‘sprrgtrt—acu/tspctcty-strttnss/edgnsss/incsvnsns–dfltrnt ontolog-perfomrnss’–<inclvng-vrtc-as-tntology>/ptnttn’), so-contrstrd as human
‘germnvtnss intnsfrcnsn—mpltdng of aesthtcsng—behldng-ouf–bechng’


‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemicity>totalising–thrownness-in-existence\[12\] 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-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’>’. Critically
(given existentialising—anxiety-imbued-beholdening-inducing,—existentialising—
enframing/imprintedness-{as-to—historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition}), human
hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
existentialising—framing/imprinting-{as-to—historicity/ontological-
eventfulness’/ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’}’ necessarily involves
‘existentially-decontextualised play/gaming/exercising of existentialising—framing/imprinting—
{as-to—historicity/ontological-eventfulness’/ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’} projected sublimating ontological-performance\[72\]-<including-virtue-as-ontology> of
‘meaningfulness-and-teleology’\[100\] together with ‘effective existentially-contextualised
instantiation/actualisation of existentialising—framing/imprinting—{as-to—historicity/ontological-
eventfulness’/ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’} projected
sublimation-over-desublimation as so-upheld throughout human history (as reflected by the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc.), speaks to the epistemic-projection reflection of the ontological-normalcy/postconvergence of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation underlying human limited-mentation-capacity-deepening; with the implication that the crassness of ‘supposed reified thoughts projecting our procrypticism/disjointedness-of-reference-of-thought’ as to our ‘occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—meaningfulness-and-teleology> on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ is in many ways just reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—institutionalisation-process as to the crassness of ‘supposed reified thoughts projecting the notional—procrypticism/notional—disjointedness-of-reference-of-thought’ of the successive registry-worldviews/dimensions given human limited-mentation-capacity uninstitutionalised-threshold as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-institutionalisation—ununiversalisation crassness-of-thoughts, universalisation—non-positivism/medievalism crassness-of-thoughts, and our positivism—procrypticism crassness-of-thoughts in presencing—absolutising-identitive-constitutedness. That the genuine social intellectual—function/posture as to its implied ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—meaningfulness-and-teleology> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ in-so-dementating/structuring/paradigming—out the ontological-contiguity—institutionalisation-process with human limited-mentation-capacity-deepening is the ontologically-veridical basis for human sublimation-over-desublimation, is validated by the fact
that once prospective relative-ontological-completeness avails (as to ‘overall interceding human-and-social–expectations/anticipations—metaphoricity –as-reden-
mentating/restructurering/reparadigming–psychologism existentialising—framing/imprinting-{as-
to-prospective—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 as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’) all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional–
procrypticism/notional–disjointedness-of–reference-of-thought’ as to their ‘discrete inheritance of sublimating/desublimating—modalisation-{as-to-absolute-referencing—of–meaningfulness-
and-teleology}> on the basis of ‘presencing—absolutising-identitive-constitutedness’ social-
vestedness/normativity-{discretely-implied-functionalism> inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-
threshold genuine social intellectual–function/posture as it provides ‘meaningfulness-and-
teleology infrastructure reflected as Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology for the given institutionalised registry-worldview/dimension to even have the possibility to exist (explaining why the the Socrates, Descartes, Kants, Newtos, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. as to their existentialising—
framing/imprinting-{as-to-prospective—historiality/ontological-eventfulness/ontological-
aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected—epistemicity-
relativism’}>) outlived their eras uninstitutionalised-threshold ‘crassness-of-thoughts existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—modalisation¬<as-to-absolute-referencing¬of¬meaningfulness-and-teleology¬> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual–function/posture, as exposing the latter ‘meaningfulness-and-teleology’ to pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as well as generalised <ampli t u d i n g/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification /akrasiatc-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—psychologism’–as-to-its-specific—collateralising-beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-vestedness/normativity—<discretely-implied-functionalism>, the fact is somehow/someway the genuine social intellectual–function/posture have been able to drive human prospective sublimation-over-desublimation as to the fact that the human sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by pedantic manipulation as well as the fundamental human ontological-commitment of all human meaningfulness-and-teleology as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment) with both enabling the genuine social intellectual–function/posture to thrive eventually; as sublimating–nascence associated with ‘nascent-particular/incipient-and-material/technical-sublimations¬<blinded-to-their-relative-ontological-completeness—reference-of-thought—
aestheticisation undermining prospective human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism). This
fundamental disparateness between ‘existentialising—enframing/imprintedness—(as-to—
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) ontologically—
flawed construal of totalising-entailing’ and ‘existentialising—framing/imprinting—(as-to—
prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing—
ontological-normalcy/postconvergence—reflected—epistemicity—relativism’) ontologically—
veridical construal of entailing—totalising—in-relative—ontological-completeness—implications’ is what effectively underlies the ‘notional—asceticism for
originariness-parrhesia,—as—spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ in inducing prospective
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising—
development-as-infrastructure-of—meaningfulness-and-teleology as rather reflecting the
intellectual-and-moral inadequacy of ‘presencing—absolutising-identitive-constitutedness
social-vestedness/normativity—(discretely-implied-functionalism)
existentialising—
enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’
(as to a prospective projection of ‘exteriorisation attitude/mental-disposition/care—and—
episteme’ of meaningfulness-and-teleology as-metaphoricity superseding/overriding prior reference-of-thought temporally neuterising ‘interiorisation attitude/mental-disposition/care—and—episteme’ of meaningfulness-and-teleology with such a critical
gesturing throughout human history rather reflecting ‘metaphoricity as sublimating—referencing/registering/decisioning self-becoming/self-conflicatedness/formative—
supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re—
axiomatising/re-referencing.—in-perspective—ontological-normalcy/postconvergence’ over
incompleteness — presublimation-construct — of — meaningfulness-and-teleology; and we can get a sense of this underlying notional—asceticism with the sublimating—nascence of nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> wherein notional—self-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’ 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
genuine social intellectual–function/posture prospective ‘existentialising—framing/imprinting-
(as-to-prospective– historiality/ontological-eventfulness'/ontological-aesthetic-tracing->
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’)}
onologically-veridical construal of entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness implications’ effectively arising in no
deriving as of underlying human ontological-commitment as to existence—as-sublimating-
supererogation\textsuperscript{7} \textless as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’\textgreater is overlooked and supposedly
superseded by human-subpotency). In many ways, such pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation as it fails to address human prospective
aporeticism overcoming/unovercoming fails to appreciate the implications of the
\( ^{6} \text{nonpresencing-} \langle \text{perspective–ontological-normalcy/postconvergence} \rangle \) nature of existence as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{7} (as grasped by
notional~asceticism) and go on to adopt ‘discrete inherence of sublimating/desublimating—
modalisation-\textless as-to-absolute-referencing–of–meaningfulness-and-teleology\textgreater on the basis of
\( ^{8} \text{presencing—absolutising-identitive-constitutedness} \) social-vestedness/normativity-
\textless discreetly-implied-functionalism\rangle inducing of subontologisation/subpotentiation’ and
qualifying such notional~asceticism as conspiratorial as to its ‘punctual
\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag rather measuring-up
success/accomplishment/aspiration in shallow-supererogation\textsuperscript{7} of manifest in-effect absolution
as to the given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-
\( ^{4} \text{historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\rangle\). However, it is
only a veridical \( ^{5} \text{nonpresencing-} \langle \text{perspective–ontological-normalcy/postconvergence} \rangle \)
epistemic-projection insight in relative-ontological-completeness\textsuperscript{7} that points out the veracity
of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold-
\langle \text{uninstitutionalised-threshold} \rangle/presublimating–desublimating-decisionality–of-ontological-
performance\textsuperscript{7} \textless including-virtue-as-ontology\textgreater, in the sense that critically from the epistemic
perspective of the ancient-sophists, medieval-scholastics and our modern day intellectual
muddlement (as to their perspective epistemic-abnormalcy/preconvergence\textsuperscript{7}) in many ways the
criticisms of ‘Socratic-philosophers projected \textsuperscript{10} universalising-idealisation over non-
universalising’, ‘budding-positivists projected rational-empiricism/positivism over non-positivism/medievalism’ and ‘prospective postmodern thought projected depocrpticism—or-preempting—disjointedness-as-of—reference-of-thought or difference-confoundedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemistic-determinism of entailing-

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/ignorable–void of ‘meaningfulness-and-teleology’ in the contemplation of ‘punctual <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up success/accomplishment/aspiration in shallow-supererogation of 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 as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency meaningfulness-and-teleology-infrastructue as to preconverging/shallow-supererogating-human-and-social-expectations/anticipations—dementating/structuring/paradigming—psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing—of—meaningfulness-and-teleology> on the basis of ‘presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’) supposedly more critical and superseding the more profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming (as of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing—of—meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a mediaticaally 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 as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign–function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating–human-and-social–expectations/anticipations—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 averse to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,-existentialising—enframing/imprintedness-(as-to-')historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) associated with prospective profound-supererogation but for the threshold of punctual/immediate positive-opportunism ’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting-(as-to-prospective—'
historiality/ontological-eventfulness'/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-
deriving as of underlying human ontological-commitment as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ’ and not ‘of discrete isolated individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-effectively exposing the human sovereign–function/posture to surreptitious/underhanded disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely imply that it is such an averted reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual–function/posture (whose existentialising–frame is the social harbinger of ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as of its perpetuation
articulated prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness’-(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflicatedness’/formative–supererogating<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,--in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ (speaking to the more profound reality that the truer problem of a democratic crisis lies in the fact that it is poorly interceded by the genuine social intellectual–function/posture as it enables ‘human sublimating/desublimating—modalisation<as-to-absolute-referencing–of—meaningfulness-and-teleology’ upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ to then go on to concretely resolve socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather disenfranchisingly interceded by a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that is enabling de-mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical ontological-bad-faith/inauthenticity misanalysis) to ‘occlusive discrete inherence of sublimating/desublimating—modalisation<as-to-absolute-referencing–of—meaningfulness-and-teleology’ on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and in many ways passes the latter for the former as-so associated with overall social banalisation-of-thought with foils/stooges of pop-intellectuals as the ‘greatest thinkers’ of our present intellectually shameful epoch). In this regards, it is critical to appreciate that the democratic
process is a sovereignty-imbuing process and while this sovereignty-imbuing process is critical as
the point-of-departure for socio-econo-political social-stake-contention-or-confliction
aporeticism overcoming/unovercoming it is incomplete if it is merely construed/manipulated as
to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to
prospective ontological-veridicality (as so-understood by the Socratic-philosophers) just as our
sovereignty over say our house doesn’t necessarily imply our technical competence with
requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the
point-of-departure for our independent/sovereign contemplating to undertake such house
enhancement chores. This reality underlies the contention herein of the ‘overrated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of
meaningfulness-and-teleology’ as to the fact that human discursivity is not a discursivity of
absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it
is a discursivity of subpotency as to human-subpotency which doesn’t necessarily
subject/supersede existence as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation as warranted for prospective sublimation/emancipation (even as
human social-and-institutional-frameworks-of—referencing/registering/decisioning of
existentialising—decisionality by reflex tend to absolutise human discursivity as to
presencing—absolutising-identitive-constitutedness; social-vestedness/normativity-
derganin-in-subontologisation/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
conflatedness\textsuperscript{17}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> and dimensionality-of-sublimating — <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{17}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>). The point here is that the notion of notional–self-distantiati—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/>distantiati of contemplative existentialising–frame as to transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{02} 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\textsuperscript{07} implied re-ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing–of—meaningfulness-and-teleology\textsuperscript{08}> 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 distinctive-alignment-to—reference-of-thought—of—apriorising/axiomatising/referencing—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, <amplituding/formative> wooden-language{imbued—temporal—mere-form/virtualities/dereification\textsuperscript{07}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{08}—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{08}} and sovereign–function/posture critically underlied by positive-opportunism\textsuperscript{07} ‘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 secondnatured institutionalisation is this ‘ungraspable/conflating perspective ontological-normalcy/postconvergence underlying firstnaturedness re-ontologisation/omnipotentiality’ to which ‘habituated secondnaturedness institutionalisation ever always prospectively presents

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prospective-supererogation\textsuperscript{97} (beyond human-subpotency mutualising). This supererogatory-unbeholding-confaitedness\textsuperscript{12} of the genuine social intellectual—function/posture implies that is not entrapped/beholdening to an equivalence relation with any given relative-ontological-incompleteness\textsuperscript{98}—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{90} desublimating—existentialising—decisionality (of underpinning—suprasocial-construct existentialising—enframing/imprintedness—en-presencing—hyperrealisation/hyperreal-transposition)) imbued distinctive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing\textsuperscript{99}; for instance in the sense that a Diderot-and-co. Encyclopédistes project for prospective human-and-social sublimation/emancipation in a genuine social intellectual—function/posture re-ontologisation/omnipotentiality aspiration as to notional—self-distantiation—imbued—motif—re-apriorising/re-axiomatising/re-referencing re-apriorising/re-axiomatising/re-referencing\textsuperscript{61}/'distantiation of contemplative existentialising—frame as to transversality—of-affirmative-and-unaffirmative—disambiguated—motif—and-apriorising/axiomatising/referencing\textsuperscript{102} projected nonpresencing—perspective—ontological-normalcy/postconvergence is beyond an equivalence relation of immediate/punctual social-stake-contention-or-confliction with ‘a medieval patricianism/aristocratim/theocracy shallow-supererogation\textsuperscript{97} of manifest in-effect absolution imbued distinctive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing\textsuperscript{99}’ just as the same can be said of budding-positivists science with medieval scholasticism or Socratic-philosophers\textsuperscript{105} universalising-idealisation with non-universalising sophists or all such human emancipatioin of profound-supererogation\textsuperscript{97}. In this regards, distinctive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing\textsuperscript{99} ever always involves a false elevation of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation to falsely imply a contrastive equivalence with veridical intellectual re-
underminable to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

distractive-alignment-to-reference-of-thought–of-apriorising/axiomatising/referencing–)
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—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—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-
so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as
sovereignising—imbued-subontologisation/subpotentiation’ desublimating—existentialising—
decisionality with ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency
of existence’ sublimating—existentialising—decisionality as to social-stake-contention-or-
confliction associated with social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality (as reflected in inducing an
ambiguous continuity between genuine-knowledge and chicanery, social/institutional
intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy
and chemistry, quackery and medicine, technological-advancement and technical-mystification,
flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-
certifications, etc.). 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 effectively at the very core of human psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring induced self-becoming/self-
conflatedness <formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence> as conflating towards the possibility of ‘scalarity/immanency of
existence’s ontological-normalcy/postconvergence’, and so as to ‘human intellection exercise
direct-or-elicited very own self-distantiation’ (involving appropriate ‘metaphoricity’ as of
hermeneutic/reprojective/supererogating/zeroing <amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness ’) and appropriate deferential-formanlisation—
transference sense of distantiation over distractive-alignment-to—reference-of-thought—<of—
construct/valuation—and—derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent—factuality-of-variability)) as to foregrounding—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’). This can starkly be appreciated in the instance of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental rede-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’ as to the fact that the positivistic/rational-empiricist meaningfulness-and-teleology is of utter ‘<amplituding/formative>disposedness—(as-to—orientation/value-construct/valuation—and—derived-parameterising) and <amplituding/formative>entailment—(as-to-totalising-contiguous/coherent—factuality-of-variability)’ break/impasse (with the animistic meta-conceptualisation scheme of meaningfulness-and-teleology as to its prospective uninstitutionalised-threshold) for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness of the animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-reflexivity); and this is effectively the critical posture of the genuine social intellectual—function/posture as to its prospective registry-worldview/dimension opening-up function as to perspective ontological-normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-contention-or-confliction—presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) for the possibility of re-
ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity underlied by distantiation that is behind a Rousseauist noble-savage conception not necessarily by implying that the noble-savage is punctually/immediately 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-presence/self-constitutedness—<in-perspective–epistemic-abnormalcy/preconvergence—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—

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hyperrealisation/hyperreal-transposition) as this is exactly what makes-available/keeps-open prospective human sublimating–nascence (as a requisite sublimation-over-desublimation function/posture that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism\(^7\) of presencing—absolutising-identitive-constitutedness\(^1\) social-vestedness/normativity-\(<\text{discretely-implied-functionalism}>\) and so especially in opening-up prospective registry-worldviews/dimensions as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^9\) and the positive-opportunism\(^8\) then arising with the corresponding living-development–as-to-personality-development and institutional-development–as-to-social-function-development. In this regards, the notion of dimensionality-of-sublimating\(^{10}\)—amplituding/formative—supererogatory—de-mentativeness/epistem-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> associated with the genuine social intellectual–function/posture notional—self-distantiation—\(<\text{imbued}—\text{re-motif-and-re-apriorising/re-axiomatising/re-referencing}>\)‘distantiation of contemplative existentialising–frame as to transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/ axiomatising/referencing’\(^{13}\) implies that the very same instigative firstnaturesdness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their presencing—absolutising-identitive-constitutedness\(^1\) social-vestedness/normativity—\(<\text{discretely-implied-functionalism}>\)’, is the very same intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for prospective human emancipation/sublimation with the contention that claims from the ‘distractive-alignment-to—reference-of-thought—\(<\text{of-apriorising/ axiomatising/referencing}>\)’.
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of the various registry-worldviews/dimensions’ are ‘exactly non-responsible’ for the possibility of their priorly-educed as well as prospective sublimation/emancipation (in reflection of their pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>) as failing to reflect holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-proces. Critically, the genuine social intellectual–function/posture is thus much more than just about identitive specificities of presencing—absolutising-identitive-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/equanimitiy 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-reflectedin:epistemicity-relativism'>) the genuine social intellectual–
function/posture is of most profound-supererogation7 about reyling a 5
maximalising-
recomposuring-for-relative-ontological-completeness)—unenframed-conceptualisation for
human re-ontologisation/omnipotentiality across the succession of registry-
worldviews/dimensions so-underlined as to dimensionality-of-sublimating —
<amplituding/formative>supcerogatory—dementativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-
drivenness—equalisation> (and we can appreciate that the successive registry-
worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity ‘are not in a contrastive equivalence relation’ between the ‘prior registry-
worldview’s/dimension’s 8 presencing—absolutising-identitive-constitutedness3 of social-
stake-contention-or-confliction’ and the ‘prospective registry-worldview’s/dimension’s
nonpresencing—social-stake-contention-or-confliction’ given that the latter utterly redefines the existentialising–frame for human
sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it
‘is reflective of historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence> as to
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
human<amplituding/formative—epistemicity>totalising—purview-of-construal as of human
limited-mentation-capacity-deepening’ while the former rather ‘is reflective of historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition as to a
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that is poorly contemplative of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
human<amplituding/formative—epistemicity>totalising—purview-of-construal warrant for
human limited-mentation-capacity-deepening); so-underlying the contrast that


referencing/registering/decisioning existentialising—decisionality are rather prone to

presencings—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-

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 unheeding to human limited-mentation-capacity (as to its <amplituding/formative-epistemicity>totalising-thrownness-in-existence -imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising-conceptualisation’)) which beholding ‘wrongly projects a contrastive equivalence relation’ between notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>; as rather notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is a ‘submission and making up to existence’s ontological-normalcy/postconvergence’ as to when relative-ontological-completeness avails—and-re-avails (and not a ‘submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness as wrongly implied with distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression.

In this respect, we can appreciate that appropriate notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is effectively what is bound to bring about momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as to a human genuine social intellectual–function/posture (underlied by ontological-commitment implied self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality) wherein without such a ‘submission and making up to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction adopted a distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> 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–of–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\(^7\) as such (as so-undergirded by notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\(^{12}\) is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest–subpotencies–<in-transitive-conflatedness\(^7\)–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence\(^1\) supervening manifestations in notional-conflatedness\(^7\) (as to ontological-primemovers-totalitative-framework\(^7\)), so-reflected in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in its phenomenal supervening conflation and not as to constitutive physics even as physics relevant insights are then reconstrued in epiphenomenal terms as to chemistry supervening), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in its phenomenal supervening conflation and not as to constitutive chemistry even as chemistry relevant insights are then reconstrued in epiphenomenal terms as to biology supervening) and likewise the reflection of biological and neurological embodiment processes in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social sciences are effectively practiced in phenomenal supervening conflation and not as to constitutive biology and neurology even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest–subpotencies–<in-transitive-conflatedness\(^7\)–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
criticality/perspicacity/astuteness/edginess/incisiveness–of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation as to postconverging–de-mentating/structuring/paradigming effective
transcendence-and-sublimity/sublimation/supererogation–de-mentativity). For that matter in-
effect all such subject-matters are actually for-human-studies/for-human-constructs of
conceptivity/epistemic-reflexivity as to ‘human consciousness point-of-departure for their
knowledge-reification and appraisal’), and so as the more ‘empirically exact’
supererogation–acuity/perspicacity/astuteness/edginess/incisiveness conception of overall
science reflection of the full-potency of existence (with the implication here that it is human
genuine social intellectual–function/posture as to human consciousness supervening-as-
supererogating determination that hold the sublimating-over-desublimating key for prospective
re-ontologisation/omnipotentiality as of human conceptivity/epistemic-reflexivity); as to the
fact that the enlightening ushered as of intemporal firstnaturedness across the successive
registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates, Descartes,
Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. as to their
existentialising—framing/imprinting-(as-to-prospective–historiality/ontological-
eventfulness/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>) (but more expansively
translated as to human intemporal-individuation dynamics of Being-development/ontological-
meaningfulness-and-teleology, institutional-development–as-to-social-function-
development and living-development–as-to-personality-development induced human-

The
undergirding notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> derivation involved in supererogation\textsuperscript{17} 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\textsuperscript{100}<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—aesthetically-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—aesthetically-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—aesthetically-perceptibility-and-disposition
apriorising/axiomatising/referencing’ so-undertaken by the genuine social intellectual–
function/posture as to prospective nonpresencing—<perspective–ontological-
nonnormalcy/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 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 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 implying that it is the human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology that adapts/adjusts to existence
(and not the other way round as falsely projected with ‘normalised/stereotyped/selfhelping/feel-
good knowledge being brought at the individual-or-institutional-or-social sovereign’s service’)
explaining fundamentally the conceptualisation herein of de-mentation—
(supereorogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or-
attributive-dialectics) of human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology 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. This reality is underlined by the fact that even budding
practitioners of science like Newton were caught up de-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
syncretising/circularity/interiorising/akrasiatic-drag in their \( ^8 \) presencing—absolutising-identitive-constitutedness \( ^9 \) existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). This basically implies that \(<\text{supererogatory—human-subpotency}>--effecting\) (construed as from perspective ontological-normalcy/postconvergence epistemic-projection as to the disambiguation of constitutedness in preconverging-or-dementing\( ^{19} \)—apriorising-psychologism and conflatedness\( ^{12} \) in postconverging-or-dialectical-thinking\( ^{12} \)—apriorising-psychologism) precedes-and-defines the occasioning/instantiation of human metaphoricity\( ^{57} \) and \( ^{100} \) meaningfulness-and-teleology\( ^{100} \) (given that \(<\text{supererogatory—human-subpotency}>--effecting\) self-becoming/self-conflatedness\( ^{13} \)//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\( ^{57} \) and then \( ^{100} \) meaningfulness-and-teleology\( ^{100} \) is what truly reflects notionally/underlyingly unbeholding re-motif—and—re-procession/re-automatism \( ^{47} \) historiality/ontological-eventfulness\( ^{37} \)/ontological-aesthetic-tracing<-perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism>' whereas \(<\text{supererogatory—human-subpotency}>--effecting\) self-presence/self-constitutedness\( ^{13} \)-<in-perspective—epistemic-abnormalcy/preconvergence > of human notional—self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity\( ^{57} \) and then \( ^{100} \) meaningfulness-and-teleology\( ^{100} \) as rather in beholdening is bound to re-motif—and—re-procession/re-automatism historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); inherently-so because human <amplituding/formative—epistemicity>totalising—thrownness-in-existence \( ^{34} \)-,imbued-projective-arbitrariness/waywardness-(as-to-the-human—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of:'<amplituding/formative—
more profound/fundamental need to cater for ‘effectively ontologising/re-ontologising
sublimating social as to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism’ (so-catered as of the
‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—self-
becoming/self-confalatedness/formative—supererogating—projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence’ underlying human ‘epistemic—
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness—by-reification /contemplative-distension”) while
undermining disontologisation from human individual, institutional and social numbing-
traction—of—desublimating—meaningfulness-and-teleology—(as-perspective-lost-of—
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as—imbed—
postconverging/dialectical-thinking—of—notional—deprocrypticism—in-dimensionality-of—
sublimating —<amplituding/formative—epistemicity>growth-or-confalatedness /scalarisation-
as—rescalarisation—as—re-ontologisation)’)
(inducing desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as well as
genralised <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-
telemogy—) caught up in ‘desublimating—referenced/registered/decisioned self-presence/self-
constitutedness—<in-perspective—epistemic-abnormalcy/preconvergence—’ (so-manifested in
a mental-reflex of laxing, inattentiveness and unaccountability that wrongly construes of ‘the
resultant mere-formulaicity of prior profound-supererogation /originariness-parrhesia,—as—
spontaneity-of-aestheticisation’ reflected in ‘present mere-formulaic—
methodologising/mutualising/organising/institutionalising implied reproducibility—
mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation’ as impliciting a
dispensation ‘from eliciting prospective profound-supererogation’/originariness-parrhesia,–as–
spontaneity-of-aestheticisation’ so-implied as to ‘hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
‘supererogatory—aucity/perspicacity/astuteness/edginess/incisiveness—differential ontological-
performance’/originariness-parrhesia,–as–potentiation’ for prospective aporeticism
overcoming/unovercoming in reconstrual of human ‘<amplituding-formative–
epistemicity>totalising—throwness-in-existence’ re-aestheticising/re-motif—<in-
postconverging—narrowing-down—‘sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation’ and 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-
existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation’). Thus,
<supererogatory—human-subpotency>—effecting speaks to the ‘notional veracity of human
epistemic-stretching’ (as incipient to ‘human notional—firstnaturedness—temporal-to-
temporal-dispositions—<so—construed—as—from—perspective—ontological-
normalcy/postconvergence> ontological-performance—<including—virtue—as—ontology>’), as to
the fact that the very exercise of human contemplation is incipiently-and-profoundly about
‘human notional—self-distantiation—<imbued—re-motif—and—re-apriorising/re-axiomatising/re-
referencing> in notionally dispensing—with-immediacy—for—relative—ontological-completeness’
by-reification /contemplative-distension’ (as of notional conceptivity/epistemic-reflexivity

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-distانتiative 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 individual-or-institutional-or-social 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’ -by-
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 educated 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-reflect 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 individual-or-institutional-or-social 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 degradation/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’ to which in reality all individuals can succumb to but which is as of their self-reflection actually subpotentiating with regards to the ‘broad existential panoply of human epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/conceptual-distension’ necessary for prospective ontologisation/re-ontologisation as to epistemic-totalising reconstrual of existential-contextualising-contiguity–

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in-reification). Such an attitude of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social 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–independence-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 epistemic-totalising reconstrual of 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 as to epistemic-totalising reconstrual). 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-
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—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/conceptual-distension’ requiring appropriate notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) in public spaces is not detached from ‘public interestedness/profundity mediocrity’ and ‘public awareness/accounting/decisioning mediocrity’. But then technicity/profundity as to the public discourse is all about cultivating the possibility for ‘a public formulative appraisal and habituation for an enlightened sovereign engagement with public decision-making policies and technicalities’; and in this regards it is herein contended that unlike it can naively be construed about human capacity for understanding, a lot of ‘human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification so-underlying <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-re-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 individual-or-institutional-or-social 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-<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 individual-or-institutional-or-social 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\textsuperscript{6}/contemplative-distension\textsuperscript{8} (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\textsuperscript{7}\textsuperscript{-reference-of-thought-devolving> existentialising–decisionality or with the relative blurriness\textsuperscript{7} 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\textsuperscript{100}—(as-perspective-lost-of—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconerging/dialectical-thinking\textsuperscript{20}—of—notional–deprocrypticism—(in-dimensionality-of-sublimating—<amplituding/formative–epistemicity>growth-or-conflatedness /scalarisation—as-to-rescalarisation-as–re-ontologisation)\textsuperscript{1}) wherein ‘an elicited conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\textsuperscript{100}’ undermines the individual’s and social ‘conscious-and-active epistemic-totalising\textsuperscript{2} re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology\textsuperscript{100}’ while overemphasising rather a ‘subconscious-and-passive epistemic-totalising\textsuperscript{12} re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{2}). 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 preconvergingly—dementated/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 side-lining salient and relevant narratives as to technicity/profundity (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> has paradoxically effectively-and-
preemptively succeeded in ‘qualifying in the public psyche’ the ‘specific overall social intellec­tion-aptitude body’ that is the public university as to its underlying social-construct ontological-commitment implied self-assuredness-of-ontological-good-faith/­authenticity –as-being-as-of-existential-reality so-reflect­ed as of social notional-self-dist­antiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> with regards to socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming in falsehoods terms of ‘contrastive equivalence’ implied distractive-alignment-to-reference-of-­thought-<of-apriorising/axiomatising/referencing> and so-under­mining its ‘neutral sovereign–function/posture upholding’, and with a failed public consciousness about the sovereign importance of the public university practically subjecting them to increasing private funding 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 <amplituding/formative–epistemicity>totalising–thrownness-in-existence, ‘human meaning­fulness-and-teleology’ is effectively of epistemic-totalising consequence reflecting epistemic-totalising growth/conflatedness/postconverging as to existential-contextualising-contiguity–in-reification knowledge/interpretative veracity implications of concurrent limited-­mentation-capacity-deepening (thus implying human meaningful­ness-and-teleology profound­ness/ontologising-depth is of notional–nondisjointedness/contiguity/coherence as of ‘<amplituding/formative>disposedness–(as-to-orientation/value-construct/valuation–and–derived-­parameterising) and
<amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)’ underlined as to its given prospective ‘foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism); with the implication here that ‘institutional process/processiveness as of mere-formulaicity as to mere-formulaic–methodologising/mutualising/organising/institutionalising (while clearly inducing disontologising socio-econo-political outcomes)’ cannot be construed as the all-be-all of human institutions but rather ‘process/processiveness has to be associated with sublimating–existentialising–decisionality institutional socio-econo-political outcomes and purpose reappraisal reflected with the epistemic-totalising reconstrual of existential-contextualising-contiguity ‘-in-reification’ as to profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness ontologising/re-ontologising 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 ‘—’<amplituding/formative–epistemicity>growth-or-conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation’)). Thus the veracity/efficiency of social intellection is rather in terms of ‘the consequent sovereign–function/posture contemplative capacity/deferential-capacity in epistemic-totalising’ growth/conflatedness /postconverging as to existential-contextualising-contiguity ‘-in-reification’ knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening’ allowing for appropriate coherence between concrete–social-reality–<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-
reality-<as-to-manifest-sublimation/desublimation> 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-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’ (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—reference-of-thought-<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-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’ is critically inadequate for ‘neutral sovereign–function/posture upholding’ as so particularly elicited with distractive-alignment-to—reference-of-thought-<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—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-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-preformalising/preframing/premeaningfulness-imbued-mediativity-and-deferentialism.—of—meaningfulness-and-teleology^30 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^46 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’ in pointing out the prospect of sublimating/desublimating—existentialising—decisionality socio-econo-political outcomes and implications rather than the ‘passive deification of institutional process/processiveness as of mere-formulaicity as to mere-formulaic—methodologising/mutualising/organising/institutionalising’ (underlying why such a deficient social intellection posture will tend to be one step behind cumulating desublimating socio-econo-political outcomes as if it is most critically about reflecting upon such cumulating desublimating—existentialising—decisionality socio-econo-political outcomes rather than truly a
posture of anticipative analysis and preemption). This mere process/processiveness induced deficiency is often critically reflected in a ‘barest and passive/unreflexive conception of sovereignty in the democratic process’ that is poorly cognisant of the appropriate overall social enlightenment/knowledge imbuing oversight of 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’) that is ‘much more than about leaving the room for competing/contending parties narrations/orientations/advocacies for socio-econo-political existentialising–decisionality but appraising-and-critiquing the effective coherence of such narrations/orientations/advocacies as to socio-econo-political outcomes expectations of the sovereign–function/posture’; so-underlying the more profound-supererogation\(^a\) notion of sovereignty associated with ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of veridical social knowledge percolation-channelling-\(<\text{in-deferential-formalisation-transference}>\). The consequence of this mere process/processiveness induced deficiency is reflected in an entrenched dichotomy of the democratic process between the reality of recurrent narratives of disontologising socio-econo-political outcomes on the one hand and on the other hand a publicly cultivated existentialising—enframing/imprintedness\(-\text{as-to- historicity-tracing—}\text{in-presencing–}\text{hyperrealisation/}\text{hyperreal-transposition}\) political culture/discourse that by its self-drivenness/self-containment at critical moments of the democratic process seem to bypass the relevance of such recurrent disontologising socio-econo-political outcomes (even as the very same social themes are recurrently and superficially raised as to a \text{numbing-traction--of-desublimating--meaningfulness-and-teleology}^{10}\text{--(as-perspective-lost-of--'supererogatory--acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking--of--notional–deprocryptism–(in-dimensionality-of-}
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 preconvergingly—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\textsuperscript{17} gesturing as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ enabling the conceptualisation of momentous \textsuperscript{14}historiality/ontological-eventfulness\textsuperscript{11}/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 \textsuperscript{17} 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\textsuperscript{15}/by-reification\textsuperscript{11}/contemplative-distension\textsuperscript{26}’ 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\textsuperscript{100}’) ‘incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social–
reality-<as-to-manifest-sublimation/desublimation>’. The implications of such dereification/gesturing (as to its reflection of human self-referencing-syncretising relation with ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbeded 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-<in-deferential-formalisation-transference> 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 imbeded theoretical/conceptual/operant implications’ acting upon the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> 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) with fellow specialists and then of derived-knowledge implications percolating to the appraisal of ‘overall social intellection-aptitude body’, and not a directly normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the general public in distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing> (undermining such a sublimating/emancipating cogent percolation-channelling-in-deferential-formalisation-transference> existentialising–frame imbued notional–self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> conception which is exactly what best defines and upholds human sovereign–function/posture as to appropriate coherence between concrete–social-reality-as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction). In this regards, a prevailing and counterintuitive naivety as to human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality is that the mere communication of knowledge (without appropriate eliciting of ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’ as an exercise that is behind knowledge-production in-the-very-first-place and is required for effective prospective existential-contextualising-contiguity—in-reification of knowledge content as to epistemic-totalising(reconstrual) 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 physicist or astronomer or engineer or a public policy expert as more directly relevant in the democratic process but rather needs to have the appropriate fundamentals-and-distance as of capacity/deferential-capacity to be able to sovereignly relate-to and reference-to the implications of such technicity/profundity sublimating/emancipating knowledge-reification hermeneutically/reprojectively/supererogatingly/zeroingly (with regards to effective prospective existential-contextualising-contiguity -in-reification of knowledge content as to epistemic-totalising reconstrual) and so while at the same time not subject-to/avoiding vague conceptualisations inducing disorientation, estrangement and trivialisation (of such technicity/profundity sublimating/emancipating knowledge-reification) failing to fulfil the veridical public outcomes of social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather inducing social 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)’) as to ‘an elicited conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology”). Critically, it is herein contended that in many ways despite the blurriness of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality, there are just as well subject to appropriate constraining deblurring analysis with respect to their aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-
<blinded-to-their-relative-ontological-completeness — reference-of-thought— devolving>
sublimating–existentialising–decisionality; and critically-so as of a relation to momentous

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

normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Such a translating-insight
(rather derived from the more potent ‘human knowledge-reifying-and-empowering

conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications detour to

existence-potency”–sublimating–nascence,-disclosed-from-prospective-epistemic-digression’
of nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-their-relative-

ontological-completeness’<reference-of-thought<devolving> as devolved axiomatic-

constructs of the ‘reference-of-thought rather in their ‘excogitative-blanking of prospective

institutionalisation existential-contextualising-contiguity ‘-in-reification”’), implying

translating the ‘imbued counterintuitive ´nonpresencing<-perspective–ontological-

normalcy/postconvergence> epistemic-projection’ as from such incipient ‘sublimating–
nascence devolved axiomatic-constructs’ into ´straightened-out/rede-

mentated/restructured/reparadigmed <reference-of-thought sublimating–nascence so-

instantiated as to overall <reference-of-thought<devolving sublimating–nascence (and so-

reflected in prospective human social-and-institutional-frameworks-of—

referencing/registering/decisioning sublimating–existentialising–decisionality)’. Again, the

relevant issue for such an aporeticism overcoming/unovercoming (in the face of constraining

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ) has to do

with human ´epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-

with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-
distension”’ for prospective Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as

of notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-

referencing>¨/distantiation of contemplative existentialising–frame as to transversality–of-
stranding-or-attributive-dialectics) articulated and elucidated herein, as to the profound-and-scientific reflection of the underlying ontological-contiguity—of-the-human-institutionalisation-process involving human limited-mentation-capacity-deepening in the succession of existentialising—framing/imprinting-(as-to-prospective—historiality/ontological-eventfulness—/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism>)—that speak of ‘postconverging—or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ implied notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and so rather than ‘the <amplituding/formative-epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> of an intradimensional desublimating conception of its ‘reference-of-thought’, so-manifested beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>, as to its given manifest in-effect absolution registry-worldview/dimension existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) such as of ideological capitalistic or communistic conceptualisation within our positivism—procrysticism 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—nascence 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
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition'). It is within this
ambits, that ‘prospective possibilities of sublimating–existentialising–decisionality’ can be
contemplated as from the very depth of human ‘⟨supererogatory–human-subpotency⟩–
effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of
notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ for requisite ‘epistemic-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness–by-reification /contemplative-distension’
and so as to
individual and social subconscious and conscious educing intelligibility: in translating the
‘imbued counterintuitive nonpresencing–perspective–ontological-normalcy/postconvergence> epistemic-projection’ as from incipient ‘sublimating–nascence
devolved axiomatic-constructs’ into ‘straightened-out/rede-mentated/restructured/reparadigmed
reference-of-thought sublimating–nascence so-instantiated as to overall reference-of-
thought–devolving sublimating–nascence (and so- reflected in prospective human social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality)’. The depth of ‘⟨supererogatory–human-subpotency⟩–effecting imbued
epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-
parrhesia,–as–spontaneity-of-aestheticisation’ is exactly what is incipiently-and-notionally of
undergirding ‘self-reflexive–instigative-eventuating–as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility–
preceding-existence’s-eventuating-sublimating-validation/sublimating-invalidating) educing
incipience of existentialising–decisionality’ as to both ‘the consequent human
sublimating/sublimating—modalisation–as-to-absolute-referencing–meaningfulness–
and-teleology–upon inherent existence’s sublimating–nascence inducing of re-
ontologisation/omnipotentiality sublimating–existentialising–decisionality’ and ‘the consequent
human sublimating/sublimating—modalisation–as-to-absolute-referencing–of–
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-veridicality, as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ in-accounting-for prospective human limited-mentation-capacity-deepening with regards to ‘human relative epistemic-abnormalcy/preconvergence in relation to the already given ontological-normalcy/postconvergence nature of existence’ with the profoundness of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation speaking of more than just mere-formulaic methodologising/mutualising/organising/institutionalising as to ‘the precedence
wherein the knowledge-reification gesturing is totalising-entailingly explicative of everything within its epistemic bounds as to reification and dereification in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both 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
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—reference-of-thought—devolving—sublimating—existentialising—decisionality’ critically warranted not just with such starked cases but with respect to the comprehensive and more subtle overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality as it can be appreciated for instance that the business driven and mere defaulting utilisation of say media technologies has hardly elicited ‘a comprehensive social self-reflexive questioning-and-contemplation’ of their appropriate sublimating—existentialising—decisionality conception but for ad-hoc insights and approaches poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so with creatively effective public communication and democratic enhancement as to sovereign knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many
ways inducing the present hyperreality–as-to-its-simulacrum implications pointed out by Baudrillard)
- the existential-contextualising-contiguity of human meaningfulness-and-teleology implies that prospective knowledge-reification as to organic-knowledge is necessarily in an existentialising–frame reflecting its existentialising—framing/imprinting–(as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism)> but which is not immuned from estranged-interpreting-and-purposes and contextual-misanalysis (as can be so-appreciated
with respect with many a critical and postmodern thought) inducing disontologisation, and just as well institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation project such 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 undergirding ‘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) educing incipience of existentialising–decisionality’ as to ‘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-
presencing—absolutising-identitive-constitutedness

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

- a human

presencing—absolutising-identitive-constitutedness

imbued

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

<amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)’ 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

nonpresencing-<perspective–ontological-normalcy/postconvergence>
imlications’ explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation

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 counterintuituitive it may seem ‘ordinarily/generally a social-setup is not consciously-and-subconsciously self-reflexive of itself as about its optimisable ontologising-depth (as of a prospective overriding re-ontologisation underlying the possibility for its prospectively idealised transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to sublimating–existentialising–
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 of “maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation 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 translatable as to ‘living-development–as-to-
personality-development beholding/unbeholding existentialising–frame’ and ‘institutional-
development–as-to-social-function-development beholding/unbeholding existentialising–
frame’ (so-reflected overall de-mentative/structural/paradigmatic as to perspective ‘beholding
as sovereignising–imbued-subontologisation/subpotentiation’ superseded/transcended with
perspective ‘unbeholding 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
existentialising—enframing/imprintedness—historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) (as to the high emotional-involvement associated with
social ontological-performance—including-virtue-as-ontology> and low emotional-
involvement associated with non-social ontological-performance—including-virtue-as-
ontology> elicited prospective transcendence-and-sublimity/sublimation/supererogatory–
dementativity) 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-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation undermining of genuine knowledge-reification is their poor appreciation and deriding of any such notion of the postconverging–de-mentating/structuring/paradigming possibility that makes-available worldview conceptualisation as herein implied as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ (so-construed as of prospective ‘relative-ontological-incompleteness’ /relative-ontological-completeness—{(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity  —as-re-de-mentating/restructuring/reparadigming—psychologism’); as to a decadent immediate materialism that will not recognise that the ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ of the physicists or chemists or biologists for instance is what allows for the expectations/anticipations underlying physical engineering/application or chemical engineering/application or biological engineer/application as to generated material productions (as without abstract science contemplation the very imagination of derived technologies will not arise) and along the same lines it can only be of the utmost disappointment to realise that at the very core of academic institutionalised social and philosophical contemplation is the manifestation of a pedantry that doesn’t have or project the lack of the least insight about the ‘historiality/ontological-eventfulness’ /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’> of social and philosophical ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ as underlying the effective sublimating human and
social expectations/anticipations that sublimatingly beget societies up to our age and as of relevance for prospective human and social construction. For such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, the punctual/immediate temporal advantageousness for eliciting the lowliness of human contemplation consciously or unconsciously prospective human desublimation/disempowerment as inherently validatory of a decadent conception of human self-referencing-syncretising in terms of self-presence/self-constitutedness/in-perspective–epistemic-abnormalcy/preconvergence > of ‘presenting—absolutising-identitive-constitutedness’ existentialising—enframing/imprintedness—<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>; but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their apparent punctual/immediate impression for the simple reason that veridical knowledge is not built on eliciting human sovereignising beholdening but rather eliciting human ontological-commitment as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation2 (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 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 postconverging-or-dialectical-thinking’—apriorising-psychologism epistemic-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—meaningfulness-and-teleology as of notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising—frame as to transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and—
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–(as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)). In this regards,
the reality of human transcendency-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-reflected as of social
notional–self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>’ when ‘merely hanging to the thread of institutional prescience’ devoid of
aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—
discretion/whim-of-thought rather with regards to a conception of intersubjectivity–of–
meaningfulness-and-teleology as beholdening to as presencing—absolutising-identitive-constitutedness as to the fact that 'supposed knowledge-reification' is construed as not in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as underlied with notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-<mediativity-and-deferentialism>-of—
meaningfulness-and-teleology (in nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’). Such institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation manifestation devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ nowadays is associated with a normalised/stereotyped/selfhelping/feel-good conception of knowledge that by distractive-alignment-to—reference-of-thought-<of-apriorising/axiomatising/referencing> ‘falsely cultivate the notion that it is engage in-the-very-first-place at the same contemplative pedestal’ with profound knowledge as of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework (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 culture that construe of ‘dumbed-down apathetic publics-of-conquest’ as the true environment for ‘intellectual geniosity as to blandly cultivated popularity’ (rather than in epistemic re-originariness/re-origination of projective/reprojective cross-subjection of knowledge
reflecting "historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>" as implied both scientifically and by many a postmodern thinker doesn’t need to ‘take a page into any ideological unknown’ to effectively contemplate the practical implications for prospective re-ontologisation; and as herein contended with regards to ‘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—as-sublimating-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—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—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\[1\]) explaining the discomfort induced when
such conscious or unconscious ideological stances are subjected to deconstruction analysis or
genealogical/archaeological analysis as to \(\text{nonpresencing-<perspective–ontological-
normalcy/postconvergence> implications of human limited-mentation-capacity-deepening}\[2\])
and so over an existence-driven <self-reflexive>-willed–thought; in a flawed knowledge-
reification\[3\] gesturing that poorly appreciates the two-sided epistemic-veracity of undergirding
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) educing
incipience of existentialising–decisionality’ 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-
involve 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 sublation arising as from human ‘epistemic-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness\[4\]-by-reification /contemplative-distension\[5\]). 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\(^1\) 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’-by-reification’/contemplative-distension’ and doesn’t carry false promises of shallow supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to mere-formulaic
methodologising/mutualising/organising/institutionalising (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 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 change in human apriorising/axiomatising/referencing—relation-to-the-world than just ‘meaningfulness-and-teleology 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-dementates/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-scholasticism but rather an altogether ‘a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself’. This again confirms that the ontological-veracity of genuine human knowledge is rather about notional—self-distantiation—imbued—re-motif-

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprjective—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 occlusive 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/nondisjointing’ but for ‘the inherent nonpresencing–ontological-normalcy/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 presencing—absolutising-identitive-constitutedness as so-
fraudulently implied by our positivism–procrypticism anti-relativism stance (and eliciting
herein the counterclaim that a rational-and-coherent defense of such a posture warrants a further
claim recommending that humanity should rather go back to the state of ‘recurrent-utter-
uninstitutionalisation as to its given manifest in-effect absolution presencing—absolutising-
identitive-constitutedness’ as a more coherent anti-relativism stance as so-explicitly 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 coherent knowledge formulation which then has to avoid
explicated or implicited 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
complotment). 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 imprimaturizing (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
relative-ontological-completeness[8] 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—meaningfulness-and-teleology[9]—(as-perspective-lost-of
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking—of—notional–deprocrypticism—(in-dimensionality-of
sublimating[4]—)<amplituding/formative–epistemicity>growth-or-conflatedness[10]/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 preconvergingly–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

and 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) educing incipience of existentialising–decisionality’). It is herein contended that ‘the veridical prospect of human intelligibility for ontologisation’ is of necessity (given human limited-mentation-capacity) ‘epistemic-totalisingly\(^{12}\) educing as from human profound-supererogation\(^{17}\); so-reflected as to the very incipient ‘<supererogatory–human-subpotency>–effecting (as to ontological-good-faith/authenticity\(^{18}\) or ontological-bad-faith/inauthenticity\(^{15}\)') imbued epistemic-totalising\(^{12}\) preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ as of undergirding 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) educing incipience of existentialising–decisionality’. The implication here is that a human mental-reflex of ‘mere-formulaicity of ruling and rule-making as to apriorising/axiomatising/referencing’ is ever always of wanting ontological-veracity in need for ‘corrective human profound-supererogation\(^{17}\) imbuing human limited-mentation-capacity-deepening\(^{17}\). In other words human ‘potential of profound-supererogation’ (as the corrective potentiating of human limited-mentation-capacity for human limited-mentation-capacity-deepening) 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-
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’s sublimating–nascence’ (as is wrongly projected by \textit{presencing—absolutising-identitive-constitutedness}} social-vestedness/normativity-<discretely-implied-functionalism> even as this ‘may seem intuitively’ truer with domains of relatively less blurriness or low emotional-involvement as to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ like say the natural sciences and mathematics but this is not exactly the case from a bird’s-eye view reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{10} as such a possibility is undermined by the very interactiveness of nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-their-relative-ontological-completeness\textsuperscript{11}—reference-of-thought-\textsuperscript{12} devolving> existentialising–decisionality and social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality) and manifest a disontologising disposition at prospective uninstitutionalised-threshold\textsuperscript{13}, 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 postconverging–demmentating/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. Rather the ‘fundamental ontologising/disontologising confliction’ (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology”) arises effectively as of ‘a prospective "nonpresencing-<perspective-ontological-normalcy/postconvergence> change in knowledge-reification” gesturing in "maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation” (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 but for the prospective base-institutionalisation change in knowledge-reification gesturing for prospective ontologisation/re-ontologisation in "maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation as to rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism which highlighted the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation at which point it is of a disontologising disposition of "incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation, and this ‘prospective "nonpresencing-<perspective-ontological-normalcy/postconvergence> changing in knowledge-reification” gesturing for prospective ontologisation/re-ontologisation in "maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation’ 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 (of "incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation) with respect to prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought ‘prospective
conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{)}-‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation\textsuperscript{)}). This ‘fundamental ontologising/disontologising confliction’ (as to ‘prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> changing in knowledge-reification\textsuperscript{7} gesturing for prospective ontologisation/re-ontologisation in maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{10}—unenframed-conceptualisation’ implications) very much reflects the Socratic-philosophers ‘universalising-idealisation ontologising/re-ontologising maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation’ with respect to Ancient-sophists ‘non-universalising disontologising incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’, budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation’ with respect to medieval-scholastics ‘non-positivising disontologising incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’ and it is herein claimed as well postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’ maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{10}—unenframed-conceptualisation (objectifying knowledge conception say with incipient/budding deconstruction or genealogy/archaeology as to such explicited knowledge-reification\textsuperscript{7} gesturing even as other 20\textsuperscript{th} century thinkers expressed varyingly similar notions without expliciting their knowledge-reification\textsuperscript{7} gesturing or as herein construed in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{10}) with respect to present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising incrementalism-in-relative-ontological-

\textsuperscript{13}incompleteness
\textsuperscript{14}no data
\textsuperscript{97}supererogation
\textsuperscript{17}metaphoricity
ontological-incompleteness\textsuperscript{1}—enframed-conceptualisation imbued dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity→<discretely-implied-functionalism>, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and ‘generalised social <amplitudes/formative>′ wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing′—narratives—of-the′ reference-of-thought—categorical-imperatives/axioms/registry-teleology}. In this regards, the idea that the pertinence of Socratic-philosophers ‘universalising-idealisation ontologising/re-ontologising’ lies in an equivalence/correspondence relation with Ancient-sophists ‘non-universalising disontologising’ secondnatured social-setup or budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ lies in an equivalence/correspondence relation with medieval-scholastics ‘non-positivising disontologising’ secondnatured social-setup or for that matter postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’ lies in an equivalence/correspondence relation with present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ secondnatured social-setup; are naiveties of human distractive-alignment-to-apriorising/axiomatising/referencing (as to the fact that prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is all about intellectually-and-morally superseding its Age as to relative-ontological-completeness\textsuperscript{8} maximalising-recomposuring-for-relative-ontological-completeness—enunframed-conceptualisation and not subjecting-itself/succumbing to the relative-ontological-incompleteness—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation of its Age, and as so-inherently warranted by existence-potency/sublimating-nascence-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort as to
functionalism> social-setup but rather ‘beholdening to existence-potency’ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness”~by-reification”/contemplative-distension” (just as the true technician and scientist is not beholdening to ‘peoples’ human-subpotency temporal-dispositions but rather to existence-potency”~sublimating–nascence,-disclosed-from-prospective-epistemic-digression technical or scientific implications for veridically enhancing the human sovereign–function/posture with regards to their technical or scientific undertaking). Such a conception of the genuine social intellectual–function/posture (as it so-reflects ‘the human notional–philosophy existentialising–frame of existential unenframed conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) renders ridiculous modern manifestations of ‘media-driven, social networking, popularity-seeking as well as institutional imprimaturing conception of supposed intellectualism’ that by supposedly succumbing/ingratiating to institutional and social lip-servicing (as to an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social 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”’) supposedly so-earning intellectual recognition/due; thus paradoxically subjecting the notion of intellectualism to human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ which is in want for its prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology imaginary. The blunt reality of true intellectualism couldn’t be more diametrical as to the fact that the genuine social intellectual–
function/posture involves unaccommodating the social-setup’s 8 presencing—absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied-functionalism> rather than further cultivating its nonsensical, nombrilistic and self-important pretenses/claims of manifest in-effect absolution 9 presencing—absolutising-identitive-constitutedness. As to the modern states penchants of misgovernance, dehumanisation, criminal wars, genocides and hideous activities and as so in association with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-discretely-implied-functionalism> and an overall out-of-sight-out-of-mind civil society ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’, such a supposedly implied conception of intellectual-and-moral ascendency is nothing but a bogus social-setup’s auto-congratulatory exercise of ‘supposed intellection and morality’ that cannot answer to the inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments/limitations of its Age (let alone prospectively uphold 'human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure'/omnipotentiality). In the bigger scheme of things as to nonpresencing-perspective–ontological-normalcy/postconvergence> epistemic-projection, human social-setups reflecting the respective states of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism are transcended/superseded exactly because of an incipient/nascent/instigative genuine social intellectual–function/posture ‘sneering’ at them and never as to otherwise ingratiating at them as manifested by the Socrates, Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation (noting that the notion of ‘human prospective notional–self-distantiation–<imbued—re-motif–and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-confaltedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence’ is about eliciting the sense of fellow human capacity/deferential-capacity to appreciate the inherent soundness of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification /contemplative-distension as to the fellow human capacity/deferential-capacity for undergirding ‘self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceeding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) educing incipience of existentialising–decisionality’ as to the fact that all true intelligibility and knowledge is only possible by eliciting a fundamental potential that is already de-mentatively/structurally/paradigmatically availing to ‘the fellow human in a direct-capacity or deferential-capacity of human growth/development/maturation’ as to their ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity to pursue it or not). The blunt fact is that society is never its own inherent intellectual-and-moral absolute reference and thus is in want for its intellectual-and-moral development explaining why progress happen and the role of the genuine social intellectual–function/posture being about encouraging such progress, with the consequence that an ‘ingratiating supposedly intellectual relationship’ with human institutions as to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ is ever always (beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-
of-existential-unthought) bound to lead to the institutionalised pedantising/muddling/formulaic-hollowing-out— in-subontologisation/subpotentiatio
desublimation and so associated with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and ‘generalised social <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology); reflecting the reality that the genuine social intellectual–function/posture must be able to stand at a ‘distance as of notional—self-distantiation’ with their Age, society and social institutions (and critically many an intellectual failing is exactly because of this defect that actually subconsciously stifles the natural direction/conclusion of their work as in the case with Heidegger, and so understood rather than an after the fact existentialising—enframing/imprintedness-(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conceptualisation which itself fails the test of standing at a ‘distance as of notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ with its own Age, society and social institutions to then be able to open the avenue for prospective human sublimation/emancipation as requisite to supersede/transcend its inherent preconverging—de-mentating/structuring/paradigming vices-and-impediments limitations). This disparity—of-momentousness/magnanimity/scale/magnitude underlies the notional—ratio-contiguity/ratiocination de-mentative/structural/paradigmatic implications (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) reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-

mentative/structural/paradigmatic possibility for dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> (as so-required for prospective deprocrypticism imaginary) can only be elicited as from an angling-of-imaginary abstract-projection drivenness (as to the thoughtful sublimating coherence of the ‘substantive existential-contextualising-contiguity’ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of—social-emanance’ over psychical-nascency outturn-projection drivenness (as to the existential-extrication-as-of-existential-unthought of the sublimating coherence of the ‘substantive existential-contextualising-contiguity’ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of—social-emanance’). This human individuation and social projection divergence between human psychical-nascency and human angling-of-imaginary (as to disparity—of-momentousness/magnanimity/scale/magnitude) is critically reflected dynamically in all human endeavours as of ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’; underlined with ‘angling-of-imaginary nonpresencing—absolutising-identitive-constitutedness epistemic-projection of abstractive social contemplations beyond ordinary consideration-and-expectations/anticipations bearing registry-worldview/dimension opening-up consequences’ and ‘psychical-nascency punctual/presencing—absolutising-identitive-constitutedness epistemic-projection of social contemplations as to secondnatured human endeavours of ordinary consideration-and-expectations/anticipations’. The human psychical-nascency—ideal-type-or-individuation can be construed as a human individuation of in-effect absolution upholding of the ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame
their-relative-ontological-completeness—reference-of-thought—devolving> existentialising—
decisionality’ in positivising/rational-empiricism (to the point that even an archetypal budding-
positivist ushering our present-day scientific worldview like Newton wasn’t himself
‘freed/liberated’ from the ‘medieval social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising—decisionality’ as to occultic/alchemic
dispositions and further speaking to the fact that it is naïve for the modern-day scientist not to
contemplate about how our present-day social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising—decisionality imbued psychical-nascency’
impacts on the possibility of prospective sublimating—nascence and so more obviously as to a
reflex of desublimating science ideology). That said the reality as well points to the fact that the
more circumscribed/bounded nature of human nascent-particular/incipient-and-
matter/technical-sublimations—blinded-to-their-relative-ontological-completeness—
reference-of-thought—devolving> render them premonitory as to preceding and empowering
the possibility for prospective social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating—existentialising—decisionality; as we can
appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope
demonstration is more naturally-and-potently unsettling/unarguable/disarming by its
sublimating rational-empiricism/positivising implications than say an abstractly contemplated
contention in that period on the basis that a ‘rational-empiricism/positivising knowledge-
reification’ gesturing as to ‘reference-of-thought—devolving>’ is the appropriate ‘social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating—existentialising—decisionality’. Psychical-nascency thus speaks to the fact that
‘human social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising—decisionality de-mentatively/structurally/paradigmatically have a potent
prospective disontologising psychosomatic grip’ (as of existentialising—
enframing/imprintedness—(as-to-\textsuperscript{7} historicity-tracing—{in-presencing–

hyperrealisation/hyperreal-transposition}) upon human ontologising/re-ontologising capacity in

re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-

postconverging/dialectical-thinking ’‘projective-insights’’/epistemic-projection-in-

conflatedness ’‘of-notional–deprocrypticism-prospective-sublimation) \textsuperscript{2} even at the exclusion

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

prospective-supererogation’’; as so-incipiently manifested and reflected notionally with the

human psychical-nascency of individuative and social ‘full incipient supererogating breadth of

human intelligibility transmutation’ (as ‘\langle\textsuperscript{supererogatory} human-subpotency\rangle’—effecting
imbued epistemic-totalising\textsuperscript{32} preformulating/preframing/premeaningfulness of

notional–originariness-parrhesia,—as–spontaneity-of-aestheticisation’ before the incipience of

metaphoricity\textsuperscript{7} and then ‘meaningfulness-and-teleology\textsuperscript{10} as to existentialising–frame).

Contrastively, human angling-of-imaginary—ideal-type-or-individuation speaks to human

<self-reflexive>-willed—thought appraising of the disontologising-threshold and projection of

prospective ontologising/re-ontologising-threshold of human ‘social-functioning-and-

accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of

disontologising/ontologising-and-re-ontologising’; as to undergirding human ‘self-

reflexive–instigative-eventuating—(as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithe-drivenness/supererogating-for-human-intelligibility,-

preceding-existence’s-eventuating-subliming-validation/desublimating-invalidation) educing

incipience of existentialising–decisionality’, so-underlied with human marginally subversive

de-mentative/structural/paradigmatic possibilities for prospective \textsuperscript{55} maximalising-

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

induced ontologising/re-ontologising (as to human living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
‘occlusive as disjointing knowledge-reification’ gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ is prospectively bound to be superseded/transcended. Again, the fundamental point here is to reflect prospectively upon human angling-of-imaginary underlying the very ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of inherent existence requiring prospective human limited-mentation-capacity-deepening’ (in inducing the de-mentative/structural/paradigmatic dynamics and/or compensatory–dynamics for human critical threshold 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 the possibility for prospective ontologising/re-ontologising). In this regards, central to human angling-of-imaginary is the exercise of re-evaluating all supposedly precedingly decided human intelligibility (as to undergirding 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-invalidaton) educing incipience of existentialising–decisionality’) in a reflexive as re-originary encounter with existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-superoeration -<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> and in so-doing establish/re-establish momentous/sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’>; and so as the most profound of human knowledge-reification exercise underlying the human institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-
so rather than a psychical-nascency disposition of ‘prospective knowledge supposedly at the service history implied as of desublimating “historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition”; so-reflected as to the former reflexive as re-originary and the latter unreflexive as un-originary encounters 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’>. The totalising-entailing epistemic and ontological implications of veridical the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework as so-underlied by angling-of-imaginary are rather altogether clear and straightforward as hereafter articulated. It is an existential impossibility as to ontological-inveracity/ontological-impertinence for intelligible discursivity between relative-ontological-incompleteness and relative-ontological-completeness knowledge-reification gesturings as of differing apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity, with such an ontologically-flawed exercise inevitably inducing as to human psychical-nascency a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation disontologising desublimation relation to human ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ (as so manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-philosophers ‘universalising-idealisation ontologising/re-ontologising’ or medieval-scholasticism ‘non-positivising disontologising’ in the face of budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to human-subject-
conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation"<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>; that is prior to and undergirds the ‘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). Along the same lines of
angling-of-imaginary implied nonpresencing—<perspective–ontological-
normalcy/postconvergence> is the veracity that epistemicity is veridically as of ontological-
normalcy/postconvergence as to human limited-mentation-capacity-deepening
postconverging—de-mentating/structuring/paradigming implications wherein prospective
knowledge-reification as of sublimating historiality/ontological-eventfulness/ontological-
aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-
relativism’> ‘is actually possible and accompanied with a more profound but implicated notion
of epistemicity’ (as prospective sublimation actually invents prospective epistemicity). This
insight contrasts with a naïve science ideology conception of epistemicity as to ‘a lack of
nonpresencing—<perspective–ontological-normalcy/postconvergence> perspicacity in an in-
effect absolution exercise of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity as of a desublimating historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition’ that fails to factor in prospective human limited-
mentation-capacity-deepening postconverging—de-mentating/structuring/paradigming
implications (and go on to behold epistemicity as to a certain ‘supposedly imagined moment of
past science’ rather than the fact that prospective scientific sublimations come-with/are-not-
divorced-from prospective epistemicity insights hermeneutically/reproductively/supererogatingly/zeroingly as so-rather driven by human supererogatory acuity/perspicacity/astuteness/edginess/incisiveness inducing sublation-over-desublation beyond ‘mere-formulaicity of conception of epistemicity secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’). Critically, in this respect there was no prior inherent mere-formulaicity basis for Einstein’s Relativity theory but for his sublimating ontological-good-faith/authenticity as to his hermeneutic/reprojective/supererogating/zeroing supererogatory acuity/perspicacity/astuteness/edginess/incisiveness underscored by the possibility for prospective sublation as to his reflexive as re-originary encounter with existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,–eliciting-of-prospective-supereration <-as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>. Hence the most coherent and unfailing epistemicity basis of science speaks to inherent sublation-over-desublation as to nonpresencing<-perspective–ontological-normalcy/postconvergence> establishing/re-establishing of sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>. Such a conception of epistemicity is rather all-englobing with regards to all human knowledge as to the reality of hermeneutic/reprojective/supererogating/zeroing supererogatory acuity/perspicacity/astuteness/edginess/incisiveness for human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in conflatedness (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)—with the extensive development of many a formalised and elaborate domains-of-study like natural sciences unique experiential inordinary existentialising—frames not overriding the very same human hermeneutic/reprojective/supererogating/zeroing supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity (reflecting the fact that the notions of scientific experiments and observations are just extensions of a human hermeneutic/reprojective/supererogating/zeroing supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness contemplation of ordinary existential experience and observations). Such a nonpresencing—<perspective—ontological-normalcy/postconvergence> conception of epistemicity it is herein contended is most profound social and overall knowledge aporeticism overcoming/unovercoming relevance. Human angling-of-imaginary (unlike the predisposition to mere-formulaicity of human psychical-nascency) construes of knowledge as of incipient social conception and instigation (beyond and unfazed by its supposed manifest institutional capture/catchmenting) as to its veridical existential veracity for prospective sublimating ontologising/re-ontologising relation to human ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’. In this regards, desublimating attitudes of mere institutional imprimaturing do not necessarily constrain the possibility for divergent social interests for prospective existential ontologising/re-ontologising conception for sublimating knowledge-reification (and critically veridical intellectualism perceives institutional stature as the opportunity to further demonstrate and invest into demonstrating its effective intellectual relevance whereas an institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation rather construes of institutional stature as a fall-back as to mere-formulaic institutional-imprimaturing and institutional-legalism poorly upholding/perpetuating the knowledge sublimating
contemplation behind the institutional formation/creation). Such an incipient social conception and instigation of knowledge as to its veridical existential veracity underscored the Socratic-philosophers and their successors development of philosophical schools subverting the Ancient-sophists nonuniversalising, likewise budding-positivist movements, correspondences and initiatives ultimately led to the subversion of medieval-scholasticism, and today in many ways the postmodern movement is more potent as to its social dynamics of ‘liberation and emancipation’ (however incipiently crude) in the face of surreptitious and spurious strategies of anti-intellectual misanalysis, misinformation and complotment. The more centrally defining element of human angling-of-imaginary speaks to its metaphysics-of-absence-{implicit-epistemic-veracity-of-}nonpresencing-{perspective–ontological-normalcy/postconvergence} epistemic-projection that elusive to psychical-nascency disposition. This ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ effectively underlies the inherent existentialising–decisionality of underpinning–suprasocial-construct as to underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as to the fact that in many ways ‘the very existentialising–realness of such abstract notions as to their nondisjointing tends to be <amplituding/formative–epistemicity>totalisingly–absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of presencing—absolutising-identitive-constitutedness | social-vestedness/normativity-<discretely-implied-functionalism>’ that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract notions as technocratic, capitalistic or communist which are rather ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of crisis when such ‘underlying social dynamics of presencing—
absolutising-identitive-constitutedness
social-vestedness/normativity-<discretely-implied-functionalism>
manifest themselves as superseding any such abstract ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness—presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising–decisionality that do not know of human limited-mentation-capacity and thus the need for human limited-mentation-capacity-deepening’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–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 religiosiy of the underpinning–suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiosiy whether critical or praising as to the existentialising—enframing/imprintedness–(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of the religiosiy with the idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-conflatedness’–of-notional–deprocrypticism-prospective-sublimation) rather of overt-and-covert taboo status thus in many ways ripping away from the human the possibility to reproject originarily for ‘human-decisionality–<as-to–play-of-valid/invalid-decisionality-imbued–sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In this respect, the possibility of critical pure-ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility–(<imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
apriorising/re-axiomatising/re-referencing—conceptualisation> as to the fact that human
ontological-performance'<including-virtue-as-ontology>/potentiation
optimisation/maximalisation rather arises from ‘universal-transparency'(transparency-of-
totalising-entailing,-as-to-entailing—amplituding/formative–epistemicity>totalising—in-relative-
ontological-completeness) of the-Good/understanding/knowledge-reification/ontological-
primemovers-totalitative-framework’ as to profound ‘unbeholdening sublimating–nascence
ontologising-depth of the full-potency of existence’ and so over any desublimating
existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) of vague impression-driven/good-
naturedness/wishfulness ‘beholdening as sovereignising—imbued-
subontologisation/subpotentiation’ of totalisingly-disentailing—discretion/whim-of-thought;
and as so-underlied de-mentatively/structurally/paradigmatically by human-subpotency
‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression in reflecting holographically—conjugatively-
and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’.
In summary, ‘human existentialising–decisionality dual psychological-dispositions continuum-
gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’
underscores how human social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality are prone to presencing—
absolutising-identitive-constitutedness (and so as of overall social and institutional
existentialising–decisionality implications as to the very notional/epistemic framework of
living-development—as-to-personality-development, institutional-development—as-to-social-
function-development and Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology), and
reflects a de-mentative/structural/paradigmatic dualising of notional–firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> effectuation on human institutional ontological-performance’-
<including-virtue-as-ontology> (as to existentially dual-language/split-mentality that on the one
hand fails implied emancipation and on the other hand implies a strife for emancipation) due to
the variance in institutional existentialising–frame as underlied with existentialising–
decisionality of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’
associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as
of ‘blurriness in existentialising–decisionality’ and existentialising–decisionality of
‘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}) of
sublimating–nascence’ and as critically reflected with nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness>
reference-of-thought—devolving>. Thus critically social-and-institutional-frameworks-of—
referencing/registering/decisioning as rather ‘relatively predisposed to defaulting as of relative-
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 re-
struced (and so in the sublimating light of nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-
developing>) to imply the need for their very own prospectively induced sublimation as to
reference-of-thought—and– reference-of-thought– developing– meaningfulness-and-
teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness –presublimation-construct–of– meaningfulness-and-teleology\textsuperscript{100}).

The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness\textsuperscript{8}–refence-of-thought-\textsuperscript{8} devolving> (as to ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality) come with ‘\textsuperscript{100}universal-transparency\textsuperscript{100}–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{8}) of sublimating–nascence’ eliciting human positive-opportunism\textsuperscript{8} integration secondnatured-institutionalisation, this

\textsuperscript{100}universal-transparency\textsuperscript{100}–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{8}) of sublimating–nascence’ eliciting human positive-opportunism\textsuperscript{76} integration secondnatured-institutionalisation does not-directly/not-immediately permeate prospective social-and-institutional-frameworks-of—referencing/registering/decisioning (in relation to the nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness –refence-of-thought-\textsuperscript{8} devolving>) as to inducing the \textsuperscript{100}universal-transparency\textsuperscript{100}–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{8}) of ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ thus in many ways eliciting

\textsuperscript{8}presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-<discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness\textsuperscript{8}–refence-of-thought-\textsuperscript{8}devolving> (so-associated with social and intellectual pedantic\textsuperscript{5} incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation of desublimating defaulting as of relative-ontological-incompleteness\textsuperscript{100}–presublimation-construct–
when such ‘nonpresencing-perspective-ontological-normalcy/postconvergence’ notion of supererogatory-progressivity’ is manifested as of profound-supererogation entailing-amplituding-formative-epistemicity-totalising-in-relative-ontological-completeness as to dimensionality-of-sublimating-supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation over ‘shallow-supererogation of supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholdening-becoming—distortive-originariness/distortive-origination–as-to–historicity-tracing–inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing-perspective-ontological-normalcy/postconvergence’) as to ‘bechancing-becoming—originariness/origination–as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism’–disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to–historicity-tracing–inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of unenframed-conceptualisation-as-to–maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation’). 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 meaningfullness-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-reflectied by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social ascendency with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in many ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity.
with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational
skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can dementatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to
‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation’ of supererogatory–progressivity’ as so-associated with debt servitude and de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic
model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they recoursed essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model
of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied 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-superetration’ 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\textsuperscript{13} 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 preconvergingly–de-
mentated/structured/paradigmed to induce skewed ‘shallow-supererogation’\textsuperscript{17} 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-
However, in effect despite the reality of ‘human-subpotency non-scalarity/behavioring-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’, the human psychology in any of its registry-worldview/dimension paradoxically projects a notional-contiguity/epistemic-contiguity-<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema> wrongly implying it is actually as of ‘scality/immanency of existence’s ontological-normalcy/postconvergence’, as to its ontological-performance-<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’).

articulated rather speak to human limited-mentation-capacity idiosyncratically imbued paradoxical social behavioural characterisations arising from ‘human-subpotency non-scalarity/behindening-<as-to-what-has-gone-before-aesthetically-devel-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’
reflexively assuming human ontological-performance’-<including-virtue-as-ontology> as of
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Thus an
‘epistemic/notional disquisitive enframed-conceptualisation–by–unenframed-conceptualisation
knowledge-reification constructive conception’ for prospective ontologisation/ontological-
veracity/aestheticisation-towards-ontology (so-construed as disquisitive ‘scalarising of human
meaningfulness-and-teleology’ as to ontological-normalcy/postconvergence analysis of
human living-development–as-to-personality-development, institutional-development–as-to-
social-function-development and Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’
so-relevantly analysable across the succession of registry-worldviews/dimensions (critically
elucidating the underlying ‘human social psychology of dominance/vested-interest—
drivenness--as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophant-sophistic-
interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of
presencing—absolutising-identitive-constitutedness) involves presencing—absolutising-
identitive-constitutedness existentialising—enframing/imprintedness–(as-to- historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition) manifestations as to: -
presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of
ontology as to dominance/vested-interest—drivenness--as-to-its-eliciting-by-or-exploiting-of-
descalarising-sycophant-sophistic-interests,-as-inducing-prospective-threshold-of-
development and institutional-development–as-to-social-function-development of social-stake-
contention-or-confliction and wrongly implying that any given registry-worldview/dimension is
an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework since it fails to factor in how registry-
worldviews/dimensions are transcended for prospective re-ontologisation and value-
construction; in the sense that it is as of the ontological-normalcy/postconvergence reflected
‘re-originary–as-unenframed/unbeholdingen/outlier-conceptualisation–(imbued-
postconverging/dialectical-thinking ‘‘projective-insights’/‘epistemic-projection-in-
conflatedness ‘of-notional–deprocrypticism-prospective-sublimation) intemporal-disposition
supererogatory rescalarisation of ontologisation and value-construction (within any given
registry-worldview/dimension ‘presencing—absolutising-identitive-constitutedness’
existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning–suprasocial-construct prior conception of
ontologisation and value-construction’, and so as to the underlying ‘tight-and-entwined
connection between the overall human ontological-commitment as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity–sublimation–(as-to-underlying-ontological-commitment ) inherent in the
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that
such ‘re-originary–as-unenframed/unbeholdingen/outlier-conceptualisation–(imbued-
postconverging/dialectical-thinking ‘‘projective-insights’/‘epistemic-projection-in-
conflatedness ‘of-notional–deprocrypticism-prospective-sublimation) intemporal-
disposition’ can induce, and with such ‘re-originary–as-unenframed/unbeholdingen/outlier-
conceptualisation-{imbued-postconverging/dialectical-thinking\^{2}}-‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional-deprocrypticism-prospective-sublimation\^{2}} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness \^{1}} existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} inducing prospective sublimation-over-desublimation meaningfulness-and-teleology\^{10}} infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’ de-mentatively/structurally/paradigmatically explain the possibility for the succession of registry-worldviews/dimensions as to prospectively induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction), presencing—absolutising-identitive-constitutedness\^{1}} existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} (beyond ‘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>’), de-mentatively/structurally/paradigmatically speaks to underpinning—suprasocial-construct inherent susceptibility to subontologisation/subpotentiation associated with the descalarisation of meaningfulness-and-teleology\^{10}} as reflected with <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \^{1}}, and thus ‘prospective \^{5}reference-of-thought re-ontologisation as to rescalarisation’ in many ways occurs in ontological-normalcy/postconvergence rather as a ‘re-
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, non-positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing that goes well beyond the
sophistic/pedantic contemplative pertinence or logical-basis/logic—as-to—transversality—as-of—
affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ of any of the transcended registry-worldview/dimension caught up in its <amplituding/formative—epistemicity>totalising—self—
referencing-syncretising/circularity/interiorising/akrasiatic-drag
<amplituding/formative> wooden-language—<imbued—temporal—mere—
form/virtualities/dereification—/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—
teleology—}. The further implication is that such ‘a merely manifest positive-opportunism
underpinning—suprasocial-construct conception of the instigative dispensing-with-immediacy-
for-relative-ontological-completeness—by-reification—/contemplative-distension
for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology rather as to the positive-
opportunism backdrop for prospective induced living-development—as-to-personality—
development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction’ in its ontologically-deficient originariness-parrhesia,–as–spontaneity-of-aestheticisation implies an aloofness to the ‘messianic-structure of intemporality’ as of the overall existential dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\^/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as the inherent ontological-good-faith/authenticity\^/postconverging–de-mentating/structuring/paradigming\^ effectively reflected as of notional–deprocrypticism such that such an underpinning–suprasocial-construct conception as of positive-opportunism will rather be in a complexification of positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought that can’t truly contemplate of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\^/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as the inherent ontological-good-faith/authenticity\^/postconverging–de-mentating/structuring/paradigming\^ to truly contemplate of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of rescalarition possibilities for re-ontologisation. In this regards with respect to presencing—absolutising-identitivestitutedness\^\^ existentialising—enframing/imprintedness–as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) conception of social-stake-contention-or-
confliction in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, in many ways the core incipient/nascent/instigative genuine social intellectual–function/posture as keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ is about an intemporal-disposition that is consummated as to its unenframed-conceptualisation and so in ‘articulating the \[\text{universal-transparency} \rightarrow \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \langle \text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness} \rangle \text{of the dead-end as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology} \rightarrow \text{presencing—absolutising-identitive-constitutedness} \rightarrow \text{existentialising—enframing/imprintedness–as-to–historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \rangle \text{with respect to its implications for prospective induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction’ and thus ushering the possibility for prospective ontological-good-faith/authenticity within-and-without such \[\text{universalising-idealisation}\text{ontological-good-faith/authenticity} \rightarrow \text{non-universalising}\text{ontological-bad-faith/inauthenticity}\text{as to human limited-mentation-capacity–deepening}\text{implications of originariness-parrhesia,–as–spontaneity-of-aestheticisation}\]
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection beyond just an absolutising divide between philosophers/sophists as reflected by the fact of Socratic-philosophers engagement with supposed sophists as to the eliciting of the universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of philosophy implied universalising-idealisation as ontological-good-faith/authenticity\textsuperscript{69} over non-universalising sophistry as ontological-bad-faith/inauthenticity\textsuperscript{64} and likewise in many ways budding-positivists were rather critically/precisely involved in the eliciting of the universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of positivism/rational-empiricism as ontological-good-faith/authenticity\textsuperscript{69} over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity\textsuperscript{64}, and in both cases respectively projected the universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) that prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} resided respectively with universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity inclination notwithstanding any prior influences it had, and effectively the ontological-contiguity\textsuperscript{107}—of-the-human-institutionalisation-process speaks to the fact that (as to their mere-formulaic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{109},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} that fail prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
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-
enframing/imprintedness-(as-to- historicity-tracing—-in-presencing— hyperrealisation/hyperreal-transposition) catchmenting of budding sublimating ontologisation and value-construction into its constricted desublimating existentialising—
enframing/imprintedness-(as-to- historicity-tracing—-in-presencing— hyperrealisation/hyperreal-transposition) of institutionalised social-vestedness/normativity-<discretely-implied-functionalism> undermining the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-construction, -

presencing—absolutising-identitive-constitutedness
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
existentialising—enframing/imprintedness-(as-to- historicity-tracing—-in-presencing—hyperrealisation/hyperreal-transposition) sophictic/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 narrations—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
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 existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normaley/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 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>. But then inevitably human limited-mentation-capacity-deepening implications speaks to conceptivity/epistemic-reflexivity in the sense that (beyond naïve presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) as from nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection perspective, ‘human descalarisation is already caught up in the human aspiration for scalarisation re-originariness/re-origination’ as to the underlying sublimating-by-desublimating <amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and—aestheticisation-towards-ontology as of ‘relative-ontological-
incompleteness\(^{1}\)/relative-ontological-completeness\(^{1}\)
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness\(^{1}\)/formative–supererogating<-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>)

as to human-and-social–expectations/anticipations—

metaphoricity\(^{2}\)—as-rede-mentating/restructuring/reparadigming–psychologism\(^{180}\) just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating<br 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\(^{100}\) is ever always about ‘idealised-typification in epistemic-conflatedness\(^{2}\) sublimation or epistemic constitutedness\(^{1}\)/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\(^{72}\)<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<br amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^{34}\) (as so-attendant of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^{74}\)<imbued-and–hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>, such that the issue of human ontological-performance \textsuperscript{72}-<including-virtue-as-ontology> is more rightly and veridically ontologically construable in terms of these two aspects of formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-\textsuperscript{90}meaningfulness-and-teleology\textsuperscript{100} (as to bechancing-becoming—originariness/origination—as-to-\textit{historiality/ontological-eventfulness}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>–disinhibited-mental-aestheticising scalarisation potential) and concreteness/concretism/existentialising—enframing/imprintedness-{as-to-\textsuperscript{47}historicity-tracing—}\textsuperscript{91}in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance \textsuperscript{72}-<including-virtue-as-ontology> (as to beholdening-becoming—distortive-originariness/distortive-origination—\textsuperscript{47}historicity-tracing—\textsuperscript{13}inhibited-mental-aestheticising descalarisation reflex) by its inducing of \textsuperscript{8}presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—enframing/imprintedness-{as-to-\textsuperscript{47}historicity-tracing—}\textsuperscript{91}in-presencing— hyperrealisation/hyperreal-transposition); as reflecting scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation-{as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation} of human formativeness-{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}>-of-\textsuperscript{90}meaningfulness-and-teleology\textsuperscript{100} for superseding/overcoming ‘concreteness/concretism/existentialising—enframing/imprintedness-\{as-to-\textsuperscript{47}historicity-tracing—}\textsuperscript{91}in-presencing–hyperrealisation/hyperreal-transposition)—of-human-ontological-performance \textsuperscript{72}-<including-virtue-as-ontology> descalarisation reflex’ (with scalarisation projection implied originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> ever always about ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
performance<including-virtue-as-ontology> (as it reflects the ontological-veracity of human formativeness-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism> of meaningfulness-and-teleology over any given conception of human of intersubjectivity-of meaningfulness-and-teleology) rather undermines the ontological-pertinence as to the ontological-performance-of meaningfulness-and-teleology of the notion of human 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-(implicit-‘nondescript/ignorable-void’)-as-to-presencing—absolutising-identitive-constitutedness) epistemic constitutedness as to its quasi-transcendental implications since genesis is rather truly as of the ‘full-conflicatedness in the apriorising/referencing/axiomatising of meaningfulness-and-teleology involved with human limited-mentation-capacity-deepening and so-reflected rather as from ‘originariness/origination-as-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> implied scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory-involuting-or-guilding—or-amplifying—scalarisation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ inducing transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, such that intersubjectivity-of meaningfulness-and-teleology is rather an ontologically-flawed conceptualisation ‘poorly reflecting the ontological-veracity of the-social/human-social-potency as to the full potential for human ontological-performance<including-virtue-as-ontology>’ and so since intersubjectivity-of meaningfulness-and-teleology is rather beholdening to presencing—absolutising-identitive-constitutedness (as of ‘presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-

100 construed scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ > with respect to human limited-mentation-capacity-deepening’, which perspective of ontological conceptualisation is not beholdening to any ‘presencing—absolutising-identitive-constitutedness

11 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

72—including-virtue-as-ontology> (as enabling the superseding of any ‘presencing—absolutising-identitive-constitutedness


100 full potential for
teleology\textsuperscript{100} as to its ontological-performance\textsuperscript{72}-<\textit{including-virtue-as-ontology}> conception lies in the fact that as of its implied \textit{presencing—absolutising-identitive-constitutedness}\textsuperscript{9} \textit{existentialising—enframing/imprintedness-\langle as-to- historicity-tracing—\textit{in-presencing—hyperrealisation/hyperreal-transposition} \rangle}, it goes on to induce human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—\textit{as-to- historicity-tracing—\textit{inhibited-mental-aestheticising}} and so undermining the bechancing-becoming—\textit{originariness/origination—\textit{as-to- historiality/ontological-eventfulness} /ontological-aesthetic-tracing-\langle \textit{perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism}\rangle—\textit{disinhibited-mental-aestheticising}} as to the scalarity/immanency of existence’s \textit{ontological-normalcy/postconvergence as ‘bechancing-backdrop of \textit{nonpresencing—\langle \textit{perspective–ontological-normalcy/postconvergence}\rangle}; wherein the prospectively requisite rescalarisation as to human formativeness-\langle \textit{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}\rangle-of—\textit{meaningfulness-and-teleology}\textsuperscript{100} is obfuscated on the basis of such ontologically-flawed implied intersubjectivity—of—\textit{meaningfulness-and-teleology}\textsuperscript{100} \textit{presencing—absolutising-identitive-constitutedness} \textit{existentialising—enframing/imprintedness-\langle as-to- historicity-tracing—\textit{in-presencing—hyperrealisation/hyperreal-transposition} \rangle} associated with such ontologically vague notions like ‘institutionalised facts’ as of ‘mere-formulaic—methodologising/mutualising/organising/institutionalising human existentialising—enframing/imprintedness-\langle as-to—\textit{historicity-tracing—\textit{in-presencing—hyperrealisation/hyperreal-transposition}\rangle’ that supposedly and wrongly supersede ‘genuine knowledge-reification\textsuperscript{87} framework involving a detour to existence-potency \textit{~sublimating—nascence,~disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’}. The supposed
consequence of such ontologically-flawed analysis as to intersubjectivity—of—meaningfulness-and-teleology\textsuperscript{100}—presencing—absolutising-identitive-constitutedness\textsuperscript{56}—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) that fails to grasp ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness—/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>—) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{100}—as-rede-mentating/restructuring/reparadigming—psychologism’\textsuperscript{100} is that the ‘institutionalised facts’ of the successive registry-worldviews/dimensions are then construed wrongly as ‘beyond ontological analysis’ such that the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} herein implied is then construed as ‘unintelligible’ as even the notion of how successive registry-worldviews/dimensions come about is obfuscated. This overall insight points to the fact that all the potentiality for human ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> rather lies with grasping: human ‘formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—meaningfulness-and-teleology\textsuperscript{100} (so-construed as human <amplituding/formative—epistemicity> causality potentiality of ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>) and so as to human inherently embodied-vitality/survival/subsistence in existential becoming with regards to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as so-defining the-social or human-social-potency’. Human ‘formativeness—<as-to-intersolipsism-of—
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology^{100} construed scalarisation-as-to-rescalarisation-as-re-
ontologisation/supererogatory-involuting-or-guilding-or-amplifying-scalarisation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation^{7}’ (as to
prospective human ontological-performance <including-virtue-as-ontology> potential for
‘historiality/ontological-eventfulness^{7}/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism’> over ‘historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition) de-
mentatively/structurally/paradigmatically encompasses: - human ‘germinative intensification—
amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-
originariness,-imbued–sublimating-by-desublimating–amplituding as to the backdrop-of-
inherent-immanent-existence’s—sublimation-structure—of—unsurrealistic-as-real—ontological-
normalcy/postconvergence>’ (in reflecting human formative notional~conflatedness^{72} of motif-
and-apriorising/axiomatising/referencing—psychologism) as generative-and-regenerative of
meaningfulness-and-teleology^{100}/aestheticisation—and—aestheticisation-towards-ontology (as
from inherently embodied—vitality/survival/subsistence in existential becoming inducing the
dynamics of living-development—as-to-personality-development, institutional-development—as-
to-social-function-development and Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology^{100}
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity^{72}—of-
the-human-institutionalisation-process^{7}) as scalarisingly rede-
mentating/restructuring/reparadigming descalarised concreteness/concretism/existentialising—
enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)—of-human-ontological-performance^{7}—<including-
virtue-as-ontology> so-existentially reflected as ‘the extensive manifest
imbued-ontological-performance’-<including-virtue-as-ontology>’ (and so as poorly-
amenable-to and forestalling prospective bechancing-becoming—originariness/origination—as-
to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-Sahistoricizing—ontological-normalcy/postconvergence-reflected–epistemicity-relativism’—disinhibited-
mental-aestheticising as sublimating bechancing-backdrop of ontological-
normalcy/postconvergence so-underlined by the ‘scalarising as of human
supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’),
- human social-formativeness defined as to the given registry-worldview/dimension
surreptitious flipping-around/flipping-about of social-stake-and-contention framing as to
‘ontological-good-faith/authenticity’-and-equanimity of social/institutional process towards
credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-
relative-ontological-completeness—by-reification /contemplative-distension’", and
‘ontological-bad-faith/inauthenticity’—and—lack-of-equanimity of social/institutional process
towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional
outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-
completeness—by-reification /contemplative-distension’, with such flipping-around/flipping-
about rather reflecting respectively the implications of ‘originariness-parrhesia,—as—spontaneity-
of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness
underlying dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness//transvaluative-
rationalisitication/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to its
profound dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification /contemplative-distension’ and ‘reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation
mere-formulaic—
methodologising/mutualising/organising/institutionalising underlying dimensionality-of-
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity of-the-human-institutionalisation-process (at the crossroads of prior meaningfulness-and-teleology and prospective metaphoricity) over approaches of relative gimmickiness-of-thought as to our positivism/rational-empiricism presencing—absolutising-identititive-constitutedness 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’ tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging–de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). In other words, the notion of ‘the other’ as aetiolisation/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity–of-profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> for ontologically-veridical
virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the 30's; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–meaningfulness-and-teleology


misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental universal notion construed as ‘going beyond them-and-us logic’ as of the implications of universal human emancipatory potential of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking–projective-insights/epistemic-projection-in-conflatedness–of-notional–deprocripticism-prospective-sublimation) , and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity<-profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> as of the need for prospective relative-ontological-completeness–reference-of-thought’, rather than an ‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively
articulated on the basis of the ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme’ as of our <amplituding-formative-epistemicity>-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness-of- reference-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme’; divulging that conceptualising virtue in ontological-contiguity is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity -<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> as of prospective relative-ontological-completeness-of-reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments. This existential reality about ontological-prime-movers-totalitative-framework is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<-as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological
coherence/contiguity. This insight about virtue as lying with ontology has been to varying
degrees implicitly understood by many postmodern thinkers, beginning with Heidegger
pointing to a sophistication of thought but for the poor development and poor conclusions of his
analysis during the troubled years of '30s; and rather poorly interpreted by virtue critiques
adopting a ‘modern take attitude/mental-disposition/care–and–episteme’ in ontological-
contiguity as of its <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-
incompleteness-of–reference-of-thought perspective construed-as reasoning-from-
results/afterthought of modernity. Such sophistication of thought to think in terms of inherent
ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly
pursued by latter postmodern thinkers as of quasi-transcendental implications for construing
virtue from the orientation of prospective notional-contiguity/epistemic-contiguity –<profound-
supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-
schema> as of prospective relative-ontological-completeness–of–reference-of-thought, as
implicated with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern
1 deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ should ontologically nurture the requisite psychoanalytic-
unshackling/prospective-grounding/prospective-reification for 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 implied as of 1 deprocrypticism–or–
preempting—disjointedness-as-of–reference-of-thought as implied by postmodern 2 human-
subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation 3 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—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—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as–spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating—<amplituding/formative>sUPEREROGATORY–DEMENTATIVENESS/EPISTEMIC-GROWTH-OR-CONFALTEDNESS/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ) which philosophically precedes his secondary thinking-proposition as reasoning-from-results/afterthought; such that budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger notional-discontiguity/epistemic-discontiguity—a<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> why intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag aposteriorising/logicising/deriving/intelligising/measuring with prior positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
ontological-completeness-of-reference-of-thought as undertaken by latter thinkers like Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-transcendental ‘de-mentative/structural/paradigmatic disseminative implications’ as reflecting an underlying reality of prospective reference-of-thought de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) construed herein as of prospective postmodern deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, and so just as searing with ‘de-mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis metaphoricity extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective reference-of-thought de-mentation-(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) implied as of prospective positivism apriorising/axiomatising/referencing/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’/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-
aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation). That is, Descartes seeks to affirm the ‘mereness of thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricity rationalism schema/dissemination that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the metaphoricity implication that the natural can be thought of operationally and in sublation 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 sublation’ 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 postconvergingly—dementating/structuring/paradigming the possibility of elucidation of any subject on this thinking and sublation basis’. In effect Descartes project is actually as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression 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

framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} as of human limited-mentation-capacity-deepening\textsuperscript{9} implications wherein ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is sublimatively rather about a ‘seeding promise of human-subpotency ontological-performance\textsuperscript{12}–<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ that comes out short and which ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event\textsuperscript{17} reasoning-through/messianic-reasoning’ induces the successive prospective relative-ontological-completeness–of–reference-of-thought as to the ‘ontological-contiguity\textsuperscript{16}—of-the-human-institutionalisation-process\textsuperscript{18} as of reference-of-thought différance/internal-dialectics/difference-deferral’. The appropriate contemplative perspective for the appreciation of their schema as-to-de-mentative/structural/paradigmatic–disseminative-implications is effectively crossgenerational as of the amplitude/breadth of reference-of-thought implied transcendence-and-sublimity/sublimation/supererogatory–dementativity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity\textsuperscript{11} 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\textsuperscript{16}–<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\(^{\text{\textsuperscript{88}}}\)-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 \(^{\text{\textsuperscript{84}}}\)reference-of-thought. We can grasp
that it is not existence and purviews/domains of existence which will adjust to human-
subpotency for ontologically-veridical \(^{\text{\textsuperscript{56}}}\)meaningfulness-and-teleology\(^{\text{\textsuperscript{10}}}\) but rather human-
subpotency adjusting as to existence-potency\(^{\text{\textsuperscript{38}}}\)–sublimating–nascence,-disclosed-from-
prospective-epistemic-digression; with such adjusting being construed as of prospective
relative-ontological-completeness\(^{\text{\textsuperscript{88}}}\). But then humankind as of its developed-and-invested
habits and traditions about existence counterintuitively relates to existence and
purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of
prospective relative-ontological-completeness\(^{\text{\textsuperscript{88}}}\)-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\(^{\text{\textsuperscript{87}}}\), implied as of \(^{\text{\textsuperscript{14}}}\)de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) with regards to the \(^{\text{\textsuperscript{8}}}\)reference-of-thought transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. In lieu the poor intuition is to imply that
we are already well grounded and that prospective \(^{\text{\textsuperscript{12}}}\)meaningfulness-and-teleology\(^{\text{\textsuperscript{10}}}\) is an
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation to our
already established psychoanalytic disposition rather than a \(^{\text{\textsuperscript{15}}}\)maximalising-recomposing-for-
relative-ontological-completeness\(^{\text{\textsuperscript{8}}}\)—unenframed-conceptualisation in resetting-our-
psychoanalytic-disposition/prospective-grounding as of \(<\text{amplituding/formative–}
epistemicity}\textgreater\)totalising–renewing-realisation/re-perception/re-thought in conflatedness\(^{\text{\textsuperscript{12}}}\), such
that this leads to constitutedness\(^{\text{\textsuperscript{11}}}\) when so poorly psychoanalytically grounded on the naïve
and ontologically-flawed basis that it is existence and purviews/domains of existence that adjust
to our human-subpotency. Thus however counterintuitive, this overall conception structures the
fact that it is as of de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) that our human <amplituding/formative–
epistemicity>totalising/circumscribing/delineating reference-of-thought is transcended for
prospective relative-ontological-completeness 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 <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–
implications,—for-explicating-ontological-contiguity ’ as of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology 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 —<in-existential-extrication-as-of—
existential-unthought> human induced bias leads to a wholly immersed-and-engrossed
focussing only at its given present institutionalisation’s reference-of-thought ‘present
attitude/mental-disposition/care–and–episteme ’ as if other retrospective-and-prospective
institutionalisations reference-of-thought do not have their own attitude/mental-
disposition/care–and–episteme as of their underlying relative-ontological-incompleteness and
relative-ontological-completeness\textsuperscript{38} of reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity -induced relative-emancipatory migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procrypticism to the prospective postmodern man as of deprocrypticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care–and–episteme migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human meaningfulness-and-teleology\textsuperscript{98} as of prospective relative-ontological-completeness\textsuperscript{38} -of-reference-of-thought; and so, as of retrospective and prospective ‘meaningfulness-and-teleology\textsuperscript{100} interpretation construed as historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism’>. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘adhocly-and-scantily’ identify other retrospective and prospective registry-worldviews/dimensions apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme from our present attitude/mental-disposition/care–and–episteme, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential projection insight about all registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme is what underlies the protensive-consciousness of deprocrypticism, from which standpoint as of its ontological-completeness-of-reference-of-thought such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care–and–episteme migration’ can be undertaken, for retrospective and prospective attitude/mental-disposition/care–and–episteme conception, and specifically as relevant for understanding prospective ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of- reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’

relative-existential-extrication-as-of-existential-unthought; - notional-disconguity of the prospective reference-of-thought over the prior reference-of-thought; - and prospective deescription/deneuterising

psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

over prior ascription/neuterising psychology/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument.

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

and sharper singularisation /epistemic-immanence/veridical-epistemic-determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness. In this regard,
singularisation⁷/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-recomposing-constructivism-towards-singularisation⁷. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening⁸ of ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’. Singularisation⁷/epistemic-immanence/veridical-epistemic-determinism, and as reflected by this author’s notion of ontological-normalcy/postconvergence referentialism conception of ‘historiality/ontological-eventfulness⁷/ontological-aesthetic-tracing→<perspective–ontological-normalcy/postconvergence-reflected→epistemicity-relativism>, points out that dissingularisation⁷/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 singularisation⁷/epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance→<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ as implied by
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 as to sublimation is a postconverging—de-mentating/structuring/paradigming singularisation/epistemic-immanence/veridical-epistemic-determinism as of sharply defined teleological possibilities of social and individuals existence with respect to the different registry-worldviews/dimensions specific institutionalisations, etc. (Interestingly, as of this author’s conception of such a teleological perception of existence as of its singularisation /epistemic-immanence/veridical-epistemic-determinism, as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation insights of postmodern-thought has been subject to naïve obfuscation grounded on the supposed privilege of ‘science-ideology’ over science-in-practice as an opened construct of scientific knowledge as of cause-and-effect
constraint, and with the form of science at various times continually moulting as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study as of their existential-contextualising-contiguity knowledge-reification rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <-as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markly different from each other and all subjected rather to the implications of existential-contextualising-contiguity knowledge-reification of their purview/domain of existence/intrinsic-reality/ontological-veridicality. It is interesting as well to note for example that when equations didn’t work out in reflecting existential-contextualising-contiguity, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <-as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology about science and it is rather the constraint for existential-contextualising-contiguity knowledge-reification that determines science practice, and so in existential conflatedness. Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the natural sciences are rather ‘supposedly invalidating’ wholly
with respect to the authors of such scam studies coming out with the arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional~conflatedness\(^1\) singularisation /epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical singularisation /epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance\(^2\)/<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism; and yet our psychological disposition is more
place-or-specific-evil-people-or-specific-evil-period with base-institutionalisation–ununiversalisation, to existential-contextualising-contiguity\(^1\)-third-level-reification\(^7\) perpectivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor with universalisation–non-positivism/medievalism, to existential-contextualising-contiguity\(^7\)-fourth-level-reification\(^7\) perpectivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation with positivism–procrypticism, and prospectively to existential-contextualising-contiguity\(^1\)-full-reification\(^7\) perpectivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery with notional–deprocrypticism that then achieves difference-conflatedness\(^7\)-as-to-totalitative-reification\(^7\)-in-singularisation -as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^9\),-so-construed-as-singularisation\(^9\)/epistemic-immanence/veridical-epistemic-determinism’. This insight about ontological-performance\(^1\)-<including-virtue-as-ontology> as of prospective relative-ontological-completeness\(^5\) of human-subpotency can be garnered with respect to any axiomatic-construct as the meaningfulness-and-teleology\(^1\) representation of human-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 reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-threshold\(^1\), 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\textsuperscript{72}-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’ for prospective institutionalisation as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{17}-in-singularisation\textsuperscript{97}-as-veridical-epistemic-determinism\textsuperscript{19} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{82}-so-construed-as-singularisation\textsuperscript{98}/epistemic-immanence/veridical-epistemic-determinism’; since this potential for such singularisation\textsuperscript{97}/epistemic-immanence/veridical-epistemic-determinism is denaturing\textsuperscript{15} as of identitive-constitutedness –as-‘epistemic-totality’ –dereification –in-dissingularisation –as-flawed-epistemic-determinism as cloistered-within-the-same-reference-of-thought at its uninstitutionalised-threshold\textsuperscript{101}. We can appreciate that with regards to ‘the very same ill-health <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ highlighted above, the various successively human-subpotency ontological-performance \textsuperscript{72}-<including-virtue-as-ontology> of prior perceptivities as successive uninstitutionalised-threshold\textsuperscript{103} are rather in ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity –in-reification’ (by their identitive-constitutedness –as-‘epistemic-totality’ –dereification –in-dissingularisation –as-flawed-epistemic-determinism as cloistered-within-the-same-reference-of-thought), as overlooking their successively prospective perceptivities which are actually in prospective relative-ontological-completeness –of–reference-of-thought as enabling/cogent-with difference-conflatedness\textsuperscript{17}-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\textsuperscript{1},-so-construed-as-singularisation\textsuperscript{97}/epistemic-immanence/veridical-epistemic-determinism’. The notion of human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-
contiguity\textsuperscript{39}-in-reification can equally be elucidated with regards to a devolved axiomatic-construct of the reference-of-thought. For instance, we can grasp that with regards to ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the perceptivity of ‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of existential-contextualising-contiguity\textsuperscript{39}-in-reification’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness\textsuperscript{88} reflects the former’s prior relative-ontological-incompleteness\textsuperscript{89} as dialectically out-of-phase/preconverging-or-dementing—apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity\textsuperscript{39}-in-reification’ at uninstitutionalised-threshold\textsuperscript{103} actually highlights that from a prospective perspective of prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought our positivism—procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaninglessness-and-teleology\textsuperscript{100} is coherent, failing to factor in that it is preconverging-or-dementing apriorising-psychologism at its uninstitutionalised-threshold\textsuperscript{103} 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 meaninglessness-and-teleology\textsuperscript{100} as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness\textsuperscript{89}-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 as
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-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology,
as of temporal dynamic manifestations 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〉 beyond-the-consciousness-awareness-teleology–〈in-
existential-extrication-as-of-existential-unthought〉. This arises because within the
institutionalisation framework of a registry-worldview/dimension human construal of its existential-contextualising-contiguity\(^9\) knowledge-reification\(^7\) is only as effective as of the institutionalisation reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^8\), for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\(^9\) in universal-transparency\(^6\)–{transparency-of-totalising-entailing, as-to-entailing–amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness \(^4\), thus providing a ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^{10}\) about its existential-contextualising-contiguity\(^9\) knowledge-reification’\(^7\). But then at uninstitutionalised-threshold\(^3\) where meaningfulness-and-teleology\(^{10}\) is denaturing\(^5\), this prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^{10}\) about existential-contextualising-contiguity’\(^9\) gives a false certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performance \(^7\)–{including-virtue-as-ontology} as of \(^5\) amplituding/formative\(^7\) wooden-language\(^\langle\backslash\text{imbued—temporal–mere-form/virtualities/dereification}\overline{}/\text{akrasia-drag/denatured/preconverging-or-dementing}\overline{}/\text{narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology}\overline{}} in usurpation of that ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^{10}\) about its existential-contextualising-contiguity\(^9\) knowledge-reification’\(^7\) tend to be overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-teleology\(^{10}\) within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^{10}\) about existential-contextualising-contiguity\(^9\) knowledge-reification’\(^7\), but with a shadowy uninstitutionalised-threshold\(^3\) always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness\(^4\)–of–reference-of-thought, and as lack of universal-
transparency\textsuperscript{10} ⟨transparency-of-totalising-entailing,-as-to-entailing-⟩\textsuperscript{amplituding/formative–}
estimation\textsuperscript{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\textsuperscript{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\textsuperscript{falsely as if superstitious notions ontologically-veridical out of prospective positivism existential-contextualising-contiguity\textsuperscript{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\textsuperscript{that utterly overlooks the dementative/structural/paradigmatic reference-of-thought denaturing implications of its prospective disjointedness of meaningfulness-and-teleology\textsuperscript{out of prospective existential-contextualising-contiguity\textsuperscript{-reification}, as such disjointedness-as-of-reference-of-thought can be instigated originally from a postlogism\textsuperscript{-slantedness mental-disposition and the developing social dynamics with human temporality\textsuperscript{. 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{about existential-contextualising-contiguity’; but then at its uninstitutionalised-threshold\textsuperscript{where its reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness\textsuperscript{-of-reference-of-thought, it always systemically faces notional–procrypticism/notional–disjointedness as of vices-and-impediments\textsuperscript{arising from

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non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance\(^7\)-<including-virtue-as-ontology> as <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing\(^8\)—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^10\)) in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^0\) about existential-contextualising-contiguity’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold\(^3\) manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^0\) about existential-contextualising-contiguity’, as of the fact of the beyond-the-consciousness-awareness-teleology\(^0\)-<in-existential-extrication-as-of-existential-unthought>\(^8\) preconverging-or-dementing –apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance\(^7\)-<including-virtue-as-ontology> as <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing\(^9\)—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^1\)) in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing\(^9\)–apriorising-psychologism representation as temporal denaturing ontological-performance\(^7\)-<including-virtue-as-ontology> of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^0\) about existential-contextualising-contiguity’\(^7\). But this conception is a reflection of more than just ad-hoc temporal manifestations at uninstitutionalised-threshold\(^3\) 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—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism—form-factor, that the possibility for all prospective institutionalisations necessarily passes through understanding ‘human-subpotency existentially constrained temporal ontological-performance’—<including-virtue-as-ontology> as <amplituding/formative> wooden-language—imbued—temporal—mere-form/virtualities/dereification—akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that surpserede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected-epistemicity-relativism> of understanding as of its organic-knowledge to enable the very same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that existence/intrinsic-reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60–100 years of living perspective. That is, grounding of meaningfulness-and-teleology is certainly required, but as of transcendence-and-sublimity/sublimation/supercorogatory—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 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—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>, as utterly different from a traditional conception of teleology\(^-\) as of dissingularisation\(^-\)/epistemic-nonimmanence/flawed-epistemic-determinism that is rather in constitutedness as it reflects prior relative-ontological-incompleteness-of-reference-of-thought as of identitive-constitutedness-as–‘epistemic-totality’–dereification -in-dissingularisation-as–flawed-epistemic-determinism cloistered reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The operant insight here can be articulated as follows: singularisation\(_7\)/epistemic-immanence/veridical-
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]
differentiation as ‘ontologically-veridical difference-conflatedness-as-to-totalitative-reification’-in-singularisation -as-veridical-epistemic-determinism as of singularisation[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]-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology is
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^6\), and hence ‘wholehearted identify’\(^7\) meaningfulness-and-teleology\(^{10}\) as absolute as of the specific registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\) with little or no sense of mental projection as to the reality of ‘differentiation of meaningfulness-and-teleology\(^{10}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\) occurring with prospective relative-ontological-completeness ~of~ reference-of-thought’. Hence, the reference-of-thought\(^{8}\) devolving in its <amplituding/formative–epistemicity>totalising~self-referring-syncretising/circularity/interiorising/akrasiatic-drag existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-constitutedness\(^{11}\)–as–‘epistemic-totality ’~dereification~in-dissingularisation ~as-flawed-epistemic-determinism\(^9\) for construing ‘meaningfulness-and-teleology\(^{10}\) with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness ~by-reification\(^7\)/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 to supersede human temporality\(^6\)/shortness <amplituding/formative> wooden-language (imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology\(^{10}\) as of ‘nondescript/ignorable–void’~with-regards-to-prospective-apriorising-implications>) warranting an ontologically-veridical difference-conflatedness ~as-to-totalitative-reification\(^7\) ~in-singularisation ~as-veridical-epistemic-determinism\(^2\) strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness ~by-reification /contemplative-distension \(^8\). Thus the fundamental operant insight for reflecting reified human ‘meaningfulness-and-teleology\(^{10}\) as of ‘disambiguation of veridical/intemporal
ontological-performance\(^7\) -<including-virtue-as-ontology> from flawed/temporal ontological-performance\(^7\) -<including-virtue-as-ontology>’, as of prospective relative-ontological-completeness\(^8\) over prior relative-ontological-incompleteness\(^9\) is: one that is as of ‘difference-confoundedness\(^{10}\) -as-to-totalitative-reification\(^{11}\) -in-singularisation\(^{12}\) -as-veridical-epistemic-determinism\(^{21}\) underlying ontologically-veridical epistemic-totality\(^{3}\) of ‘meaningfulness-and-teleology\(^{100}\) 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 -as-‘epistemic-totality ’ -dereification’ -in-dissingularisation -as-flawed-epistemic-determinism to ontologically-flawed parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-incompleteness\(^9\) in distractiveness from the ontologically-veridical epistemic-totality\(^{16}\) of ‘meaningfulness-and-teleology\(^{100}\)’ and the latter so-reflected as of human limited-mentation-capacity temporal dynamic implications of postlogism\(^7\) -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\(^7\) -<including-virtue-as-ontology> reflecting the trace/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of ‘meaningfulness-and-teleology\(^{100}\) denaturing\(^{15}\) (so-construed as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism). In the bigger scheme of things singularisation\(^7\)/epistemic-immanence/veridical-epistemic-determinism and dissingularisation\(^7\)/epistemic-nonimmanence/flawed-epistemic-determinism notionally reflect respectively the profoundness and shoddiness associated with human intemporal/longness-of-register-of-‘meaningfulness-and-teleology\(^{100}\) and temporal/shortness-of-register-of-‘meaningfulness-and-teleology\(^{100}\) ontological-performance\(^7\) -<including-virtue-as-ontology>.

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Singularisation\textsuperscript{93}/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\textsuperscript{77}-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}-<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\textsuperscript{13} 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\textsuperscript{97}-<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> construed as ‘ecstatic apriorising’ subjects even time and any other notion, with the implication that the phenomenality of the analysis herein is not time-bound but solely existential more like the principles of physics are abstractly existential and so beyond the time-archaeology of astronomical manifestations reflecting such physics principles. Singularisation\textsuperscript{93}/epistemic-immanence/veridical-epistemic-determinism thus speaks of how human subpotent prospective relative-ontological-completeness -of- reference-of-thought as of its limited-mentation-capacity-deepening induce transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, with the
subpotency ontological-performance \( ^{72} \)-
\(<\text{including-virtue-as-ontology}>\) correspondence with the full-potency of existence for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\)
as of prospective notional–deprocripticism registry-worldview/dimension avoids human
temporal individuations denaturing\(^{15}\) of ontological-performance \(<\text{including-virtue-as-ontology}>\), as of temporal denaturing\(^{72}\) of prior registry-worldviews/dimensions \(<\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}>\)-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\),
behind the successive registry-worldviews/dimensions logocentric constructs of
meaningfulness-and-teleology\(^{100}\). So because it requires going beyond just secondnaturing of
‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
\(<\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}>\)-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\)”
induced for the successive prior institutionalisations in order, in Foucauldian terms of
parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating—
\(<\text{amplituding/formative}>\) 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 ‘seeding promise of human-subpotency ontological-performance\(^{72}\)-
\(<\text{including-virtue-as-ontology}>\) equivalence/correspondence with the full-potency-of-
existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ towards its potentiative-
attainment of singularity /epistemic-immanence/veridical-epistemic-determinism, and so
about the notional–deprocrypticism registry-worldview/dimension as of preempting—
disjointedness-as-of-reference-of-thought with its consequent transcendence-and-
sublimity/sublimation/registry–teleology implications beyond
notional–deprocrypticism logocentric implications, is what can be construed in Foucauldian
terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation
reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation–as-of-ontologically-compromised—
categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-thought–categorical-
imperatives/axioms/registry–teleology as–for–
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology,
as well as their correspondingly associated uninstitutionalised-threshold dereifying
‘<amplituding/formative> wooden-language–(imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-
teleology as of temporal/shortness-of-register-of–meaningfulness-and-teleology denaturing
ontological-performance –<including-virtue-as-ontology>, ultimately as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
potentiative-obtainment of singularisation/epistemic-immanence/veridical-epistemic-determinism
construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism
emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
as so-implied’, and so-facilitated with grander universal-transparency–{transparency-of-
totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness }. Insightfully, we can contemplate that the specific logocentric

uninstitutionalised-threshold dereifying \( \langle \text{amplituding/formative} \rangle \) 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\(^{10}\) as of temporal/shortness-of-register-of—meaningfulness-and-teleology\(^{10}\) denaturing\(^{15}\) ontological-performance \(^{1}\) -\langle including-virtue-as-ontology \rangle ; \text{ and it is rather the intemporal-disposition dimensionality-of-sublimating — } \langle \text{amplituding/formative} \rangle \text{ supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}\(^{11}\) /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—deprocripticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that holds the possibility for ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\(^{1}—\)of-the-human-institutionalisation-process\(^{68}\) as of difference-conflatedness\(^{11}—\)as-to-totalitative-reification\(^{7}—\)in-singularisation\(^{17}—\)as-veridical-epistemic-determinism \( \langle \text{amplituding/formative—epistematicy} \rangle \) causality—as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^{67}\) to arise and be perpetuated in the very first place as it invigorates-and-reinvigorates the ontological-contiguity\(^{62}—\)of-the-human-institutionalisation-process\(^{58}\) for potentiative-attainment of singularisation\(^{1}/\)epistemic-immanence/veridical-epistemic-determinism. The transcendence-
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\( ^9 \) differ\'\( ^\)ence/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\( ^{10} \)’, 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 \( ^{11} \) de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) for the \( ^{12} \) deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension. Thus the <amplitudding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag reality of human \( ^{13} \) meaningfulness-and-teleology\( ^{10} \) as ever always subjected to its successive registry-worlds/dimensions relatively ontologically-flawed dissingularisation\( ^{7} \)/epistemic-nonimmanence/flawed-epistemic-determinism distortion, come with the ontologically-veridical
implication that human-subpotency ontological-performance\(^{72}\)~-<including-virtue-as-ontology> correspondence with the full-potency of existence has ever always been as of a ‘reifying <amplituding/formative–epistemicity>totalising–metaphoricity’-conception of existential-contextualising-contiguity\(^{69}\)’ construed as \(^{46}\)historiality/ontological-eventfulness\(^{77}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>, and so-reflected from the supposed ontological-normalcy/postconvergence epistemic/notional–projective-perspective of ontological-completeness-of reference-of-thought as of difference-conflatedness\(^{12}\)-as-to-totalitative-reification ’-in-singularisation\(^{34}\)-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\(^{7}\)—of-the-human-institutionalisation-process\(^{68}\),-so-construed-as-singularisation /epistemic-immanence/veridical-epistemic-determinism’ construal of \(^{56}\)meaningfulness-and-teleology\(^{10}\); with the implication here that hitherto identitive-constitutedness\(^{17}\)-as–‘epistemic-totality\(^{90}\’-dereification’-in-dissingularisation\(^{90}\)-as-flawed-epistemic-determinism as-cloistered-within-the-same–’reference-of-thought as implied with historical accounts and representations are incomplete, as ontologically-veridical \(^{5}\)meaningfulness-and-teleology\(^{10}\) is as of the aforementioned ‘reifying <amplituding/formative–epistemicity>totalising–metaphoricity’-conception of existential-contextualising-contiguity’ elaborateness of ‘meaningfulness-and-teleology\(^{10}\) as dynamic differentiated transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{10}\) of the ontological-performance –<including-virtue-as-ontology> of intemporality’/longness over temporality’. The articulation of sublimating \(^{4}\)historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> accounts of \(^{5}\)meaningfulness-and-teleology\(^{10}\) failing to highlight this process of human-subpotency ontological-performance –<including-virtue-as-ontology> differentiation are rather incomplete and
epistemicity>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’—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation> temporal-to-intemporal’ reality at all the successive uninstitutionalised-threshold 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’—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation> temporal-to-intemporal’ rather operates on different registry-worldviews/dimensions institutionalisations secondnatured reference-of-thought–categorical-imperatives/axioms/registry-teleology at their uninstitutionalised-threshold; whereby the successive prior registry-worldviews/dimensions institutionalisations fall short, as of their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance<including-virtue-as-ontology> correspondence with the full-potency of existence, in construing existential-contextualising-contiguity knowledge-reification as of
successive prospective institutionalisation prospective relative-ontological-completeness\(^8\) of
reference-of-thought. This insight fundamentally explains ‘intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) as of difference-
conflatedness\(^11\)—as-to-totalitative-reification\(^8\)—in-singularisation\(^9\)—as-veridical-epistemic-
determinism\(^21\) &\(<amplituding/formative—epistemicity>causality—as-to-projective-totalitative-
implications,—for-explicating-ontological-contiguity‘ as involving successive ‘reference-of-
thought—categorical-imperatives/axioms/registry-teleology\(^10\),—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^100\) as of limited-mentation-capacity-deepening; geared towards more and more robust
secondnatured institutionalisation reference-of-thought—categorical-
imperatives/axioms/registry-teleology\(^10\) even though in the face of the very same ‘recurring
dimensionality-of-sublimating —\(<amplituding/formative—supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness\(^17\)/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality>
temporal-to-intemporal’. Insightfully, ontologically-veridical ‘reifying \(<amplituding/formative—
epistemicity>totalising—metaphoricity—conception of existential-contextualising-contiguity\(^25\)’
as \(\{\text{historiality/ontological-eventfulness}\(^17\)/ontological-aesthetic-tracing—<\text{perspective—}
ontological-normalcy/postconvergence-reflect—\text{epistemicity-relativism}>\) by its elaborateness of
meaningfulness-and-teleology\(^100\) as a differentiated transversality—of-affirmative-and-
unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’\(^102\) selectivity of
the ontological-performance —\(<\text{including-virtue-as-ontology}>\) of intemporal\(^2\)/longness over
temporality\(^7\)/shortness can be reflected by the operant technique of ‘partialisation of
meaningfulness-and-teleology\(^100\)’. This ‘partialisation of
meaningfulness-and-teleology\(^100\)’
performance\textsuperscript{72}-<including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing\textsuperscript{15} at the uninstitutionalised-threshold\textsuperscript{89} of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{7} by ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification\textsuperscript{9}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}–
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology\textsuperscript{8}⟩ of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism\textsuperscript{78}-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{72}-
<including-virtue-as-ontology>, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{100} is preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism. Such de-
mentative/structural/paradigmatic/systemic prior incongruence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
performance\textsuperscript{72}-<including-virtue-as-ontology> at destructuring-threshold-{uninstitutionalised-
threshold \textsuperscript{89}/presublimating–desublimating–decisionality}–of-ontological-performance\textsuperscript{7} -
<including-virtue-as-ontology> are reflected as of: recurrent-utter-uninstitutionalisation ‘non-
rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-
random’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100}’
falling-short-as-needing-rules in construing existential-contextualising-contiguity\textsuperscript{39} knowledge-
reification\textsuperscript{7} as of the prospective base-institutionalisation institutionalisation prospective
decisive with regards to human-subpotency ontological-performance\textsuperscript{7}<-\{including-virtue-as-ontology\}> correspondence with the full-potency of existence. It equally points out that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{9}—of-the-human-institutionalisation-process\textsuperscript{10} as of difference-conflatedness\textsuperscript{11}-as-to-totalitative-reification\textsuperscript{12}-in-singularisation\textsuperscript{13}-as-veridical-epistemic-determinism\textsuperscript{14} <amplituding/formative–epistemicty>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity’ is ever always an exercise for the ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking’/’projective-insights’/’epistemic-projection-in-conflatedness’/of-notional–deprocripticism-prospective-sublimation)\textsuperscript{15} 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\textsuperscript{7}<-\{including-virtue-as-ontology\}>; in order to bring about the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity enabling of the ‘superior party’ that is existence/intrinsic/ontological-veridicality as of ontological-primemovers-totalitative-framework induced positive-opportunism\textsuperscript{7} for ontologically-veridical meaningfulness-and-teleology\textsuperscript{16}. It is further critical to understand that while \textsuperscript{10}universal-transparency\textsuperscript{17}-(transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness\(^\circ\) with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold\(^\circ\) as we very much know that all uninstitutionalised-threshold\(^\circ\) are conflicted as of their framework of ‘recurring dimensionality-of-sublimating’—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\(/\)transvaluative-rationalising/transepistimetic/anamnestic-residuality/spirit-drivenness—equality> temporal-to-intemporal’ for prospective institutionalisation prospective relative-ontological-completeness–of-reference-of-thought. Thus uninstitutionalised-threshold\(^\circ\), are necessarily imbued with varied temporal-to-intemporal transversality—of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing’\(^\circ\) narratives as of the ‘lack of intemporal seconndnatured institutionalisation induced\(^\circ\) universal-transparency\(^\circ\)—(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness\(^\circ\), deferential-formalisation—transference and habituation in positive-opportunism\(^\circ\); since any uninstitutionalised-threshold\(^\circ\) ever always brings about human ‘recurring dimensionality-of-sublimating’—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\(/\)transvaluative-rationalising/transepistimetic/anamnestic-residuality/spirit-drivenness—equality> temporal-to-intemporal’ but with this recurring as of human dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\(/\)transvaluative-rationalising/transepistimetic/anamnestic-residuality/spirit-drivenness—equality> temporal operating rather in denaturing\(^\circ\) the prior institutionalisation’s ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^\circ\)—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^\circ\),–for—
contiguity —of-the-human-institutionalisation-process as of a human temporal dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>
transformation, and so fundamentally because of human limited-mentation-capacity and the correspondingly constraining consequences on its ontological-performance including-virtue-as-ontology>. Rather it is more candid to relate to the ontological-contiguity —of-the-human-institutionalisation-process as of human limited-mentation-capacity-deepening, and so as of prospective intemporal secondnatured institutionalisation induced universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ⟩, deferential-formalisation-transference and habituation in positive-opportunism. Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory—de-mentation—meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness-of-reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register—meaningfulness-and-teleology pertinence; as the notion of crossgenerational de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendentally implying meaninglessness-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-veridity,-as-to-‘human-amplituding/formative—epistemicity>totalising–purview-of-construal’, the meaningfulness-and-teleology of a positivistic mindset with the idea of going into a supposed evil forest to collect a plant root as a cure in say an animistic social-setup will probably be construed as ridiculous as of its prior relative-ontological-incompleteness-of-reference-of-thought despite the existential-
<amplituding/ formative—epistemicity> causality —as—to-projective-totalitative—implications,—for—explicating—ontological-contiguity
; thus highlighting the fundamental recurrent ontological-veracity of reference-of-thought—devolving—level of human temporal individuations dynamics as of postlogism—slantedness/ ignorance/ affordability/ opportunism/ exacerbation/ social-chainism—or—social—discomfiture—or—negative—social-aggregation/temporal-enculturation—or—temporal-endemisation, so-disambiguated as of reference-of-thought—devolving—ontological-performance
<including—virtue—as—ontology> at destructuring-threshold{uninstitutionalised—threshold/presublimating—desublimating—decisionality}—of—ontological-performance
meaningfulness-and-teleology\textsuperscript{104}; as reification\textsuperscript{7} arises as of the de-mentative/structural/paradigmatic \textsuperscript{45} causality\textsuperscript{87}\textsuperscript{82} -as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{67} of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality potentiative-aspiration for prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought from within a prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought. Reification here as from this singularisation\textsuperscript{87}/epistemic-immanence/veridical-epistemic-determinism insight, with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human\textsuperscript{amplituding/formative–epistemicity}totalising~purview-of-construal’ implies the de-mentative/structural/paradigmatic \textsuperscript{45} causality\textsuperscript{87}\textsuperscript{82} -as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{67} of meaningfulness-and-teleology\textsuperscript{104} as of the prospective relative-ontological-completeness\textsuperscript{88}-of-reference-thought construed as maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation over the prior relative-ontological-incompleteness\textsuperscript{89} -of-reference-thought construed as incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation; wherein the prospective relative-ontological-completeness\textsuperscript{88} -of-reference-thought is in a reified overlooking/superseding of the prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought. In other words, reification\textsuperscript{7} is about apriorising-teleological resetting of totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{104} to the prospective relative-ontological-completeness\textsuperscript{88} -of-reference-of-thought. Lacking such an insight about reification\textsuperscript{87} will induce an ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{87} of the prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought which is in dereification\textsuperscript{7} and the corresponding ontologically-flawed
apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{9} -
<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing\textsuperscript{13}-qualia-
-schema> of the prospective relative-ontological-completeness \textsuperscript{-of-} reference-of-thought which
is as of reification\textsuperscript{17}; wherein dereification\textsuperscript{17} involves teleological
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
meaningfulness-and-teleology\textsuperscript{10} to the prior relative-ontological-incompleteness\textsuperscript{19} -of-
reference-of-thought. This is because the lack of reification\textsuperscript{7} wrongly implies that the
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{10}-as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
reference-of-thought framework of registry-worldviews/dimensions are the absolute
determinants of intemporal value reference, such that the <amplituding/formative>
wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology\textsuperscript{10}-as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>} \textsuperscript{8} reference-of-thought framework of recurrent-utter-
uninstitutionalisation, base-institutionalisation—ununiversalisation, \textsuperscript{10}universalisation—non-
positivism/medievalism, positivism–procrypticism and deprocrypticism, are paradoxically-and-
falsely equally the absolute determinants of intemporal value reference; whereas reification\textsuperscript{7}
highlights that all the successive institutionalisations are as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—
epistemicity>totalising~purview-of-construal’, but of varying ontological-performance\textsuperscript{72}-
<including-virtue-as-ontology> as of their prospective relative-ontological-completeness \textsuperscript{-of-
‘reference-of-thought, as of human limited-mentation-capacity-deepening\textsuperscript{53}. Behind this
possibility of ontologically-flawed dereification\textsuperscript{1} of human ‘meaningfulness-and-teleology\textsuperscript{10}
is the fact that given 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, ‘the ontological-contiguity’—of-the—
human-institutionalisation-process as of difference-conflatedness—as-to-totalitative—reification—in-singularisation—as-veridical-epistemic-determinism

<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—
for-explicating-ontological-contiguity” is a secondnaturing process as of elicited and
secondnatured positive-opportunism of instigated ‘dimensionality-of-sublimating”—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation> as of ontological-faith-notion-or-ontological-fideism—imbued—
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of—
existential-reality reflected as to ontological-good-faith/authenticity over ontological-bad-
faith/inauthenticity elucidat/reification of existential-contextualising-contiguity as of
ontological-primemovers-totalitative-framework articulation of meaningfulness-and—
teleology in skewing for universal-transparency ⟨transparency-of-totalising-entailing,—as—
to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological—
completeness ⟩ 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’—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” implies that ‘dimensionality-of—
sublimating”—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity over ontological-bad-faith/inauthenticity elucidatin/reification of existential-contextualising-contiguity is not the sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a secondnaturing process of elicited and secondnatured positive-opportunism as of ontological-primemovers-totalitative-framework articulation of meaningfulness-and-teleology by skewing for universal-transparency—(transparency-of-totalising-entailing, as-to-entailing—<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) and social deferential-formalisation-transference. The implication here is that the social-construct has ever always been a threshold as of its prior institutionalisation as well as a threshold as of its uninstitutionalised-threshold; wherein respectively there is positive-opportunism for prior institutionalisation and no positive-opportunism for prospective institutionalisation, explaining the developing reality of the various successive human registry-worldview’s/dimension’s institutionalisations, as of retrospective and prospective implications. This fundamentally points to a ‘human psychology of positive-opportunism as of prior-institutionalisation-reification and uninstitutionalised-threshold –dereification’, that points out that hitherto the ontological-contiguity—of-the-human-institutionalisation-process has not been about ‘dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’,
ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied
dissingularisation\textsuperscript{77}/epistemic-nonimmanence/flawed-epistemic-determinism. The full
implications here is that a notional~deprocrypticism ontologically-uncompromised—
referentialism singularisation\textsuperscript{77}/epistemic-immanence/veridical-epistemic-determinism
construal of \textsuperscript{77}meaningfulness-and-teleology\textsuperscript{96} is more critically about eliciting the ‘subject
intemporal-disposition sense of knowledge-and-virtue as of its \textsuperscript{14}de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-orattributive-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\textsuperscript{37} reasoning-through/messianic-reasoning’ is actually associated with all the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of all the successive registry-worldviews/dimensions, but that what is particular with notional~deprocrypticism summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event\textsuperscript{37} reasoning-through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism singularisation\textsuperscript{77}/epistemic-immanence/veridical-epistemic-determinism, is the fact that it achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as a ‘seeding promise of human-subpotency ontological-performance’ -$<\text{including-virtue-as-ontology}>$ equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’; and so, as of ‘human
apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity

<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing–qualia-schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of reification\(^{\text{9}}\)-by-dereification\(^{\text{9}}\) knowledge-notionalisation, singularisation\(^{\text{9}}\)/epistemic-immanence/veridical-epistemic-determinism contemplated as of ‘existentially-potentiative absolute reification’\(^{\text{21}}\) so-implied as of theoretical existentially-potentiative no-human-limited-mentation-capacity/full-human-mentation-capacity will reflect the attainment of notional-deprocrypticism without passing through the prior institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness\(^{\text{9}}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’>) of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\(^{\text{9}}\)—of-the-human-institutionalisation-process\(^{\text{9}}\) as of difference-
conflatedness\(^{\text{9}}\)-as-to-totalitative-reification\(^{\text{9}}\)-in-singularisation\(^{\text{9}}\)-as-veridical-epistemic-determinism\(^{\text{21}}\) \(<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications–for-explicating-ontological-contiguity’\(^{\text{9}}\), while dissingularisation\(^{\text{9}}\)/epistemic-
nonimmanence/flawed-epistemic-determinism existentially-implied as of notional–reification\(^{\text{9}}\)/dereification\(^{\text{9}}\) as to human shallow-to-deepening–limited-mentation-
capacity,~as-limited-mentation-capacity-deepening effectively reflects the ontological-
contiguity\(^{\text{9}}\)—of-the-human-institutionalisation-process\(^{\text{9}}\) as of prior successive institutional-
cumulation/institutional-recomposure-(as-to- historiality/ontological-
eventfulness\(^{\text{9}}\)/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’>) towards the attainment of deprocrypticism. Thus reification\(^{\text{7}}\) aetiologisation/ontological-escalation is implied as of
thought vices-and-impediments\textsuperscript{10}, while favourably looked upon as of non-positivism/medievalism society \textsuperscript{1}, from a prospective singularisation\textsuperscript{2}/epistemic-immanence/veridical-epistemic-determinism insight points to such a prior registry-worldview/dimension denaturing\textsuperscript{3} meaningfulness-and-teleology\textsuperscript{4}, and implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence. This further explains why vague classification schemes of value like good-naturedness, kindness, honesty, etc. have no inherent meaning as of themselves, as all the meaningfulness-and-teleology\textsuperscript{5} that there is and can exist is ontological as of prospective relative-ontological-completeness\textsuperscript{6}, such that any such implied meaning is only ontologically intelligible with its reification\textsuperscript{7} as of prospective relative-ontological-completeness\textsuperscript{8}–of–reference-of-thought, as so implied from singularisation\textsuperscript{9}/epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology\textsuperscript{10}. This points out that as of its very own\textsuperscript{1} meaningfulness-and-teleology\textsuperscript{11} reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness\textsuperscript{12}–of–reference-of-thought reification\textsuperscript{13} of meaningfulness-and-teleology\textsuperscript{14}, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrypticism as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–of–meaningfulness-and-teleology\textsuperscript{15} as of prospective deprocrypticism–or–preempting–disjointedness–as-of–reference-of-thought prospective relative-ontological-completeness\textsuperscript{16} perspective. The fact is no registry-worldview/dimension as of its temporal/shortness-of-register–of–meaningfulness-and-teleology\textsuperscript{17}. 

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<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{10}—as-of-
nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications>}
instigated prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity,
is construed as ‘putting-into-question its existentially invested conception of ‘meaningfulness-
and-teleology\textsuperscript{10}’, which is rather a contradiction of sorts 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. 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—deprocrypticism-prospective-sublimation)—intemporal/longness-
of-register-of—meaningfulness-and-teleology\textsuperscript{10} individuations dynamic metaphoricity\textsuperscript{17}
instigation in prospective relative-ontological-completeness\textsuperscript{10}—of—reference-of-thought reifying
gestures as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, which by
this token is rather concerned with the beyond-the-consciousness-awareness-teleology\textsuperscript{10}—<in-
existential-extrication-as-of-existential-unthought> denaturing of the prior institutionalisation
reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{10} at its
uninstitutionalised-threshold \textsuperscript{01} in ‘notional-discontiguity/epistemic-discontiguity’—with/falling-
short-of prospective institutionalisation existential-contextualising-contiguity —in-reification’.
However, this ‘ontologically-veridical reification\textsuperscript{17} of value reference as of prospective relative-
ontological-completeness ’ and the ‘ontologically-flawed dereification\textsuperscript{17} of value reference as
of prior relative-ontological-incompleteness” is associated with a fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating–decisionality)–of-ontological-performance-including-virtue-as-ontology>. As this reification/dereification of meaningfulness-and-telelogy paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of universal-transparency—including-virtue-as-ontology). With such charlatanism certainly knowing better but opting for denaturing conceptions of value reference as of wooden-language–(imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications)} advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity raised herein by this author is a reflection of the reality that knowledge as organic-knowledge is existentially all-committal by the mere fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘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-prymemovers-totalitative-framework reflection of existential-contextualising-contiguity. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective
institutionalisation, and so as of its dimensionality-of-sublimating — {amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness—of—reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipatory vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness—of—reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originary—as—unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness’—‘of—notional—deprocrypticism-prospective-sublimation) potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked
whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness\textsuperscript{-of-} reference-of-thought with the latter’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{-of-}, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity\textsuperscript{-of-} constraint as of ontological-primemovers-totalitative-framework\textsuperscript{{-of-}} for the possibility of prospective transcendence-and-sublimity/sublimation/supernogatory–de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness\textsuperscript{-of-} reference-of-thought naïve non-transcendental <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{-of-}, 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{[100]}. 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{[103]} transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing mortals that we are for our prospective
emancipation. Without an insight about reification\(^1\) and dereification\(^2\), the notion of
singularisation\(^{3}\)/epistemic-immanence/veridical-epistemic-determinism as it reflects
ontological-completeness-of-reference-of-thought for ontologically-veridical
meaningfulness-and-teleology\(^{10}\) is easily misconstrued since denaturing\(^{17}\) of meaning in
dereification\(^{7}\) will be teleologically-elevated and meaning produced as of reification\(^{9}\) will be
teleologically-degraded; as so blatantly obvious particularly with the dereification\(^{7}\)
manifestation of childhood psychopathy postlogism\(^{-}\)-slantedness but then takes on a wholly
cover covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard,
divergent as of temporal-to-intemporal dynamics of human ontological-performance\(-\)
<including-virtue-as-ontology> of aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology\(^{10}\) reflecting dereified and reified construals of existential-
contextualising-contiguity\(^{19}\) 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\(^{7}\) and reification\(^{7}\) 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\(^{7}\)-<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/intelligibility/setup/measuring/instruments 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-epistemic-determinism from the projected ‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’ of the intemporal mental-disposition as-of-prospective-relative-ontological-completeness—postconverging-or-dialectical-thinking—apriorising-psychologism recognising this ‘preconverging-or-dementing’—apriorising-psychologism and postconverging-or-dialectical-thinking—apriorising-psychologism variance/discrepancy of meaningfulness-and-teleology that induces an ontologically-veridical disambiguation of dereified and reified construals of existential-contextualising-
contiguity as implied by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying intemporal/valid/postconverging-or-dialectical-thinking apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness apriorising-teleological-elevation-in-ontological-contiguity and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing—apriorising-psychologism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-ontological-incompleteness—apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology can even be then articulated as ontologically-veridical exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or attitude/mental-disposition/care—and—episteme. Such a difference-conflatedness—as-of—‘epistemic-totality’ is equally what reflects in the bigger scheme of things, at the reference-of-thought-level, the reality of humankind as of the successive registry-worldviews/dimensions humans psychological dispositions as per their corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments. In this regard, the ontological-contiguity—of-the-human-institutionalisation-process can be construed as human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reification as ‘apriorising-teleological resetting of <amplituding/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology as of
singularisation\textsuperscript{21}-as-veridical-epistemic-determinism\textsuperscript{3} from this projected ‘notional—singularisation\textsuperscript{4}/epistemic-immanence/veridical-epistemic-determinism’ as of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective or attitude/mental-disposition/care—and—episteme\textsuperscript{5} over ‘traditional classical mechanics axiomatic-construct’, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity\textsuperscript{6}—contrastive-reification\textsuperscript{7}—dissemination\textsuperscript{7}—and—dereification\textsuperscript{8}—dissemination\textsuperscript{7}—implications’ construed as the ‘variance/discrepancy of’ ‘meaningfulness-and-teleology\textsuperscript{9}’ as of prospective relative-ontological-completeness\textsuperscript{10} and as of prior relative-ontological-incompleteness\textsuperscript{11}. Note that on the imaginary supposition that no such prospectively projected ‘notional—singularisation\textsuperscript{4}/epistemic-immanence/veridical-epistemic-determinism’ existed as ‘providing the ontological-veridicality insight-of-completeness for reifying ‘meaningfulness-and-teleology\textsuperscript{9}’, mental-dispositions in prior relative-ontological-incompleteness\textsuperscript{11} will falsely go on reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness\textsuperscript{1}—as—‘epistemic-totality\textsuperscript{3}—dereification—in—dissingularisation—as—flawed—epistemic-determinism\textsuperscript{10} as providing ontological-veridicality as of this now dereifying construal of existential-contextualising-contiguity\textsuperscript{12} 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\textsuperscript{10} will point out that such ‘traditional classical mechanics axiomatic-construct’ identitive-constitutedness—as—‘epistemic-totality—dereification—in—dissingularisation—as—flawed—epistemic-determinism\textsuperscript{10} is in reality preconverging—or—dementing—apriorising—psychologism as of its relative-ontological-incompleteness\textsuperscript{11}. This insight equally applies at the \textsuperscript{8}reference—of—thought—level, for instance, with regards to the fact that our positivism—procrysticism registry-worldview/dimension doesn’t recognise—nor—register
projected ‘notional—singularisation /epistemic-immanence/veridical-epistemic-determinism’
as of deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought
perspective or attitude/mental-disposition/care—and—episteme over our positivism—
procrypticism, so-implied as of their disseminative-notional-discontiguity/epistemic—
discontiguity —contrastive-reification—dissemination—dereification—dissemination 
implications. But then just as the reflex mental state and attitude/mental-disposition/care—and—
episteme in a universalisation—non-positivism/medievalism social-setup will be resistant to
an elucidation of notions-and-accusations-of-sorcery adopting the perspective or
attitude/mental-disposition/care—and—episteme of the reifying prospective positivism to arrive
at ontological-veridicality, likewise more fundamental in undermining the elucidation of the
manifestation of psychopathy and social psychopathy is the fact of an ordinariness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void ‘-with-regards-to-prospective-apriorising-implications>
reflex
mental state and attitude/mental-disposition/care—and—episteme in our positivism—
procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-
disposition/care—and—episteme of futural Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness—and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical—de-
mentation of our positivism—procrypticism at its uninstitutionalised-threshold; and as we
falsely go on to construe existential-contextualising-contiguity—in-reification/dereification
by adopting the positivism—procrypticism dereifying perspective or attitude/mental-
disposition/care—and—episteme in its prior relative-ontological-incompleteness in an exercise
of ontologically-flawed identitive-constitutedness—as—‘epistemic-totality’—dereification—in-
dissingularisation\textsuperscript{[2]} as flawed epistemic-determinism\textsuperscript{[2]}. 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 \textsuperscript{[7]} as of the childhood slantedness, but with respect to adult psychopathy with the attendant maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity \textsuperscript{[7]} arise as of their temporal threshold of nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{[7]} as to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{[7]} as of the childhood slantedness/\textsuperscript{[5]} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{[7]} reference-of-thought- devolving ontological-performance\textsuperscript{[7]}. \textsuperscript{[7]} leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this author that more critically manifestations of postlogism slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness\textsuperscript{[2]} of \textsuperscript{[2]} reference-of-thought, with transcendental implications that goes well beyond the ad-hoc conception of manifestations of postlogism slantedness but more broadly conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from underlying
human subject to tackle the prospective issues of its world. In this regard, the question could be asked: what is the capacity of the \textsuperscript{10}universalisation–non-positivism/medievalism mindset to tackle prospective issues warranting a positivism self-consciousness psychology, and by extension what is the capacity of our positivism/rational-empiricism manifestation of \textsuperscript{8}procrypticism–or–disjointedness-as-of-reference-of-thought mindset to tackle prospective issues warranting a \textsuperscript{17}deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought self-consciousness psychology? The \textquote{postmodern \textsuperscript{17}deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme \textquote{involves prospective \textsuperscript{8}reference-of-thought dispensing-with-immediacy-for-relative-ontological-completeness–by-reification\textsuperscript{7}/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming–\textquote{notionally–collateralising-beholding-protohumanity\textsuperscript{7}–to–\textquote{attain-sublimating-humanity\textsuperscript{7}–as-to-existence-potency\textsuperscript{7}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{9}/shortness <\amplitude/formative>\textquote{wooden-language–(imbued—averaging-of-thought<-as-to-leveling/resentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{10}–as-of–\textquote{nondescript/ignorable–void \textsuperscript{11}–with-regards-to-prospective-apriorising-implications>}) as spurring Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} metaphoricity\textsuperscript{7} as of protensive-consciousness that is prospectively-grounded-or-psychoanalytically-unshackling, and implying prospective existence-potency\textsuperscript{7}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness\textsuperscript{9} of apriorising/axiomatising/referencing which is here construed as of \textquote{deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought} as implied by postmodern \textsuperscript{8}human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards–
frameworks as of the given reference-of-thought, with these elements in need for prospective transcendence-and-sUBLIMITy/sublimation/supererogatory de-mentativity as of prospective relative-ontological-completeness of reference-of-thought but paradoxically now defining the conception of virtue. The fact is our pretences and arguments of practice, as not critically pinned down to their ontological-veracity as of prospective relative-ontological-completeness, can similarly be meted with pretences and arguments of practice as of each and every registry-worldview’s/dimension’s reference-of-thought practices, and thus conceptualising virtue by amalgamating/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag while circumventing as of beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought the vices-and-impediments of each registry-worldview/dimension in want of its ‘pure-ontology’ virtue resolution as of aetiologisation/ontological-escalation. In this regard such palliative virtue constructs overlooking fundamental underlying de-mentative/structural/paradigmatic ontological implications about our ‘modern take attitude/mental-disposition/care–and–episteme’ 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—as-in-presencing—hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care—and—episteme’. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification’/contemplative-distension’, the fact is these are not really the underlying drivers for virtue transcendence-and-sublimity/sublimation/supererogatory~de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipatory events’ driving virtue transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective relative-ontological-completeness’-of- reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology’<in-existential-extrication-as-of-existential-unthought>’. The fact is from an ontological standpoint, we inherently are no more virtuously exceptional even with regards to the earliest of humans, and so as of the very same species potency, and thus we can’t ascribed inherent virtuous superiority by the mere token of our own practice. Rather the exceptionality behind human virtuous potential lies ontologically with ‘intemporal ontological-faith-notchion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity’—of-the-human-institutionalisation-process’ as of difference-conflatedness’‘as-to-totalitative-reification ’-in-singularisation’‘as-veridical-epistemic-determinism’<amplituding/formative—epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity ’ as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’, reflecting the fact that pure-ontology that
as of its secondnaturing induces the requisite level of human virtue performance at each given registry-worldview/dimension, retrospectively to prospectively. It is rather by acting upon the inherent ontological-contiguity\textsuperscript{18}—of-the-human-institutionalisation-process\textsuperscript{18} as of its ontological reflection in Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} that virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity comes about, whether or not beyond-the-consciousness-awareness-teleology\textsuperscript{100}-<in-existential-extrication-as-of-existing-unthought\textsuperscript{6}. In this regard, any registry-worldview/dimension \textsuperscript{2}reference-of-thought is a <amplituding/formative> wooden-language-(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{100}-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>) as of the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3}, such that prospective relative-ontological-completeness\textsuperscript{8} –of- reference-of-thought as required for virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity necessarily implies disrupting and superseding any such <amplituding/formative> wooden-language-(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{100}-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>) vices-and-impediments\textsuperscript{10}, as of the prospective/new superseding \textsuperscript{2}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}. 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{10}. Thus the ‘field of conception’/notional–conception/notion of virtue-as-ontology covers way more than its articulation within a same registry-worldview’s/dimension’s
entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal "meaningfulness-and-teleology" existentialising—enframing/imprintedness—(as-to-"historicity-tracing—"in-presencing—hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation frameworks; and, hence the ontologically-veridical paradox of the very postconverging—dementating/structuring/paradigming implications of human limited-mentation-capacity-deepening renders any registry-worldview/dimension reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of "meaningfulness-and-teleology". Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness perspective/framing/reference/horizon’ constitutedness construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness neuterising, as we fail to grasp the implication of an implied apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is naively superseding the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori’; such that the "meaningfulness-and-teleology" that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is conflatedness that ensures that our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncs with the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and
conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-deepening’ implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional-conflatedness of notional-deprocrypticism. However, it is equally critical to grasp the double-gesture reification implied in such a postmodern-as-suprastructural conception of ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’. Such a postmodern-suprastructuralism double-gesture reification holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care–and–episteme with respect to human social-stake-contention-or-confliction; with the adherence to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of such organic-knowledge construed in intemporality as supplanting–conviction-as-to-profound-supererogation —of–attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> to such mere reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

The latter points to an inappropriate attitude/mental-disposition/care–and–episteme which is not beholden to the prospective institutionalisation but rather is of existential-extirication-as-of-existential-unthought relation with it. More concretely, consider the practice of serfdom in
Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care–and–episteme and organic-knowledge attitude/mental-disposition/care–and–episteme. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care–and–episteme will imply an end to such practices as of universal human rights, ‘economic-opportunistic-and-then-enculturated tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests meaningfulness-and-teleology in terms–as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care–and–episteme as of its prior relative-ontological-incompleteness of reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaus, 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-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 of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency—{(transparency-of-totalising-entailing,—as-to-entailing—<(amplituding/formative—epistemicity)>totalising—in-relative-ontological-completeness}). Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposing-constructivism—towards-singularisation that will necessarily subscribe to recognising ‘the other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation come with relative-ontologically-veridical attitude/mental-disposition/care—and—episteme. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry—worldview/dimension uninstitutionalised-threshold—{(reference-of-thought—categorical—imperatives/axioms/registry—teleology)},—for—
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity—shallow-supererogation-of-mentally-aestheticised-preconverging/dementing—qualia-schema. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a universal projection implications attitude/mental-disposition/care—and—episteme event—or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human 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-
<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 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 presencing—absolutising-identitive-constitutedness enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs constitutedness, but rather it is by conflatedness with regards to ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs was construed as 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 individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework tendential validation as to existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Such a construal of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity will cover the seminal contributions prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing
sublimation overrides our "neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as the basis of human limited-mentation-capacity-deepening\textsuperscript{52} 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 \textsuperscript{58}neuterising with deneuterising —referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of \textsuperscript{54}meaningfulness-and-teleology\textsuperscript{100} as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional–deprocrypticism perspective/framing/reference/horizon. Similarly, this author’s articulation of futural-différance as of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is necessarily construed ontologically as of a rearticulated protractedness as futural différance that coincides-and-is-contiguous with a prior Derridean différance as of quasi-transcendence and evasiveness of sublimation. In both cases, this highlights that ‘decidability is not instantaneous as of inherent spontaneous identification and occurrence of decisional act’ but that decidability in enabling transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is as of an ‘overall différance tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening\textsuperscript{53} 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-totallitative-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 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—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism deference to the prescience of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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 postconverging–de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological possibilities of prospective relative-ontological-completeness/of- reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness of–reference-of-thought, and so by maximaliing-recomposuring <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of organic-knowledge.
A nonextricatory existential postconverging-de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation–non-positivism/medievalism, and positivism–proscriptivism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality-as-of-neuterisation/relative-ontological-incompleteness/existential-extrication-as-of-existential-unthought. In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension reference-of-thought in prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought in prior relative-ontological-incompleteness, even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social universal-transparency’-(transparency-of-totalising-entailing,-as-to-entailing-formative-epistemicity-totalising~in-relative-ontological-completeness’). But then it is actually a sign of ‘propounded theoretical health and pertinence’ when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true ‘intellectual blankness’ grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of ‘solo media exploits of intellectual popularity’. Thus by its prospective relative-ontological-completeness-of-axiomatic-construct-or-
reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay comes into terms with both presencing—absolutising-identitive-constitutedness and nonpresencing—perspective—ontological-normalcy/postconvergence on the basis of the prospective relative-ontological-completeness/ontological-contiguity of the latter over the prior relative-ontological-incompleteness of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human—amplituding/formative—epistemicity—totalising—purview—of—construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-aposteriorising—or—logicising but rather difference-in-nature/difference-in-apriorising—or—axiomatising—or—referencing between presencing—absolutising-identitive-constitutedness and nonpresencing—perspective—ontological-normalcy/postconvergence. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon as of prospective relative-ontological-completeness’ notional-contiguity/epistemic-contiguity construed as its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument to then be able at an operative level to articulate sound—or—authentic meaningfulness—teleology grounded on such a developed consciousness perspective/framing/reference/horizon. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ to grasp base-institutionalisation meaningfulness—telology without first developing a ‘base-
institutionalisation mindset perspective/framing/reference/horizon as of warped-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon’ to grasp universalisation meaningfulness-and-teleology without first developing a ‘universalisation mindset perspective/framing/reference/horizon as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon’ to grasp positivistic meaningfulness-and-teleology without first developing a ‘positivistic mindset perspective/framing/reference/horizon as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon’ to grasp notional-deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional-deprocrypticism mindset perspective/framing/reference/horizon as of protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. As we can get that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later.
by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness—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—of—in-relative-ontological-completeness )’ such charlatanism is exposed for what it really is, explaining the panickiness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural différance consciousness development is the notion of ‘de-mentation—(supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or-attributive-dialectics) which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing’/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—apriorising—psychologism> of the consciousness in ontological-contiguity/relative-ontological-completeness—of—reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing—apriorising-psychologism> of the consciousness of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—mentally-aestheticised—preconverging/dementing—qualia-schema>/relative-ontological—incompleteness—of—reference-of-thought as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, and not incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’

As futural 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-deepening1; overriding the idea that the perspective/framing/reference/horizon of contemplation is absolutely given-and-determined as of the implication that all 2
meaningfulness-and-teleology10 should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising2, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing23 as of prospective relative-ontological-completeness1 of reference-of-thought bringing about transcendence-and-sublimity/sublation/suberogatory 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-incompleteness29 and prospective relative-ontological-completeness30, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising2 but rather a difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing; 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-or-referencing bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of nonpresencing-<perspective–ontological-normalcy/postconvergence>. In other words, human consciousness tends to be constraint to its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ mental-disposition as of “presencing—absolutising-identitive-constitutedness”. But existence/ontology’s-directedness-as-Being as of nonpresencing-<perspective–ontological-normalcy/postconvergence> is beyond and not constraint by human consciousness as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality possibilities of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of ontological-primemovers-totalitative-framework validation that is at the very center of the ‘promise of correspondence between human-subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’, and so despite the complexifying/inhibiting metaphysics-of-presence-〈implicated-‘nondescript/ignorable–void ’ as-to-presencing—absolutising-identitive-constitutedness〉 of any given
<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising posture; such that humankind then overlooks—absolutising-identitive-constitutedness and re-projects/re-anticipates “nonpresencing-<perspective–ontological-normalcy/postconvergence> enabling human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Therefore, metaphoricity as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity as such simply refers to signification adjunctiveness to ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of both the ‘meaningfulness-and-teleology implications to the so-renewed ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity-signification within such renewed ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. Metaphoricity is very much a mirroring of existential ‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-referencing meaningfulness-and-teleology as an epistemic-totalising /circular construal’. This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity arises because of human limited-mentation-capacity, and is a reflection of the circular deepening of human limited-mentation-capacity as of growing certitude from the opening up of nonpresencing-<perspective–ontological-normalcy/postconvergence> by human re-projection/re-anticipation ultimately validated by existence/ontology’s-directedness-as-Being ontological-primemovers-
totalitative-framework\textsuperscript{2}. Further, metaphoricity\textsuperscript{3} as such speaks of the evasiveness of all human meaningfulness-and-teleology\textsuperscript{0} at uninstitutionalised-threshold\textsuperscript{103} as recurrently pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in–shallow-supererogation\textsuperscript{97}–as-to–‘attendant-intradimensional’–prospectively–disontologising–preconverging/dementing –apriorising-psychologism> possibilities relation to reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},–for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} as of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension reference-of-thought; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by presencing—absolutising-identitive-constitutedness\textsuperscript{13} and nonpresencing–<perspective–ontological-normalcy/postconvergence>, such that in the case of the latter there is no prior insight about the veracity of any episteme before it is divulged with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as presencing—absolutising-identitive-constitutedness\textsuperscript{13}. Consider in this regard Galileo’s implying positivistic episteme metaphoricity\textsuperscript{97} over a medieval Establishment scholasticism-and-mysticism episteme as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the ‘drawback implications’ of our positivism–procrypticism episteme as of its constitutedness\textsuperscript{13} with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the
full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay with respect to our procrysticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrysticism 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 have possibly recasted his implied positivism in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing–or–withdrawal–or–metaphysics-of-absence–(implicit–epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>–or–transcendental-reasoning-of-event–as-prospective-ontology-origination perspective/framing/reference/horizon of positivism meaningfulness-and-teleology we entertain today. Likewise, as of such metaphoricity episteme, the meaningfulness-and-teleology herein implied as of its essence cannot do without this hermeneutic/reprojective/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 of reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/thrownness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing complementarity and criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a long way to open up new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is
central about the ontological-bad-faith/inauthenticity \textsuperscript{1} critique of postmodern-thought is the
lack-of-insight/feinting-lack-of-insight about all these underlying elements of postmodern-thought construction: as failing to grasp/recognise the implied double-gesture reification\textsuperscript{7} as of its transcendental-enabling/sublimating/supererogatory de-mentativity implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of perspective/framing/reference/horizon before contention/argumentation as of any given perspective/framing/reference/horizon, thus implying ‘poor critical judgment’. With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-thought as of an uninsightful literal and shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallow-minded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling-<in-deferential-formalisation-transference> are necessarily construed as of a double-gesture reification\textsuperscript{7} 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\textsuperscript{5}-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 \textsuperscript{5} 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\textsuperscript{5} critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness-of-reference-of-thought-postconverging-or-dialectical-thinking—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-preconverging-or-dementing\textsuperscript{15}—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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{10} while the latter is an existential-extrication/temporal/non-ontological relationship with \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9}, 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{10} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} retrospectively and prospectively while the latter as of its false ‘untransvaluated–temporal-intemporality’\textsuperscript{19} 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{10} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68}. 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{106} as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—de-mentativity\textsuperscript{58} reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity\textsuperscript{5} can be construed analogically as say in a non-positivistic social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly
after treatment with no perspective/framing/reference/horizon of appreciation for judging medicine as optimally an over-a-time-period-bodily-reparation construed as the basis of a positivist physician practice; a notion being spread and advocated by the positivist physician in the social-setup. Now consider a competing healer very much aware of such a non-positivist social-setup ‘lack of social 
universal-transparency
⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness⟩’ with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology\textsuperscript{10} -as-of-‘nondescript/ignorable–void\textsuperscript{10} ’-with-regards-to-prospective-apriorising-implications\textsuperscript{10} ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity\textsuperscript{10} 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\textsuperscript{10} \textless-in-dimensionality-of-desublimating-lack-of\textsuperscript{10} –<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{10} /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\textsuperscript{10} shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity\textsuperscript{10} 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\textsuperscript{10} –universal/transcendental\textsuperscript{10} –maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{10} –unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, and intellectuals’ choice of ontological-bad-faith/inauthenticity is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. This author as of metaphysics-of-absence-(implicit-epistemic-verity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought over a <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective reference-of-thought ‘as of the prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought of a better knowledge perspective/reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness with regards to reference-of-thought and its derived meaningfulness-and-teleology, with the implication that we need to a prospective relative-ontological-completeness-of-reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-teleology. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology, are made to have their internal-dialectics/différance as of nonpresencing-<perspective–ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into more profound and more complete meaningfulness-and-teleology. For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than
the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical meaningfulness-and-teleology comes down to the capacity of arriving at the very essence of meaningfulness-and-teleology while overcoming the drawback of our human limited-mentation-capacity. This insight about the essence of things is what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-text, all construed by this author as of existential-contextualising-contiguity; is the enabling approach for human ontological-reconstituting—as-to-conflatedness as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of our supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology in relative-
ontological-completeness. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern postconverging–de-mentating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ontological-primemovers-totalitative-framework’, but rather dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity’ as herein implied by this author with ‘the ontological-contiguity—of-the-human-institutionalisation-process congruent,-cogent-and-operant entailing framework of ontological-contiguity’. Anecdotally, the shallow-mindedness of a ‘modern take’ in failing to recognise the postmodern double-gesture reification will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as ‘postmodern madness’ without factoring in the underlying double-gesture reification for perspective and insight, given the problematic of human limited-mentation-capacity that itself needs to be factored in and thus actually strengthen the human thought process in its aetiologisation/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is behind the respective registry-worldviews/dimensions as of their given reference-of-thought specific neuterising as well as the ultimate deneuterising—referentialism of deprocrypticism. But then ontological-bad-
faith/inauthenticity is equally elicited by ‘lack of social universal-transparency –
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>–totalising–in-relative-ontological-completeness’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ arises for instance in the sense that however ‘wishful’ the ontological-primemovers-totalitative-framework transcendental-possibilities/potential as of knowledge-constructs/theories/intersolipsistic-interessory-notions/notional–referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness –of– reference-of-thought (and were thus more fundamentally projective dimensionality–of–sublimating—<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth–or–conflatedness /transvaluative–rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>). Such conflatedness imbued in postmodern-thought address more than just constitutedness
implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree \textsuperscript{10}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 blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging–de-mentating/structuring/paradigming of academic institutional setups into increasingly into pedantising/muddling/formulaic-hollowing-out—\textsuperscript{7}in-subontologisation/subpotentiation are not dissociated from the effective possibility for transcendental-enabling/sublimating/supererogatory–de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of \textsuperscript{12}deprocrypticism–or–preempting—disjointedness-as-of- \textsuperscript{8}reference-of-thought \textsuperscript{4}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- \textsuperscript{7}reference-of-thought, as the more fundamental transcendental issue for
endemisation, so-disambiguated as of \(^a\) reference-of-thought-\(^b\) devolving ontological-performance-\(^c\) including-virtue-as-ontology\(^d\) and both as of beyond-the-consciousness-awareness-teleology-\(^e\) in-existential-extrication-as-of-existential-unthought; ensuing out of human-\(^f\) amplituding/totalising-thrownness-in-existence\(^g\) (I exist therefore existence is of transcendental-enabling/sublimating/superrerogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-\(^h\) including-virtue-as-ontology\(^i\)) limited-mentation-capacity implications of preformulating/preframing/premeaningfulness-metaphoricity\(^j\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake idiosyncrasy. Human preformulating/preframing/premeaningfulness-metaphoricity-disposition—as-to-psyche-induced-psychologism-of-existential-stake idiosyncrasy as of the cumulation of all prior registry-worldviews/dimensions reference-of-thought historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-\(\text{epistemicity-relativism}\) as of the notional-conflatedness of notional-deprocrypticism is marked by a mental-disposition of temporal-concatenation-to-intemporality or intemporal-projection/longness-of-register-of-meaningfulness-and-teleology to temporal-projection/shortness-of-register-of-meaningfulness-and-teleology with respect to human ontological-performance-\(\text{including-virtue-as-ontology}\) as-of-its-broadest-implications, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc.; with ontological-performance-\(\text{including-virtue-as-ontology}\) rather a unified construct but superficially differing with respect to social ontological-performance-\(\text{including-virtue-as-ontology}\) high emotional-involvement and non-social ontological-performance-\(\text{including-virtue-as-ontology}\) low emotional-involvement. Underlying human amplituding/totalising-thrownness-in-existence (I exist therefore
existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance’-<including-virtue-as-ontology>) as of metaphysics-of-presence-{implicitly-
‘nondescript/ignorable–void’-as-to-’presencing—absolutising-identitive-constitutedness’} is the idea that the underlying idiosyncratic, intricate, compounded and pervasive ‘notional–conflatedness’/constitutedness-to-conflatedness preformulating/preframing/premeaningfulness-<metaphoricity-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ reflecting human shallow-to-deepening–limited-
mentation-capacity,~as-limited-mentation-capacity-deepening in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process, as such, is concomitant with a ‘dynamic cumulative remnant-and-
co-opting preformulating/preframing/premeaningfulness-<metaphoricity-disposition—as-to-psyche-
induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-
as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification as an uninstitutionalised-threshold corollary to the ontological-contiguity—of-the-human-
institutionalisation-process, likely to induce the ‘denaturing of any given presence institutionalisation consciousness reference-of-thought conflatedness of meaningfulness-
and-teleology at its uninstitutionalised-threshold’ as of the dynamic elicitation of constitutedness as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism and conjugated-postlogism associated with the successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing of reference-of-
thought–categorical-imperatives/axioms/registry-teleology as <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology\(^\text{10}\) 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 \(^\text{3}\)reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^\text{10}\) as for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-\(<\text{metaphoricity}\(^\text{57}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>\) arises, as of the cumulative succession of prior ontologically-compromised-mediating consciousnesses covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\(^{15}\)-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness \(^{8}\)reference-of-thought at its uninstitutionalised-threshold\(^{16}\). That is, as of \{impulsive—ontologically-compromised-mediating\)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\(^{15}\)-as-of-circular-complexification of base-institutionalisation warped-consciousness \(^{8}\)reference-of-thought at its uninstitutionalised-threshold\(^{16}\); or \{impulsive/tendentious—ontologically-compromised-mediating\)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\(^{15}\)-as-of-circular-complexification of \(^{10}\)universalisation preclusive-consciousness \(^{8}\)reference-of-thought at its uninstitutionalised-threshold\(^{16}\); or \{impulsive/tendentious/qualifying—ontologically-compromised-mediating\)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\(^{15}\)-as-of-circular-complexification of positivism/rational-empiricism occlusive-consciousness reference-of-thought at its uninstitutionalised-threshold\(^{16}\); or prospectively, \{impulsive/tendentious/qualifying/categorising—ontologically-compromised-mediating\)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\(^{15}\)-as-of-circular-complexification of notional~deprocrypticism protensive-consciousness reference-of-thought at its uninstitutionalised-threshold\(^{16}\). This covert-shallow-limited-mentation-capacity-
projections as of postlogism\textsuperscript{7}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of "reference-of-thought-\textsuperscript{-}devolving ontological-performance"\textsuperscript{-}
<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of conflatedness\textsuperscript{7} and
distraction-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\textsuperscript{3} consciousnesses flawed conceptualisation perspectives’ as of their
\textsuperscript{9}neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest ‘reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming as ‘impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{11} consciousness flawed conceptualisation perspective’ \textsuperscript{9}neuterising by its trepidatious-consciousness, while on
the other extreme in contrast notional~deprocrypticism rather has a ‘reference-of-thought-as-to-postconverging–de-mentating/structuring/paradigming notional~deprocrypticism
‘referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness\textsuperscript{12} protensive-
consciousness sound conceptualisation perspective’ that by its ‘reference-of-thought-
devolving—diffèreance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical
‘underlying human limited-mentation-capacity dynamics of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-\textsuperscript{-}devolving, and so without being subject to any \textsuperscript{5}neuterising’ as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness\textsuperscript{4} consciousnesses flawed conceptualisation perspectives’. Thus by its deneuterising—referentialism construed as of
\textsuperscript{8}historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’, notional–deprocrypticism

\textsuperscript{1}projections as of postlogism\textsuperscript{7}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of "reference-of-thought-\textsuperscript{-}devolving ontological-performance"\textsuperscript{-}
<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of conflatedness\textsuperscript{7} and
distraction-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\textsuperscript{3} consciousnesses flawed conceptualisation perspectives’ as of their
\textsuperscript{9}neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest ‘reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming as ‘impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{11} consciousness flawed conceptualisation perspective’ \textsuperscript{9}neuterising by its trepidatious-consciousness, while on
the other extreme in contrast notional~deprocrypticism rather has a ‘reference-of-thought-as-to-postconverging–de-mentating/structuring/paradigming notional~deprocrypticism
‘referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness\textsuperscript{12} protensive-
consciousness sound conceptualisation perspective’ that by its ‘reference-of-thought-
devolving—diffèreance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical
‘underlying human limited-mentation-capacity dynamics of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-\textsuperscript{-}devolving, and so without being subject to any \textsuperscript{5}neuterising’ as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness\textsuperscript{4} consciousnesses flawed conceptualisation perspectives’. Thus by its deneuterising—referentialism construed as of
\textsuperscript{8}historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’, notional–deprocrypticism

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enables a fundamental ontology-driven ‘postconverging-or-dialectical-thinking\textsuperscript{29}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, and so superseding a naïve metaphysics-of-presence–\{implicit–nondescript/ignorable–void\textsuperscript{1}–as-to– presencing—absolutising-identitive-constitutedness\} affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of \textsuperscript{19} universal import. The idea here with regards to human transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{2}–mentativity, is that from a creative perspective: the notion of a given \textsuperscript{25}neuterising is equinominal/equivalent with a given \textsuperscript{14}presencing—absolutising-identitive-constitutedness\textsuperscript{13}, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this \textsuperscript{15}neuterising that human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is achieved from the prospective notional–conflatedness\textsuperscript{9} of notional–deprocrypticism and so by deneuterising — referentialism, which is equinominal/equivalent to \textsuperscript{11}nonpresencing–‹perspective–ontological-normalcy/postconvergence>. In other words the historial implications of human limited-mentation-capacity-deepening\textsuperscript{2} is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology\textsuperscript{10} 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\textsuperscript{12}, construed as equinominal/equivalent with their successively given \textsuperscript{16}neuterising. From the above insight, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, is attainable as of deneuterising\textsuperscript{5}, construed as equinominal/equivalent with deneuterising\textsuperscript{1}—referentialism as the notional–conflatedness of notional–deprocrypticism that produces the ontologically-veridical\textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing–‹perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>. Ultimately, this sociohistorical
to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> as a wholly internal process of conflatedness\textsuperscript{8}, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing\textsuperscript{9}–deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} and the latter in relative shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100}/distractiveness’ that occurs at the individuation-level and is reflected in the registry-worldview/dimension-level by the concatenation of institutionalisation inextricably with uninstitutionalised-threshold as the former is in longness and the latter in shortness/distractiveness to the former. This conceptualisation of candidity/candour-capacity associated with notional–deprocrypticism with regards to ‘de-mentation\textsuperscript{11}–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–strandings-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\textsuperscript{100} as of prospective relative-ontological-completeness -of- reference-of-thought’ and can be qualified as ‘futural différance’ as of its suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as ‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-completeness -of- reference-of-thought construing of past-as-prior-relative-ontological-incompleteness -of- reference-of-thought in ad-hoc reassessing of meaningfulness-and-teleology\textsuperscript{100} of presencing-as-prospective as from its very own reference-of-thought in grasping alterations of meaningfulness-and-teleology\textsuperscript{100} going back from the past but not to the point of putting into question the presencing-as-prospective overall reference-of-thought in prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’; such that the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications
of ‘historial différance’ is rather obscure as beyond-the-consciousness-awareness-teleology\textsuperscript{100} -\textsuperscript{<in-existential-extrication-as-of-existential-unthought> though ancillary as to the possibility of eventual cumulating of ‘historial différance’ realterations of ‘meaningfulness-and-teleology\textsuperscript{100} enabling the beyond-the-consciousness-awareness possibility of subsequent presencing-as-prospective reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Whereas such candidity/candour-capacity conceptualisation associated with notional-deprocrypticism future perspective ‘futural différance construed suprastructurally as being fully aware of reference-of-thought-of-meaningfulness-and-teleology\textsuperscript{100} prospective transcendental implications as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-\textsuperscript{<as-to-postconverging-or-dialectical-thinking\textsuperscript{17}–apriorising-psychologism> of prospective relative-ontological-completeness -of-reference-of-thought is articulated as from our prior/transcended/superseded relative-ontological-incompleteness\textsuperscript{88} -of-reference-of-thought but now rather contemplating of its defined reference-of-thought as construed from the future-as-prospective-relative-ontological-completeness\textsuperscript{88} -of-reference-of-thought placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100}’ thus undermining prior/transcended/superseded defined reference-of-thought at its uninstitutionalised-threshold\textsuperscript{103} and highlighting as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} -of-reference-of-thought-devolving-as-of-instantiative-context that the ‘\textsuperscript{<amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification’)/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology’ of prior/transcended/superseded registry-worldview/dimension’ imply it is not-upholding/failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
(beyond-the-consciousness-awareness-teleology<sup>100</sup>-<in-existential-extrication-as-of-existential-unthought>), and hence is construed prospectively as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’<sup>6</sup>, as of the trace of ‘institutionalised-as-postconverging/dialectical-thinking—and–uninstitutionalised-as-preconverging-or-dementing—apriorising-psychologism’<sup>56</sup>meaningfulness-and-teleology<sup>50</sup> of prior/transcended/superseded defined<sup>84</sup>reference-of-thought; and so as the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring backdrop for prior/transcended/superseded defined<sup>84</sup>reference-of-thought transcendence-and-sublimity/sublimation/sublimation/supererogatory~de-mentativity into future-as-prospective defined<sup>84</sup>reference-of-thought as of de-mentation~supererogatory~ontological–de-mentation—or-dialectical–de-mentation—stranding-or-attribute-dialectics). In other words, such a ‘futural différance’ is predicated on what is implied by conflatedness<sup>12</sup> as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness<sup>49</sup>—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that de-mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-completeness<sup>49</sup>of-reference-of-thought the whole grounding for<sup>55</sup>meaningfulness-and-teleology<sup>50</sup> as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-construct-of<sup>56</sup>meaningfulness-and-teleology<sup>50</sup> the <amplituding/formative>wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology<sup>100</sup>as-of-‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>) beyond-the-consciousness-awareness-teleology<sup>100</sup>-<in-existential-extrication-as-of-existential-unthought> incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation dispositions of prior/transcended/superseded perversion-and-derived-perversion-of-reference-of-thought—<as-effectively-apriorising-in-
A candidity/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology~ as of ‘futural différance’ is one that de-mentatively/structurally/paradigmatically factors in the defining human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued~‘notional~firstnatures—temporal-to-intemporal-dispositions~<so-construed-as-from-perspective~ontological-normalcy/postconvergence>’~existentialism-form-factor with respect to ‘meaningfulness-and-teleology’~ and thus grasp as of knowledge-notionalisation that any implied ‘meaningfulness-and-teleology’ should be construed by conflatedness~


<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity~ as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of~meaningfulness-and-teleology~and the latter in relative shortness-of-register-of~meaningfulness-and-teleology/distractiveness’ as to imply the ontologically-veridical construal of human relations ‘meaningfulness-and-teleology’ is as of prospective secondnatured institutionalisation ensuring relative longness; implied as of dimensionality-of-sublimating~—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
mentatively/structurally/paradigmatically answers the Heideggerian techne concern as construed by this author of humankind thrown in the midst of the technical as utility while without ‘matching notional philosophically developed mindset/reference-of-thought for a coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling that technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first place and prospectively’. But rather related to as of transcendence-unenabling-uninstitutionalised-threshold 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 as <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}> elucitation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-mentatively/structurally/paradigmatically have degenerative effect on such an animistic social
organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—are inextricable and critical in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process including our positivism–procypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of—reference-of-thought with respect to our positivism–procypticism registry-worldview/dimension’ is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments whether at a micro-level interactional or macro-level social and political preconverging–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 preconverging–de-mentating/structuring/paradigming as of constitutedness, rather than intemporal/ontological/social/species/universal/transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as of conflatedness as enabling and upholding the ontological-contiguity—of-the-human-institutionalisation-process. Without
preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance"<including-virtue-as-ontology> as being a wholly internal process of conflatedness, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-and-teleology and the latter in relative shortness-of-register-of—meaningfulness-and-teleology/distractiveness’, implied with regards to Being underdevelopment across the successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity behind the ontological-contiguity—of-the-human-institutionalisation-process can and is often usurped by eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing construal in terms—as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—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 <amplitudine/formative>’ wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}<sup>10</sup>-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<sup>10</sup>; 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<sup>10</sup> 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<sup>78</sup>—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming.] END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance<sup>77</sup>-<INCLUDING-VIRTUE-AS-ONTOLOGY>) prelogism<sup>79</sup> at worst implies an ad-hoc problem of defect—of—logical-processing-or-logical-implicationation—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>97</sup> of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, while postlogism<sup>78</sup> implies a fundamental defining being/existential/ontological/axiomatic-construct problem of <sup>75</sup>perversion-of—reference-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements itself’ (perversion-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) besides the ‘specific
act of aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements’ for producing veridical meaningfulness-and-teleology, and speaks to a
fundamental flaw that is bound to circularly/repetitively/recurrently give erroneous
aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements given the fundamentally incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements. postlogism thus speaks of the registry-worldview’s/dimension’s-
uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect>
producing meaningfulness-and-teleology, thus divulging a ‘reference-of-thought
estentialism construct defect’ that is comprehensively devolving all across the given
‘reference-of-thought existentialism construct’, i.e. construed variously as of the registry-
worldview/dimension meaningfulness-and-teleology ‘implied specific teleological
differentiation/scission/variance/disambiguation’ as to its institutionalisation-threshold-and-
uninstitutionalised-threshold implied relative-ontological-completeness of reference-of-
thought), and so as of the contending-reference (meaningfulness ‘implied teleological
construct’), the ontological-reference (meaningfulness ‘implied being/existential construct’),
the meaningful-reference (meaningfulness ‘implied contextualisation construct’), the
anchoring-of-meaning (meaningfulness ‘implied operant construal’) and the apriorising–
registry (meaningfulness ‘implied basic defining construct’ in terms—as-of-axiomatic-construct
of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology). This
elucidation of postlogism in comparison with the implications of a defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
conflatedness/ de-mentatively/structurally/paradigmatically implying ‘appropriate devolving
supererogation\(^{72}\)> de-mentatively/structurally/paradigmatically implying ‘perverted devolving
meaningfulness-and-teleology\(^{100}\) of reference’ and derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\(^{72}\)> de-mentatively/structurally/paradigmatically implying ‘derived-perverted
devolving \(^{54}\)meaningfulness-and-teleology\(^{100}\) of reference’. (Hence the circular-pervasiveness reflex by which a registry-worldview always resets its \(^{56}\)meaningfulness-and-teleology\(^{100}\) as neuter/conviction-as-to-profound-supererogation\(^{17}\)-or-postconverging-or-dialectical-thinking\(^{20}\)-apriorising-psychologism and so even at the point of its underlying demonstrated incompleteness-of- reference-of-thought behind its perversion-and-derived- perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation\(^{72}\)> is nothing but ‘a flawed <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\)
exercise’, and revealed so by the prospective/transcending/superseding registry-worldview.)
This technically highlights two issues, the inherent \(^{77}\)perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\(^{72}\)> and the registry-worldview/dimension relative-ontological-incompleteness\(^{89}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
supererogation\(^{72}\)>; in the sense that while a relative-ontological-incompleteness\(^{89}\)-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-
psychologism’ such that it is a mindset/reference-of-thought of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought, as-to-\textsuperscript{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,—\{as conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\} (also referred to as \textsuperscript{17} deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought), preempting procrypticism, so construed by ‘notional—deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{20} -differentiation-as-of-supratransversality—of-motif-and-apriorising/axiomatising/referencing’, by its <amplituding/formative-epistemicity> totalising—renewing-realisation/re-perception/re-thought—as-utter-placeholder-setup-ontological-rescheduling\textsuperscript{2} \{by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—\textsuperscript{25} meaningfulness-and-teleology\textsuperscript{15}\} of \textsuperscript{84} reference-of-thought’ that is effectively the de-mentative/structural/paradigmatic ontological resolution given its ontological-completeness-of-reference-of-thought. This notion of human growing/developing prospective relative-ontological-completeness -of- reference-of-thought as of diminishing—human-epistemic-abnormalcy-or-preconvergence\textsuperscript{30} from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as successive <amplituding/formative-epistemicity> totalising—renewing-realisation/re-perception/re-thought of the construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by human limited-mentation-capacity-deepening\textsuperscript{53}, can effectively be construed as a \textsuperscript{57} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation ‘successive shifting in the curve-of-
prospective-relative-ontological-completeness of reference-of-thought of human meaningfulness-and-teleology (rather than a naïve construal based on incrementalism-inrelative-ontological-incompleteness—enframed-conceptualisation as successive additions which will wrongly imply an improvement along the same ‘curve-of-prior-relative-ontological-incompleteness’—reference-of-thought of human ‘meaningfulness-and-teleology’)

as-to-shallow-supererogation\rangle\rangle\langle\langle as-to-uninstitutionalised-threshold\rangle\rangle\langle\langle self-referencing-syncretising–and–subtransversality–of-motif-and-apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism–procrypticism registry-worldview/dimension faced with its postlogism\rangle\rangle\langle\langle compelling–nonconviction/madeupness/bottomlining-(\langle decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle\rangle\langle\langle induced-disontologising\rangle\rangle\langle\langle of-the–attendant-intradimensional–ontologising’–imbued–\langle contextualising/existentialising–attendant-ontological-contiguity\rangle\rangle\langle\langle in-shallow-supererogation\rangle\rangle\langle\langle disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\rangle\rangle like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\rangle\rangle\langle\langle as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\rangle\rangle with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-threshold of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity —of-the-human-institutionalisation-process wherein the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought in its \langle amplituding/formative–epistemicity\rangle\langle\langle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \rangle\rangle (as metaphysics-of-presence–\langle implicited–‘nondescript/ignorable–void’–as-to–presencing—absolutising-identitive-constitutedness \rangle\rangle: 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–de-mentativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>). However human existential closure of meaningfulness as conventioning doesn’t supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening expansion of ontological-depth as increasing ontological-completeness-of reference-of-thought (or reducing relative-ontological-incompleteness-induced,’threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism’>). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as ‘candored and straight’ with respect to meaninglessness-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 meaninglessness-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 \textit{amplituding/formative–epistemicity}\textendash{totalising\textendash self-referencing\textendash syncretising/circularity\textendash interiorising/akrasiatic-drag}\textsuperscript{33} (its metaphysics-of-presence-{implicated\textendash nondescript/ignorable\textendash void} \textit{as-to\textendash presencing\textendash absolutising\textendash identitive\textendash constitutedness}) and goes on articulating \textit{meaningfulness\textendash and\textendash teleology}\textsuperscript{100} even in the new existential transcendental/superseding contextualisation in terms\textendash as\textendash of\textendash axiomatic\textendash construct of the doubly\textendash prior/transcended/superseded base\textendash institutionalisation/animistic registry\textendash worldview/dimension. Given such a state of \textit{amplituding/formative–epistemicity}\textendash totalising\textendash self\textendash referencing\textendash syncretising/circularity\textendash interiorising/akrasiatic-drag, the notion of generating \textit{meaningfulness\textendash and\textendash teleology}\textsuperscript{100} from the ontological\textendash normalcy/postconvergence epistemic\textendash notional\textendash projective\textendash perspective priorly implies a requisite psychoanalytic\textendash unshackling/memetic\textendash reordering/institutional\textendash recomposing, and so by \textit{maximalising\textendash recomposing\textendash for\textendash relative\textendash ontological\textendash completeness}\textsuperscript{88}—unenframed\textendash conceptualisation. While excluding any exercise of elaboration\textendash as\textendash mere\textendash extrapolating\textendash constituting\textendash abstracting\textendash deducing\textendash inferring\textendash of\textendash elucidation\textendash outside\textendash existential\textendash contextualising\textendash contiguity\textsuperscript{19} since the latter is only appropriate in the instance of prospective relative\textendash ontological\textendash incompleteness\textendash of\textendash reference\textendash of\textendash thought; as the base\textendash institutionalisation (animistic) prior relative\textendash ontological\textendash incompleteness\textendash induced,\textendash ‘threshold\textendash of\textendash nonconviction\textendash madeupness\textendash bottomlining\textendash in\textendash shallow\textendash supererogation’ <as\textendash to\textendash ‘attendant\textendash intradimensional’\textendash prospectively\textendash disontologising\textendash preconverging\textendash dementing \textendash\textendash apriorising\textendash psychologism>’ puts into question the very first and absolute apriorising\textendash axiomatising\textendash referencing\textendash intelligibility\textendash setup\textendash measuring\textendash instrument of \textit{meaningfulness\textendash and\textendash teleology}\textsuperscript{100} ('existential\textendash contextualising\textendash contiguity\textsuperscript{39}’s\textendash reifying\textendash elucidating\textendash of\textendash prospective\textendash relative\textendash ontological\textendash completeness\textendash of\textendash reference\textendash of-.
thought-devolving-as-of-instantiative-context as to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-reality construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-uninstitutionalised-threshold ~defect<-as-Being-or-ontological-or-existential–defect>. Equally we can imagine that making a positivistic argument in the midst of a non-positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental orientation will be geared to their traditional sense of meaning and living as absolutely defining, but then the ‘center’ had moved from their world (from non-positivistic as base-institutionalisation/animistic or medieval preconverging-or-dementing—apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking—apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now decentered as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерерогation’-<as-to-‘attendant-intradimensional’-prospectively-disontologising–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 when conceptualising that empirical meaningfulness-and-teleology is the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of ‘the central human epistemic-totalising reconstrual heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming meaningfulness-and-teleology the succession of all registry-worldviews (however sublimatingly inefficient in relative-ontological-incompleteness and sublimatingly efficient in relative-ontological-completeness as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection); 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. Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as ontological-primemovers-totalitative-framework of meaningfulness-and-teleology going by their given limited-mentation-capacity. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-
mentation-capacity-deepening’ implies more and more profound reconstruals/reconceptualisations (<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-enabling/sublimating/supererogatory–de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about 9.8 m/s² on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporal asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/supererogatory–de-mentativity), with respect to transcendental-enabling/sublimating/supererogatory–de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of meaningfulness-and-teleology as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the meaningfulness-and-teleology itself’ but ‘rather as of the veracity/ontological-pertinence
of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism’>, politicisation and other social choices like moralisation, cultural value, economic value, etc. This distinction is critical because very often sovereign choices as conventions will tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the transcendental-enabling/sublimating/supererogatory–de-mentativity as of the intrinsic-reality/ontology construal of the social is more fundamental as the tool for ‘creating/inventing-and-destroying/deconstructing conventions’ for more and more profound grasp of intrinsic-reality/superseding–oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology 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
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/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue, we can appreciate that the successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/supercratory-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\(^{00}\) ontological-performance -<including-virtue-as-ontology>, and that meaninglessness-and-teleology\(^{00}\) 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\(^{3}\) of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of meaninglessness-and-teleology\(^{00}\) 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\(^{00}\) as of prospective depocrypticism–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 meaninglessness-and-teleology\(^{00}\) ontological-performance -<including-virtue-as-ontology> is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology\(^{00}\) -<in-existential-extrication-as-of-existential-unthought> naively construed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{3}\) mental-reflex as the absolute ontological determinant of meaninglessness-and-teleology\(^{00}\) ontological-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–procrypticism registry-worldview’s/dimension’s institutionalisation
reference-of-thought. This explains why fundamentally most human transcendental ideas of
progress have been re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–
(imbued-postconverging/dialectical-thinking’–‘projective-insights’/epistemic-projection-in-
conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) ideas which
‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology<-in-
existential-extrication-as-of-existential-unthought>’ weren’t fundamentally a ‘direct
convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big
picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, however
unintelligible, as a prospective institutional percolation-channelling<-in-deferential-
formalisation-transference> exercise as validated by ultimate ontological-primemovers-
totalitative-framework with subsequent corresponding formalisation and secondnaturing. The
point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it
can be further contended going by the reality of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor that ‘human
knowledge is necessarily a secondnaturing construction’ and not an ‘intemporal-disposition
construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-
register-of–meaningfulness-and-teleology, which is obviously false since we are temporal-
to-intemporal by our mental-disposition and our virtue with the notional–deprocrypticism
registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-
Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche
and institutionalisation, and not an artificial projection that is not real and hence will be
ineffective and circular as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\^\textsuperscript{97}-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing--apriorising-psychologism>. Thus human knowledge is a dynamic secondnatured construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology\^\textsuperscript{100}-<in-existential-extrication-as-of-existential-unthought>.

[The notion of ‘beyond-the-consciousness-awareness-teleology\^\textsuperscript{100}-<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\^\textsuperscript{100}-<in-existential-extrication-as-of-existential-unthought>’ speaks of the mental state as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\^\textsuperscript{97}-<as-to–‘attendant-intradimensional’-prospectively-disontologising–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\^\textsuperscript{103}’) 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\^\textsuperscript{100}-<in-existential-extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\^\textsuperscript{97}-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing--apriorising-psychologism> at the uninstitutionalised-threshold\^\textsubscript{103} 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-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–as-of-compulsing–nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the-‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
ontological-contiguity>, <disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referring’-logical-dueness>), and while construed as beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> as when eliciting affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness <reference-of-thought>, as it leads to ‘lack of constraining social universal-transparency’—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness’), associated with the successive uninstitutionalised-threshold states, the notion of ‘human beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought>’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold <defect<as-Being-or-ontological-or-existential–defect>’ inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments as 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 is mostly able to arise incidentally ‘within the scope’ of the registry-worldview’s/dimension’s-uninstitutionalised-threshold <defect<as-Being-or-ontological-or-existential–defect>’ as beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> of the registry-worldview/dimension uninstitutionalised-threshold; as social universal-transparency—(transparency-of-
as-ontology implications; as insightfully, an arising issue of accusation of sorcery in non-positivism as medieval or animistic setting is more fundamentally/dermentatively/structurally/paradigmatically as of aetiologisation/ontological-escalation a question of their relative-ontological-incompleteness\(^{16}\) of reference-of-thought as it endemises/enculturates such notions as its vices-and-impediments\(^{16}\) and the same approach applies to our state of positivism–procrypticism involving \(^{16}\)crypticism–or–disjointedness-as-of- reference-of-thought-as-misappropriated–\(^{16}\)meaningfulness-and-teleology\(^{16}\) as it endemises/enculturates \(^{16}\)perversion-of- reference-of-thought-\(^{16}\)as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness as vices-and-impediments\(^{16}\) requiring its preemption by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{16}\)meaningfulness-and-teleology\(^{16}\) as of prospective notional–deprocrypticism institutionalisation.]

This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–\(^{16}\)imbued-postconverging/dialectical-thinking 'projective-insights'/epistemic-projection-in-conflatedness \(^{16}\)-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\(^1\) 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\(^2\) 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-
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-conflicatedness -’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\(^\text{1659}\)—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\(^\text{1659}\)—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\(^\text{97}\) which makes it unsurprising that even socially <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^\text{97}\) is a necessary process for the ultimate acceptance of prospective ontological-primemovers-totalitative-framework as this subsumes-as-supplant-(as-of-the-more-profound-construal-of-existential-contextualising-contiguity\(^\text{97}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^\text{97}\)’s-reference-of-thought\(^\text{97}\) devolving-as-of-instantiative-context) the prior ontological-primemovers-totalitative-framework\(^\text{73}\). It is hardly the case of just a direct intemporal sense of ‘meaningfulness-and-teleology\(^\text{100}\) 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\(^\text{80}\) 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’\(^\text{100}\)) 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\[^{10}\] <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-\[^{4}\] 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\[^{13}\] 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\[^{12}\] (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\[^{17}\] (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) truly are, and the implications thereof with regards to meaningfulness-and-teleology\[^{100}\] (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements). Without the notion of ‘imbricatedness/threadedness/recomposuring as of
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} 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 prospective ‘postconverging-or-dialectical-thinking\textsuperscript{86,87} reference-of-thought in relative-ontological-completeness as depth-of-thought’) enabling social\textsuperscript{10} universal-transparency\textsuperscript{16}—{transparency-of-totalising-entailing, as-to-entailing—totalising—in-relative-ontological-completeness}—or-understanding-of-ontological-prime-movers-totalitative-framework of-underlying-phenomena superseding grasp of social vices-and-impediments\textsuperscript{106} as of the given transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{101} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic, by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposing or social pivoting/decentering to reconstrue/reconceptualise meaningfulness-and-teleology\textsuperscript{100} as of prospective relative-ontological-completeness. The difference between postlogism\textsuperscript{78} (postlogism-as-of-compulsing—nonconviction/madeupness/bottomlining—{<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising—attendant-ontological-contiguity>}, -in-shallow-supererogation\textsuperscript{77}-<disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>}) and prelogism\textsuperscript{79} (prelogism—<as-of-conviction,-in-profound-supererogation\textsuperscript{77}—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) can further be developed as such.
Supposed there is a given context where the solution to additions of the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (meaningfulness-and-teleology) taken involves rewards depending on how big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (more like the ‘covert negative vista’ of the hidden-nature/unavailable social universal-transparency-(transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (meaningfulness-and-teleology), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-reference-of-thought-as-of-confiliatedness) 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,-in-profound-supererogation-as existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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-
thought-categorical-imperatives/axioms/registry-teleology to enable their conjugated-postlogism, where it is socially-functional-and-accordant to do so. It should be qualified that postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality/shortness over the intemporality/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical meaningfulness-and-teleology). Further more than postlogism and conjugated-postlogism being just passively socially-functional-and-accordant, a more active socially-functional-and-accordant framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism) wherein achieving the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism/psychopathy and/or conjugated-postlogism/social-psychopathy involves an insight about how ‘lack of constraining social universal-transparency–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of perversion-and-derived-perversion-of–reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > determines how prelogism–as-of-conviction,—in-profound-supererogation–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds will act as of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism\textsuperscript{78}-as-of-\textsuperscript{79} compulsing—nonconviction/madeupness/bottomlining-\{\textsuperscript{\langle}<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the—‘attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity>-\textsuperscript{77},-in-shallow-supererogation\textsuperscript{97}-<disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness\rangle\} and its protraction into conjugated-postlogism\textsuperscript{78}/social-psychopathy, postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78} is equally and decisively sustained socially by the accompanying inherent disposition to uphold the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise in the social-setup with the phenomena of postlogism\textsuperscript{78}/psychopathy and conjugated-postlogism\textsuperscript{78}/social-psychopathy), and as the mere recurrence of such social conflicts associated with the postlogism\textsuperscript{78}/psychopathy and conjugated-postlogism\textsuperscript{78}/social-psychopathy characters might ultimately jeopardise the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (even when other prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation -<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds do lack a social \textsuperscript{104}universal-transparency\textsuperscript{105} —\{transparency-of-totalising-entailing,—as-to-entailing—\langle amplituding/formative—epistemicity\rangle totalising—in-relative-ontological-completeness\textsuperscript{\langle}\} of the veridical postlogism\textsuperscript{78}/psychopathy and conjugated-postlogism\textsuperscript{78}/social-psychopathy underlying phenomena of perversion-and-derived-
perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness). In this regard, prelogism-as-of-conviction,-in-profound-supererogation -<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s-‘reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s-‘reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s-‘reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s-‘reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism -as-of- compelling-nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity>, -in-shallow-supererogation’-<disontologising-perverted-outcome-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >; wherein even in the case of occasional elucidation of specific postlogism-set-of-narratives-and-acts of the psychopath as being rather of ⌈compelling–nonconviction/madeupness/bottomlining-
nonconviction/madeupness/bottomlining- {‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–
nonconviction/madeupness/bottomlining- {‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–
‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves ‘high-
proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to
‘specific or given postlogism’-as-of- compelling–nonconviction/madeupness/bottomlining-
{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>’,-in-shallow-supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}) 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- compelling–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) 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- compelling–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–
apriorising/axiomatising/referencing’-logical-dueness>) 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,-in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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-({‘<decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>‘,-in-shallow-supererogation’<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}) 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 \textsuperscript{100} (which are actually outside existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{19}-of- reference-of-thought\textsuperscript{19}-devolving-as-of-instantiative-context) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their \textsuperscript{54}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97}. This underlying postlogism /psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism\textsuperscript{19}/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- compelling–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity> ‘-in-shallow-supererogation’ <-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) 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>\textsuperscript{8} wooden-language-(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}–narratives—of-the–\textsuperscript{5}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}) (failing/not-upholding–<as-of-


Likewise, for instance, it won’t be surprising that the ‘intemporal synopsising-depth-of-meaningfulness-and-teleology/supratransversality—of-motif-and-
apriorising/axiomatising/referencing as-to-<amplituding/formative–epistemicity>totalising~social-context-construed-conflatedness of aetiologisation/ontological-escalation as implied in this write-up, in principle, is rather alien as of its purposefulness/ontological-aspiration (notwithstanding the debatableness of veracity/ontological-pertinence as all knowledge constructs must necessarily be opened to) to many ‘temporal-distractively-aligned synopsising-depth-of–meaningfulness-and-teleology-as-shallowness-of-thought/subtransversality~of-motif-and-apriorising/axiomatising/referencing.


(as the fact is the conscious manifestation of perversion-and-derived- perversion-of-
apriorising-psychologism’


[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism issue of say notions-and-accusations-of-sorcery does not mean that characters in such a non-positivism/medievalism setup are no longer susceptible to the same mental-dispositions ‘as of non-positivism/medievalism reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-

‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity

67

-in-shallow-supererogation

97

-disontologising-perverted-outcome-

sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness

⟩


That is equally the fundamental and de-mentative/structural/paradigmatic problem associated with psychopathy and social psychopathy given the relative-ontological-incompleteness induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’.
reification\(^1\)/ontological-primemovers-totalitative-framework\(^2\) construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-teleology\(^3\) -\(\text{<in-existential-extrication-as-of-existent-unthought>}\) -of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism\(^4\) can only be dementatively/structurally/paradigmatically resolved by base-institutionalisation reference-of-thought, ununiversalisation manifestation of postlogism\(^5\) can only be dementatively/structurally/paradigmatically resolved by universalisation reference-of-thought, non-positivism/medievalism manifestation of postlogism\(^6\) can only be dementatively/structurally/paradigmatically resolved by positivism reference-of-thought, and prospectively procrypticism manifestation of postlogism\(^7\) can only be dementatively/structurally/paradigmatically resolved by notional–deprocrypticism reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality\(^8\)/longness from temporality\(^9\)/shortness is rather naïve and actually as of ontologically-flawed \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>\(^{10}\). \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>\(^{11}\) here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(-\text{as-to–'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing}\) – apriorising-psychologism\(^{12}\) at worst as a nondescript/ignorable–void \((\text{actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing \text{-narratives}})\text{ or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-\text{-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché}}\) of \(<\text{amplituding/formative–epistemicity}>\text{totalising–conflated–meaningfulness-and-teleology}\>\(^{13}\)-as-of-notional–deprocrypticism-reflected- historiality/ontological-eventfulness\(^{14}\)/ontological-

\(^{1694:}\)
primemovers-totalitative-framework\textsuperscript{2} in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset\textsuperscript{5} reference-of-thought and to be engaged with as of \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{7}, as any such positivistic demonstration pertinence is not about its factual effectiveness approbation in the base-institutionalisation/animistic social-setup per se but rather as of its de-mentative/structural/paradigmatic and conflatedness\textsuperscript{12} (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incomplete\textsuperscript{ness}-induced,\textsuperscript{7} threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} <-as-to-\textsuperscript{7} attendant-intradimensional\textsuperscript{'}-prospectively-disontologising–preconverging/dementing \textsuperscript{'}apriorising-psychologism\textsuperscript{'}, which is rather of crossgenerational import (prospective-institutionalisation <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology\textsuperscript{'}) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Such an insight can be extended prospectively on the same measure with respect to our procrypticism prior relative-ontological-incompleteness\textsuperscript{6}-induced,\textsuperscript{6} threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} <-as-to-\textsuperscript{7} attendant-intradimensional\textsuperscript{'}-prospectively-disontologising–preconverging/dementing \textsuperscript{'}apriorising-psychologism\textsuperscript{'}, and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{'}, as of prospective notional–depprocrypticism ontological-completeness-of\textsuperscript{'}reference-of-thought; though as previously indicated we will wrongly tend to (just as any <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/metaphysics-of-presence-{implicated-‘nondescrip/ignorable–void’-as-to-
‘presencing—absolutising-identitive-constitutedness’} registry-worldview/dimension) to represent by reflex our own procrypticism threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’-{as-to-‘attendant-
intrah-dimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism} at worst as a nondescrip/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’⟩ in our placeholder-setup/mentation/mental-devising-representation/consciousness-
awareness-teleology rather than the true reality from an ontological-
ormalcy/postconvergence epistemic/notional~projective-perspective as ‘decandored/oblongated and preconverging-or-dementing—apriorising-psychologism and
dialectically/contendingly-out-of-phase’, and doing so beyond-the-consciousness-awareness-
teleology—<in-existential-extrication-as-of-existential-unthought> to avoid its ‘ontologically-
perspectival-degraded-as-decentered/preconverging-or-dementing’-reflexive/entailing-
 teleology—differentiation-as-of-subtransversality—threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation’-{as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism’} with respect to futural Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-
teleology as of prospective notional–deprocrypticism ‘ontologically-perspectival-

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’\(^{56}\)}

involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to the implied
registry-worldview/dimension in their respective institutionalisation state (as candored/straight
and postconverging-or-dialectical-thinking\(^{38}\)-apriorising-psychologism/dialectically-or-
contendingly in-phase) and their uninstitutionalised-threshold\(^{101}\) state (in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{47}\)-<as-to–’attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as decandored/oblongated and preconverging-or-dementing\(^{12}\)-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’\(^{56}\)}’ 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
existential-unthought> ). Insightfully, this highlights that human mentation capacity is in a
dynamic cumulation as of the maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation of its limited-mentation-capacity-deepening%. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-
deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening%. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match ‘an existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality existential reality nature that is preceding-and-
superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A further weakness is the naïve implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s
reference-of-thought as if it is the only one that had existed, against the anthropological and
historical trend, and without explaining how previous meaningful-frames developed into the
positivistic/rational-empiricism and how the latter could develop prospectively. Besides the
Kantian argument that the transcendent (in all its connotations beyond direct experiences)
cannot be known is equally anthropologically and historically erroneous as even in his days,
with respect to adopting of a positivistic/rational-empiricism worldview over non-
positivistic/ahemic/essences/medieval registry-worldview/dimension certainly does has a
name (transcendence-and-sublimity/sublimation/supererogatory—de-mentativity). But then it is
more the case that from an <amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiac—drag posture holding only one registry-
worldview/dimension 
reference-of-thought—categorical-imperatives/axioms/registry-
teleology
as absolute, then prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is rather a beyond-the-consciousness-
awareness—teleology
notion. Besides, Kant’s notion of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
(transcendental idealism) and subsequent philosophical development of the notion is one
relating to immediate phenomenal conceptualisation rather construed as ‘phenomenal-
abstractive—of—presence’ (and more precisely phenomenal—abstractive—of—presence as of
‘the 
positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—operant—or-
incidenting—predicative—insights’ transcendence—and—sublimity/sublimation/supererogatory—
de—mentativity implied by Descartes) rather than a construal of transcendence—
sublimity/sublimation/supererogatory—de—mentativity as implied herein as of limited—mentation—
capacity—deepening
with respect to the—very—same—immanent—existence/intrinsic—
reality/ontological—veridicality, as to ‘human <amplituding/formative—
an exercise is more profound when it construes human mental apriorising/axiomatising/referencing along the full existence-potency~sublimating–nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existence as it redefines meaningfulness-and-teleology on the basis of human limited-mentation-capacity-deepening in its construal/conceptualisation of a superseding–oneness-of-ontology construed as transcendental-enabling/sublimating/supererogatory–de-mentativity. Insightfully, this author construes an existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendental-enabling/sublimating/supererogatory–de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions rather as of an exercise of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-potency~sublimating–nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn’t recognise that successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions are defining/transcendental-
enabling/sublimating/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—psycho-logy or psychology-of-mentation-dynamics or natural-psycho-logical-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/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/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/intelligibility/setup/measuring/instrument relationship to ontological-prime-movers-totalitative-framework that is not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity as of its non-scientific psyche. In other words however ‘good-natured, well-meaning and wishful for enabling human progress’ the mental-disposition in that epoch as alchemic and non-positivistic was de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity construction having to do with an <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our <amplituding/formative-epistemicity>totalising-self-referencing-
Consider for instance a situation where statistically people likely to rest more in their home in winter are compared with people spending more time outdoors with regards to prevalence of flu, and then arriving at the conclusion that the treatment for flu is resting more at home. Such a construct as basic constitutedness is at best a sound palliative construct and naïve conceptual patterning however good-natured, well-meaning and wishful, but doesn’t deal with the required pure-ontology conflatedness as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/supererogatory–de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/supererogatory–de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory–de-mentativity conceptualised/construed relations), and so as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge
construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual patterning’ that are more often than not <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag than truly ontological when examined closely such that the test of transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> when the implications of such notions are examined as of metaphysics-of-absence-⟨implicit–epistemic-veracity–of–nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩⟩ not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology but two or more, say our present positivism reference-of-thought and retrospective non-positivism reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, exposing their true nature as rather palliative constructs and conceptual patterning. In the bigger framework can notions construed/conceptualised as of ‘human subjectivity so-construed as ineffectively transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{101} as
universalisation–non-positivism/medievalism, positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism transcendentally-enabling-level–of-ontological-good-
faith/authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith-\nnotion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{101} as
positivism–procrypticism, and prospectively preempting—disjointedness-as-of—reference-of-
thought,—as-to—\textsuperscript{104}<amplituding/formative–epistemicity>growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism transcendentally-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{101} as
deprocrypticism; explaining the successive developments of the human psyche
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{101} as
ontologically-driven as of increasing prospective relative-ontological-completeness—of-
reference-of-thought. It is this author’s contention that the ‘transcendental-
enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism psyche-and-
thereof-philosophy’ as so transcendentally-enabling-level–of-ontological-good-

provides the requisite ontologically-veridical background referencing as of its conflatedness (in the same vein as the prior positivism–pro crypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ with regards to non-positivism/medievalism) as of the prospective-and-more-profound notional–deprocripticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory–de-mentativity notional–deprocripticism psyche-and-thereof-philosophy’ as herein implied by this hermeneutic/reprojective/supererogating/zeroing psychology suprastructuralism insight construed as of metaphysics-of-absence–⟨implicit 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–deprocripticism psyche-and-thereof-philosophy’ as of their respective relative ontologically-veridical psychical background referencing as of conflatedness for knowledge/meaningfulness-and-teleology has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/meaningfulness-and-teleology) as of its notional–conflatedness/constitutedness ‘to-conflatedness’ as the dementative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually
represented as subsuming of virtue-defect or vices-and-impediments\(^{20}\) ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s \([\text{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 \([\text{reference-of-thought prospective relative-ontological-completeness -of- reference-of-thought; thus validating with regards to both \([\text{reference-of-thought respectively as the ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of conflatedness\(^{12}\) as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both \([\text{reference-of-thought the articulation of coherent \(\text{meaningfulness-and-teleology}\)}\] respectively in non-positivism terms–as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms–as-of-axiomatic-constructs, or rather in terms–as-of-axiomatic-construct that do not grasp de-mentatively/structurally/paradigmatically the respective \([\text{reference-of-thought organic grounding as of underlying ontological-normalcy/postconvergence implications, and so beyond just a question of vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory–de-mentativity conceptualised/construed relations. This elucidation points out that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ‘must truly’ involve an \(\text{de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-}\right)\)

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or-attributive-dialectics] with the utter decentering of understanding itself by the prospective/transcending/superseding \( ^{84} \)reference-of-thought over the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\( ^{84} \)-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\( ^{84} \) of the prior/transcended/superseded at its uninstitutionalised-threshold \( ^{84} \) as an epistemic-totalising\( ^{82} \)-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\( ^{100} \)) eliciting a new apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of prospective/transcending/superseding \( ^{84} \)reference-of-thought as candored/straight, postconverging-or-dialectical-thinking\( ^{20} \)-apriorising-psychologism and dialectically/contendingly-in-phase over the prior/transcended/superseded \( ^{84} \)reference-of-thought as decandored/oblongated, preconverging-or-dementing –apriorising-psychologism and dialectically/contendingly out-of-phase. Basically, \( ^{14} \)de-mentation\( ^{85} \)-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) speaks of the contingent supersedingness of prospective relative-ontological-completeness\( ^{88} \)-of- reference-of-thought of prospective/transcending/superseding \( ^{84} \)reference-of-thought over prior relative-ontological-incompleteness\( ^{84} \)-of- reference-of-thought of prior/transcended/superseded \( ^{84} \)reference-of-thought, and so ‘with respect to the relative veracity/ontological-pertinence of their projected logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\( ^{97} \) of meaningfulness-and-teleology\( ^{100} \) as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\( ^{88} \)-of- reference-of-thought–devolving-as-of-instantiative-context’, wherein the prior/transcended/superseded \( ^{84} \)reference-of-thought is construed as preconverging-or-dementing\( ^{14} \)-apriorising-psychologism
and decentered/out-of-phase thus subsumed-as-supplanted while the prospective/transcending/superseding reference-of-thought is construed as postconverging-or-dialectical-thinking\textsuperscript{84}–apriorising-psychologism and centered/in-phase thus subsuming-as-supplanting (by supratransversality–of-motif-and-apriorising/axiomatising/referencing as of ‘intemporality\textsuperscript{52}–asymmetric-subsumption-of-temporality\textsuperscript{52}, rather as of intellectual-and-moral-inequivalence/non-correspondence). Thus contingently and ontologically, recurrent-utter-uninstitutionalisation is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding–<as-of-apriorising/axiomatising/referencing> of rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism) relative to base-institutionalisation–ununiversalisation as postconverging-or-dialectical-thinking\textsuperscript{104}–apriorising-psychologism and centered, with the latter preconverging-or-dementing –apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding–<as-of-apriorising/axiomatising/referencing> of universalisation-directed-rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism) relative to universalisation–non-positivism/medievalism as postconverging-or-dialectical-thinking –apriorising-psychologism and centered, with the latter preconverging-or-dementing –apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding–<as-of-apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism) relative to our positivism–procrypticism as postconverging-or-dialectical-thinking –apriorising-psychologism and centered, with the latter preconverging-or-dementing –apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding–<as-of-apriorising/axiomatising/referencing> in preempting—disjointedness-as-of–reference-of-thought,–as-to\textsuperscript{11}\textsuperscript{<amplituding/formative–}}
relative-ontological-completeness\textsuperscript{88} of reference-of-thought the becoming-or-present-of reference-of-thought. However, in all the de-mentation (supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics) implied successive institutional-cumulation/institutional-recomposure (as-to historiality/ontological-eventfulness\textsuperscript{87}/ontological-aesthetic-tracing<perspective ontological-normalcy/postconvergence-reflected ‘epistemicity-relativism’>), such a ‘confusion of relative ontologically-veridical becoming-or-present-of reference-of-thought’ induces an underlying ‘paradox of transcendence-and-sublimity/sublimation/supererogatory de-mentativity’ involved in all such transcendence-and-sublimity/sublimation/supererogatory de-mentativity wherein mental-dispositions as of reference-of-thought are caught between the prospective/transcending/superseding registry-worldview prospective relative-ontological-completeness -of- reference-of-thought and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness -of- reference-of-thought, with respect to meaningfulness-and-teleology\textsuperscript{100} referencing. Consider in this case the human condition of transience of reference-of-thought as experienced by Okonkwo returning from banishment to Umuofia village in Chinua Achebe’s Things Fall Apart. That is, basically and by reflex, mental-dispositions as of the formation of ‘recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition reference-of-thought categorical-imperatives/axioms/registry-teleology\textsuperscript{100} will not necessarily construe transitorily at its uninstitutionalised-threshold\textsuperscript{103} that ‘base-institutionalisation–ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism reference-of-thought categorical-imperatives/axioms/registry-teleology\textsuperscript{100} is the relative ontologically-veridical reference-of-thought (as explained further below with respect to ‘symmetrisation-of reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative—
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’
implications) so-construed prospectively, will tend to ‘take precedence as of 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 (as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as heuristic but non-constraining compensation for human limited-mentation-capacity where constraining social universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) doesn’t yet avail) even though, it is such relative pure-ontology conflatedness that is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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
thought-of-apriorising/axiomatising/referencing and override any such sense of relative pure-ontology conflatedness notion as of prospective relative-ontological-compleness of-reference-of-thought and implying rather a prospective transcendental depth-of-thought-reference-of-thought. This equally explains why the implied supratransversality-of-motif-and-apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ of intemporal-asymmetric-subsumption-of-temporality/ontological-asymmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought’; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s reference-of-thought like Doctor—Patient, Parent—Child, Server—Customer, Teacher—Student etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold, the notion of intemporal-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\textsuperscript{100} \textless in-existential-extrication-as-of-existential-unthought \textgreater \textsuperscript{6} to uphold \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness\textsuperscript{10} -of-reference-of-thought will certainly grasp the pertinence of intemporality\textsuperscript{17} -asymmetric-subsumption-of-temporality /ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness -of-reference-of-thought brings about deepening sense as to apriorising/axiomatising/referencing–psychologism of transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{17}/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{101} 5 meaningfulness-and-teleology\textsuperscript{100} 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{15} of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness\textsuperscript{12} -of-reference-of-thought as beyond-the-consciousness-awareness-teleology \textsuperscript{6} \textless in-existential-extrication-as-of-existential-unthought \textgreater \textsuperscript{5} 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{10} universal-transparency\textsuperscript{17}-(transparency-of-totalising-entailing,-as-to-entailing–\textless amplituding/formative–epistemicity\textgreater totalising–in-relative-ontological-completeness \textgreater), 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 ‘\textless amplituding/formative\textgreater wooden-language (imbued—temporal—mere-form/virtualities/dereification\textsuperscript{19}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}–
institutionalisation-process\textsuperscript{68} that new projective-insights/postdication/deconstruction necessarily induce new ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\textsuperscript{72} reference-of-thought/axiomatic-construct for predicative-insights’ defining new/prospective registry-worldview/dimension. Particularly so, as \textless amplituding/formative\textgreater wooden-language\{imbued—averaging-of-thought\textless as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology\textsuperscript{100} as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\} mental-dispositions most profound relationship to meaningfulness-and-teleology\textsuperscript{100} tends to be geared rather towards the given ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\textsuperscript{72} reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one as this enables human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing \textless amplituding/formative\textgreater wooden-language\{imbued—averaging-of-thought\textless as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology\textsuperscript{100} as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\} so-construed prospectively, as within ONLY recurrent-utter-uninstitutionalisation (by its non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}), ONLY base-institutionalisation–ununiversalisation (by its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}), ONLY 10\textsuperscript{106} universalisation–non-positivism/medievalism (by its 106 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism reference-of-thought–categorical-
recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to
universalisation–non-positivism/medievalism to positivism–procrypticism by projective-
insights/postdication/deconstruction in establishing them in the first place as of prospective
relative-ontological-completeness\(^\text{10}\)–of–\(^\text{2}\)reference-of-thought, and thus the utility of projective-
insights/postdication/deconstruction in enabling futural Being-development/ontological-
meaningfulness-and-teleology\(^\text{10}\) as of prospective notional–deprocrypticism (preempting—
disjointedness-as-of–\(^\text{1}\)reference-of-thought, as-to–\(^\text{1}\)amplituding/formative–
epistemicity\)>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism \(^\text{8}\)reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^\text{10}\) by construing its grander ‘re-motif–and–
re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting specific \(^\text{8}\)reference-of-thought/axiomatic-construct/referencing/intelligibilitysetup/measuringinstrument for existential-instantiations
predicative-insights’ as of full ontological-completeness-of–\(^\text{1}\)reference-of-thought, tends to be
lost to temporal/shortness-of-register-of– meaningfulness-and-teleology \(^\text{5}\) 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 specific
referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ as of
thought as a beyond-the-consciousness-awareness-teleology\textsuperscript{100}⁻<in-existential-extrication-as-of-existentional-unthought>\textsuperscript{6} notion is the more decisive/salient notion as to human ‘objectively construed/analysed virtuous-dispositions or vices-and-impediments\textsuperscript{66}’ even though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-dispositions or vices-and-impediments\textsuperscript{66} arising’; such that a registry-worldview/dimension incompleteness-of\textsuperscript{84}reference-of-thought is de-mentatively/structurally/paradigmatically susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness\textsuperscript{84}⁻reference-of-thought defective \textsuperscript{5}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for the vices-and-impediments\textsuperscript{66} so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology\textsuperscript{100}⁻<in-existentential-extrication-as-of-existentional-unthought>\textsuperscript{6}. This explains why the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology\textsuperscript{100}⁻<in-existentential-extrication-as-of-existentional-unthought>\textsuperscript{6} as of human limited-mentation-capacity-deepening\textsuperscript{63} 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\textsuperscript{8} reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-
insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension
induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{97}<-as-to–‘attendant-inradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>’ as it enculturates/endemises the \textsuperscript{75}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 postlogism and C, D, E, F conjugated-postlogism) of ‘imbricatedness/threadedness/recomposing as existential-contextualising-contiguity’\textsuperscript{97}'s-reifying/elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought\textsuperscript{15}–devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' or ‘postconverging-or-dialectical-thinking–reference-of-thought-in-relative-ontological-completeness\textsuperscript{98} as depth-of-thought’, and will look down on B, C, D, E and F mental-dispositions perversion-and-derived\textsuperscript{75}perversion-of–reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as allowing for the endemisation/enculturation of the denaturing\textsuperscript{15} of additionality and the implications thereof of subsequent denaturing\textsuperscript{15} in circularity/recurrence/repetition/repeatability that ensue where socially-functional-and-accordant\textsuperscript{94}(lack of constraining social universal-transparency\textsuperscript{105}–⟨transparency-of-totalising–entailing,-as-to-entailing–⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩ which protects the internal-coherence of meaning for virtue’), not only as a specific/particular construal/conceptualisation but of universal import as having to do with endemisation/enculturation of \textsuperscript{75}perversion-of–reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
speaking fundamentally of the given prior relative-ontological-incompleteness\textsuperscript{89}-induced, -
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <!--as-to--
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{88}–
apriorising-psychologism\textgreater;’ (wherein Z’s disposition is an ordered-construct or secondnaturing
institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of
‘uninstitutionalised-threshold\textsuperscript{103}’). Though metaphorically in the mortal’s temporal/shortness-
of-register-of–meaningfulness-and-teleology\textsuperscript{100} terms, that ‘low-life’ of universal import
may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of
‘high-life’ of temporality /extrication as the ‘fullness of meaningfulness-and-teleology\textsuperscript{100}’
over the appreciation of the intemporal/ontological/social/species/ universal/transcendental/
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigmning, 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\textsuperscript{99}/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\textsuperscript{88}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{103}’) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/ universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation
nonconviction/madeupness/bottomlining-in-shallow-supererogation97-<as-to-‘attendantintradimensional’-prospectively-disontologising~preconverging/dementing19–apriorisingpsychologism>

reference-of-thought’

84

in

shallowness-of-thought-or-unsophistication-of-


as

to

existence-potency38~sublimating–nascence,-disclosed-from-

prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-furtherepistemically-unconceal-the-very-ontologically-same-existential-reality’ in their relationship
with

additionality

as

elaboration-as-mere-


as

to

existence-potency38~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-veryontologically-same-existential-reality’ (from the perspective of the ‘postconverging-ordialectical-thinking20-84reference-of-thought in relative-ontological-completeness88 as depth-ofthought’)

in

its

relationship

with

additionality

(as

elaboration-as-mere-



reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with the implications thereof ushering in the successive institutionalisations as the need for new ‘contextualising-contiguity of existence-potency’—sublimating—nascentiously—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that—further—epistemically—unconceal-the—very—ontologically—same—existential-reality as of existential-reality’ when the idea of relative-ontological-incompleteness—induced—‘threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation’—<as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising—psychologism’— arises (as uninstitutionalised-threshold); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to universalisation—non—positivism/medievalism to positivism—procrypticism and prospectively to deprocrypticism. While for the temporal mental-disposition individuations the form—and—perception or derived—form—and—perception of intemporal—preservation—entropy—or—contiguity—or—ontological—preservation whether upholding ontological—veridicality/intrinsic-reality or not (and so whether unconsciously, expeditiously or consciously) is a sufficient basis so long as it is socially—functional—and—accordant such that the possibility of blurring or undermining existential-reality by ‘wrongly—projected decontextualising—unimbricatedness/untreadedness/unrecomposuring—as—virtuality—or—ontologically—flawed—construal (which is rather ‘a prior threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation’—<as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising—psychologism’ 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\textsuperscript{2}~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\textsuperscript{3}/longness as of-existential-reality with the implication thereof as perversion-and-derived- perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{4}> with respect to the registry-worldview’s/dimension’s vices-and-impediments \textsuperscript{5} implied by its implied relative-ontological-incompleteness\textsuperscript{6}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing ‘apriorising-psychologism’>. Hence the reason why the vices-and-impediments \textsuperscript{7} 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\textsuperscript{8} reference-of-thought structured to inherently supersede such vices-and-impediments \textsuperscript{8}, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, \textsuperscript{9}universalisation superseding base-institutionalisation–ununiversalisation, positivism superseding \textsuperscript{10}universalisation–non-positivism/medievalism and deprocrypticsm superseding positivism/rational-empiricism manifestation of \textsuperscript{11}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-mentativity over any temporal extricatory preconverging–de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory preconverging–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\textsuperscript{10}, 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 and transcendent/transdimensional/interdimension/‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation analysis as metaphysics-of-absence-(implicated-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-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-ordialectical-thinking’-‘reference-of-thought in relative-ontological-completeness as depth-of-thought’) is a priori and supersedes the mere notion of additionality as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity since mere additionality is bound to wrongly represent the additions of B, C, D, E and F as correct (as it is a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present-present-consciousness/mirage as metaphysics-of-preservation-(implicated-‘nondescript/ignorable–void’-as-to-‘presencing—absolutising-identitive-constitutedness ) thus overlooking their ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-

disontologising-preconverging/dementing –apriorising-psychologism> =reference-of-thought’
in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-
contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-
completeness’-of- reference-of-thought- devolving-as-of-instantiative-context as to
existence-potency’=sublimating-nascence,-disclosed-from-prospective-epistemic-digression—

rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’. Such ‘a relative teleological-
differentiation/scission/variance/disambiguation of references-of-thought’ of Z’s intemporal-
disposition =reference-of-thought as supratransversality-of-motif-and-
apriorising/axiomatising/referencing over B, C, D, E and F temporal-dispositions references-of-
thought as subtransversality-of-motif-and-apriorising/axiomatising/referencing, can be
demonstrated in the archetype characters of say a Socrates or Rousseau (even though no human
individual as receptacle of individuations can be qualified as purely of intemporal-disposition
or purely of temporal-dispositions). Wherein within their respective registry-
worldviews/dimensions setups, their maximalising-as-transcendental recomposing 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-in-
shallow-supererogation’’-<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing\(^1\)–apriorising-psychologism\(^1\) in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity\(^1\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^1\)–of-\(^1\) reference-of-thought\(^1\)– devolving-as-of-instantiative-context as to existence-potency \(^1\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality\(^1\) –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 \(^2\) 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- \(^1\) reference-of-thought’–as-conflatedness\(^1\)–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\(^2\) /longness but for the disposition for \(^5\) maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality\(^2\) /longness as \(^5\) maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation need its <amplituding/formative–
(implicit-'nondescript/ignore-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-incompleteness⁹⁰-
induced,’threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’-
<as-to-‘attendant-intradimensional’-prospectively-disontologising-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 postconverging–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-in-shallow-supererogation\textsuperscript{1} \textless as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textless apriorising-psychologism\textgreater, for instance psychopathy in positivism–procrypticism or notions of sorcery in universalisation–non-positivism/medievalism (wherein from the prospective point-of-reference respectively as notional–deprocrypticism or positivism, it is in de-mentation–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{2}), given that this fundamental relative-ontological-incompleteness\textsuperscript{3} induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{1} \textless as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textless apriorising-psychologism\textgreater of the given registry-worldview/dimension as reflected from ontological-normalcy/postconvergence epistemic/notional–projective-perspective, by its ‘contextualising-contiguity of existence-potency\textsuperscript{4}~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\textsuperscript{5}.

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-in-shallow-supererogation\textsuperscript{1} \textless as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textless apriorising-psychologism\textgreater in non-positivism/medievalism where the mindset/reference-of-thought is not rationally-empirical/positivising. Likewise the procrypticism–or–disjointedness-as-of-reference-of-thought wherein the perversion-of-reference-of-thought\textless as-effectively-

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apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > from a psychopathic character is contextually likely to be engaged with (as ‘prelogism -as-of-conviction,-in-profond-supernukation’ -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ re-engaging reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a comprehensive de-mentative/structural/paradigmatic undermining of the phenomena of psychopathy and social psychopathy is impossible without putting in question and undermining our uninstitutionalised-threshold as procrypticism for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism which is effectively the de-mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined de-mentative/structural/paradigmatic phenomenon in terms–as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the de-mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) as instances of notions-and-accusations-of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively <amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) with their ‘intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis’ or
‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ determined by their sanctified-conventioning-social-aggregation-enablers, there is a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ to allow for new defining transcendental meaningfulness and its corresponding grander teleological-differentiation/teleology that can then perceive the prior registry-worldview/dimension as of its relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ and accessorily its enculturating/endemising of its postlogism, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/ontological-primemovers-totalitative-framework that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its postlogism first with respect to formal constructions that the derived effectiveness/ontological-primemovers-totalitative-framework can feed back as percolation-channelling-<in-deferential-formalisation-transference> to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
maximalising-recomposuring-for-relative-ontological-completeness
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,
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Hence notionally speaking if humans had completed-mentation-capacity there will only be notional–deprocrypticism institutionalisation and not the subsuming-succession of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, with all mutually implied as subsumed-as-supplanted in notional–deprocrypticism as of achieved ontological-completeness-of-reference-of-thought; subsumed-as-supplanted successively 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), over-non-rules—apriorising/axiomatising/referencing–psychologism,—(as rulemaking–‘first-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—(as ‘second-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately with deprocrypticism, ‘deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought—(as ‘conflatedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). This existential-becoming-transitioning to notional–deprocrypticism as well as the overall existential-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding<-as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-reference-of-thought,-as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(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/desublimation wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances/desublimation as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional–deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional–deprocrypticism, on the basis of human limited-mentation-capacity-deepening maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-\textlangle perspective-ontological-normalcy/postconvergence-reflected-\textlangle epistemicity-relativism\textrangle as of \textlangle the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-\textrangle meaningfulness-and-teleology\textsuperscript{10} towards deprocrypticism-as-the-real-notion as of ontological-normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation\textrangle; likewise a procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-uninstitutionalised-threshold\textsuperscript{1}) construed as notional–procrypticism, will construe the successive uninstitutionalised-threshold\textsuperscript{23} as of \textlangle the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-\textrangle meaningfulness-and-teleology\textsuperscript{10} towards procrypticism-as-the-real-notion as of epistemic-abnormalcy/preconvergence\textsuperscript{17}-or-failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation\textrangle. It is this underlying ontological-normalcy/postconvergence notion as from the (metaphysics-of-absence-(implicit-ed-epistemic-veracity-of\textsuperscript{-}nonpresencing-\textlangle perspective–ontological-normalcy/postconvergence\textrangle)/postdication/projective-insights) perspective of a \textlangle notional human completed-mentation-capacity\textrangle implications as notional–deprocrypticism or \textlangle amplituding/formative\textrangle notional–preempting—disjointedness-as-of–reference-of-thought when construed rather in \textlangle successive increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-\textrangle meaningfulness-and-teleology\textsuperscript{10} construals with respect to existence-potency\textsuperscript{28}–sublimating–nascent-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-

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non-rules—apriorising/axiomatising/referencing—psychologism of prospective
deprocrypticism’s—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—further-
epistemically-unconceal—the-very-ontologically-same-existential-reality’, while upholding ‘its
now threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation—
attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—
apriorising-psychologism> positivism positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
inducing its corresponding uninstitutionalised-threshold state of procrypticism’; and it is the
latter prospective institutionalisation (deprocrypticism) that conceptually achieves ontological-
completeness-of—reference-of-thought/ontological-normalcy/conflatedness thus superseding
the possibility of prospective postlogism’, as it registers and implies by its reference-of-
thought a supratransversality—of-motif-and-apriorising/axiomatising/referencing that fully
reflects the ontological-veracity of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
ormalcy/postconvergence’—existentialism-form-factor. postlogism (disontologising-
perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’—logical-dueness) is ‘the abnormal application of logic for
virtuality—of-ontologically-flawed-construal/being-construal-as-abstract-construal—as-of-flawed-
and-shallow—and-non-veridical-existential-reference’ or hollow-constituting—as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is very much
different from ‘the normal application of logic for being-construal—or-intrinsic-reality-construal
of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation'> into logical-contention rather than dealing with registry-worldview’s/dimension’s-uninstitutionalised-threshold<as-Being-or-ontological-or-existential–defect>\(^\text{29}\). postlogism\(^\text{78}\) in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism\(^\text{29}\)) 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 'reference-of-thought rather than valid articulations of logical contention as the latter is with respect to ontological-veridicality of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^\text{97}\) only after the former ('reference-of-thought) has been established as veridical/true. postlogism\(^\text{78}\)/perverted-as-disontologising-outcome-sought-precedes—logical-dueness is not about a defect–of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^\text{97}\) 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\(^\text{100}\) implying registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-existential–defect>\(^\text{29}\) as first-order faulty-mentation-procedure-deception-or-urge\(^\text{8}\) (inducing circularity/recurrence/repetition/repeatability of a subsequent implication of a second-order level wrongly implied deception of logical-processing-or-logical-implicitation—
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—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism’ or prelogism in that a child who has a ‘poor or bad supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-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,-in-profound-supererogation—
instantiative-context’. But while poor-or-bad prelogism may be what is perceived from a ‘normal’ social and supplanting–conviction-as-to-profound-supererogation — of ‘attendant-intradimensional’-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—(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>•, -in-shallow-supererogation•,<disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) or ‘compulsive-dementing’ (not recognising/giving-up-on the sound operation/processing of logic as the basis for deriving essence of meaning but rather perceiving meaning as just a hollow mimicking form that determines how others will act, more like a projection of form, i.e. compulsing–nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>•, -in-shallow-supererogation•,<disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) being a state of ‘conscious, unprincipled and instrumentalised threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation•–<as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing’–apriorising-psychologism> in veridical unsoundness-or-ontological-bad-faith/inauthenticity•-of-reference-of-thought as the psychopathic mindset/ reference-of-thought ontological-
existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-
<contextualising/existentialising-attendant-ontological-contiguity>67,-in-shallow-
supererogation"<disontologising-perverted-outcome-sought-precedes-existentially-veridical-
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}} thus
wrongly involved in prelogism hence wrongly validating as real its ‘fundamental faulty-
mentation-procedure-deception-or-urge’ which is its ‘apriorising-reference-of-thought-
elements/apriorising–registry-elements, that in reality are out of existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
reference-of-thought-devolving-as-of-instantiative-context’, of implied—logical-dueness-or-
scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology (instead of examining in the very first place their relevance/pertinence or its
soundness-or-ontological-good-faith/authenticity-reference-of-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 —of-‘attendant-intradimensional’-
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,-in-profound-supererogation<existentially-veridical–attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> 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 —of-‘attendant-intradimensional’-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 —of-‘attendant-intradimensional’-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 transcendent-al-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—(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’—of-the—‘attendant-intradimensional–ontologising’–imbued—<contextualising/existentialising–attendant-ontological-contiguity>—in-shallow-supererogation’—<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) and the notion of a lie which is in manifest prelogism ‘as-of-conviction, in-profound-supererogation‘-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’) as with a lie the implied–logical-dueness (with the corresponding implied–reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge associated with postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing‘-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>\textsuperscript{9\textcircled{a}},-in-shallow-supererogation\textsuperscript{9\textcircled{a}}-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism\textsuperscript{1\textcircled{c}}-opportunism and conjugated-postlogism\textsuperscript{9\textcircled{a}}-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant\textsuperscript{9\textcircled{a}}, since its manifestation is not \textsuperscript{9\textcircled{a}} 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\textsuperscript{9\textcircled{a}}’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context, whereas the latter is exactly what validates \textsuperscript{5\textcircled{c}} 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\textsuperscript{1\textcircled{c}}), with respect to construing meaningfulness as prelogism\textsuperscript{7\textcircled{a}}-as-of-conviction,-in-profound-supererogation\textsuperscript{7\textcircled{a}}-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, but instead construes meaningfulness as postlogism\textsuperscript{7\textcircled{a}}-as-of-\textsuperscript{\textcircled{a}} compelling–nonconviction/madeupness/bottomlining- \{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity>\textsuperscript{7}, -in-shallow-supererogation\textsuperscript{77} -<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\textsuperscript{77})
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\textsuperscript{88}-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\textsuperscript{88}-of-reference-of-thought-devolving-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism-as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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\textsuperscript{88}-of-reference-of-thought-devolving-as-of-instantiative-context’, and this is the mechanism that induces conjugated-postlogism/preconverging-or-
dementing\textsuperscript{24}-integration by some interlocutors of the adult psychopath, whether conscious or unconscious. 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\textsuperscript{27}—of-’attendant-intradimensional’-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\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{29}–<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-profound-supererogation —of-’attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn’t come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge\textsuperscript{42} due to psychopathic developmental failure to relate to meaningfulness as of prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{79}–<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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 —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism alignment to its postlogic compulsing–nonconviction/madeupness/bottomlining–(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>)—in-shallow-supererogation–<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-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 —of-‘attendant-intradimensional’-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/cingle-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,—in-profound-supererogation—<existentially-veridical—
‘attendant-intradimensional–apriorising/axiomatising/referencing’—logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> 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”—of—‘attendant-intradimensional’—
postconverging/dialectical-thinking—apriorising-psychologism minds to a postlogism—as-of—
‘compulsing—nonconviction/madeupness/bottomlining—<decontextualising/de-
existentialising—of—attendant-intradimensional—apriorising/axiomatising/referencing>—induced-
disontologising—of—the—‘attendant-intradimensional—ontologising’—imbued—
<contextualising/existentialising—attendant-ontological-contiguity>—,—in-shallow-
supererogation—<disontologising—perverted-outcome-sought-precedes-existentially-veridical—
‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness> mind, and
then wrongly validates that the postlogism—as-of—‘compulsing—nonconviction/madeupness/bottomlining—<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing>—induced—disontologising”—of—the—
‘attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-
ontological-contiguity>—,—in-shallow-supererogation—<disontologising—perverted-outcome—
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—of-‘attendant-intradimensional’–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—of-‘attendant-intradimensional’–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 ‘supplanling–conviction-as-to-profound-
supererogation’—of-‘attendant-intradimensional’–postconverging/dialectical-thinking–
apriorising-psychologism manifestation of the interlocutor by “compulsing–
nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity>”–in-shallow-supererogation”–<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>) manifestation of the psychopath cross-
perception effect’ wherein the supplanling–conviction-as-to-profound-supererogation—of-
‘attendant-intradimensional’–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 supplanling–conviction-as-to-
profound-supererogation©—of-‘attendant-intradimensional’–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/spirited’ to
the unsuspecting interlocutor who by mental-reflex wrongly assumes as ontologically-veridical
the falsely implied existential-contextualising-contiguity, giving the psychopath life-long
learnedness and adaptation from its childhood inefficacy as of its increasing
maturation/indirectness/spatialisation/credulity/craftiness with adulthood, and this latter
‘apparently impassioned/stirring/vivid/spirited but rather falsely implied existential-
contextualising-contiguity’ disposition tends to be socially enculturated/endemised as of
conjugated-postlogism. But then, more than just the deception this state of affairs has a further
nefarious effect on the natural human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
ormalcy/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—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism minds temporal-dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-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.


representations. First, ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ within the scope of a registry-worldview’s/dimension’s institutionalisation


reference-of-thought–categorical-imperatives/axioms/registry-teleology,<for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ or ‘the registry-worldview/dimension uninstitutionalised-threshold

or–ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social \textsuperscript{104} universal-transparency\textsuperscript{105}–\{transparency-of-totalising-entailing,–as-to-entailing–\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\} we can very much uphold a secondnatered quasi-intemporal-disposition of reference-of-thought as ‘human registry-worldview’/dimension’s institutionalisation mental-disposition’ which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to \textsuperscript{106} universalisation to positivism and prospectively to notional–deprocrypticism in resolving the vices-and-impediments of their respective uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview’s/dimension’s institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{57} as of prospective deprocrypticism) as the very essence of human virtue itself, it is equally important to understand how institutionalisation comes to be limited at successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure–\{as-to-historiality/ontological-eventfulness\textsuperscript{37} /ontological-aesthetic-tracing–\langle perspective–ontological-normalcy/postconvergence-reflected–\langle epistemicity–relativism\rangle \} (as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions–\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle ’–existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold mental-disposition’ refers to our fixation to the mere–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} of the registry-worldview/dimension institutionalisation of reference-of-thought but failing/not-upholding–\langle as-of-
apriorising/axiomatising/referencing> prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\(^3\) by a re-equilibrating metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>)\(/\)postdication as construed from the prospective registry-worldview/dimension institutionalisation \(^8\)reference-of-thought, and as revealed by this prospective institutionalisation existential-contextualising-contiguity\(^7\)-in-reification ‘s-elucidation-of-prospective-relative-ontological-completeness\(^8\)-of-‘reference-of-thought-\(^7\)devolving-as-of-instantiative-context. Fully understanding psychopathy which is the postlogism\(^7\)-as-of-‘compulsing–nonconviction/madeupness/bottomlining-
\(<\)decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<contextualising/existentialising–attendant-ontological-contiguity>’,-in-shallow-supererogation\(^9\)-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\) of the positivism–procrypticism registry-worldview/dimension institutionalisation–uninstitutionalisation \(^3\)reference-of-thought is inevitably tied to understanding our procrypticism as our ‘human temporal uninstitutionalised-threshold\(^{11}\) mental-disposition’ from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^4\)meaningfulness-and-teleology\(^{10}\) as of prospective notional–deprocrypticism registry-worldview institutionalisation \(^5\)reference-of-thought, as of ontological-normalcy/postconvergence wherein our procrypticism ‘human temporal uninstitutionalised-threshold\(^{13}\) mental-disposition’ is decentered and preconverging-or-dementing\(^9\)–apriorising-psychologism as dialectically-out-of-phase, just as understanding the postlogism\(^7\) of the
procripcticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness -of- reference-of-thought-as-an-ontologically-flawed-neuterisation -or- bracketing-or-epoché of <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology-as-of-notional–deprocripcticism-reflected- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold (reflecting uninstitutionalised-threshold), is now substituted (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective of the prospective registry-worldview/dimension institutionalisation ‘reference-of-thought) by its ‘decentering and dialectical–de-mentation of its ‘reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold as procripcticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold is implied. Thus this implied human ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as driven by ontological-normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity –of- reference-of-thought’) behind the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological–
peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/reference-of-thought/awareness-teleology; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation–universalisation 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 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 reference-of-thought devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional–deprocrypticism as decentering and preconverging-or-dementing—apriorising-psychologism the positivism–procrypticism registry-worldview reference-of-thought will certainly imply an altogether different psychologism of meaningfulness-and-teleology as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset/reference-of-thought of meaningfulness-and-teleology with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human
metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective– ontological-normalcy/postconvergence}>} points out that ontological analysis should rather be from the prospectively implied ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’, and in this instance implying an ontological analysis of psychopathy and social psychopathy from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview reference-of-thought and not the present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview reference-of-thought and not its present universalisation–non-positivism/medievalism registry-worldview reference-of-thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential–defect}, so construed in order to supersedes its preconverging–de-dementating/structuring/paradigmating vices-and-impediments. Structural/paradigmatically/de-mentatively, this idea extends to all issues implying metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}>} ‘human temporal uninstitutionalised-threshold mental-disposition’. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to
account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental meaningfulness-and-teleology. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and

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post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-primemovers-totalitative-framework’ that has accompanied human limited-mentation-capacity-deepening in construing/conceptualising meaningfulness-and-teleology. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening that actually is behind all threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-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 dementative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence-(implicated-‘nondescript/ignorable–void ’-as-to-‘presencing—absolutising-identitive-constitutedness ) and metaphysics-of-absence-(implicated-epistemic-veracity-of-
ontologies as enabling a further human emancipation registry-worldview’s/dimension’s reference-of-thought psychologism, notional–deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction rather as socially-functional-and-accordant. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal uninstitutionalised-threshold mental-disposition’, as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present meaningfulness-and-teleology frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-teleology to engage the non-positivistic social-setup in terms–as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising
‘human prospective institutionalisation capacity as the very essence of human virtue’ available
to all humans past and present, that enabled this animal among all creatures to be engaged in a
grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human
‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-
echoness’), to imply that there is a prospective virtuous possibility of human registry-
worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms–as-
of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that
prospective institutionalisation psychologism, just as the vocation of the positivistic
mindset/ reference-of-thought is all about eliciting the notion of social-stake-contention-or-
confliction in terms–as-of-axiomatic-construct of positivistic psychologism to imply that the
non-positivistic community has the capacity and should come to terms with its human
emancipatory institutionalisation potential. Insightfully, the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can
be used to reveal the ‘perpetually stable notional–firstnaturedness—temporal-to-intemporal-
dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold’,
across all registry-worldviews/dimensions references-of-thought but for the fact that they have
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–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—

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institutionalisation mental-disposition’ in this `reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling-<in-deferential-formalisation-transference>). Thus calculations (logically-derived meaningfulness) in such an institutionalised framework are effectively in ontological-good-faith/authenticity but for failure in performance as defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation 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—of-reference-of-thought—devolving-as-of-instantiative-context elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the <amplituding/formative> wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology (failing/not-upholding-as-of-apriorising/axiomatising/referencing) intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence-(implicated-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-(implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>)) of the notion of ‘human temporal uninstitutionalised-threshold mental-disposition’ that dementatively/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 raped because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. [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 intemporal 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 intemporal) with the latter enabling <amplituding/formative–epistemicity> totalising-renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity—<?profound-supererogation—of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema> in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology conflatedness’ with no conventioning complexes’! (As a reminder, the notion of intemporal/temporality is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such
that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as an otherness from any emotional-involvement/subjectification/notional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant\textsuperscript{94} ‘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\textsuperscript{94} 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 analysis’; for construing the implications of such ‘modular-thresholds’-of-notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability social-functioning-and-
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-
intemporal-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-
derunderdetermination-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-
intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>-dissociability-(as of positivism/rational-empiricism constraining
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism, and non-constraining ontological-faith-
thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables its full mathematisation)! Critically, central to attaining (intemporal) ontological-contiguity as of the notional–deprocrypticism registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance with no-notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability (due to social universal-transparency{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of notional–deprocrypticism meaningfulness-and-teleology}), is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’ is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-teleology construal in this regard, that explains our metaphysics-of-presence-{implicitd–‘nondescript/ignorable–void ’-as-to”-presencing—absolutising-identitive-constitutedness } mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction specific element (which tend to denaturing meaningfulness-and-teleology)
construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of the superseding–oneness-of-ontology as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate nature. The implication being that the underlying notional
<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (of our ‘emotional-involvement’ as self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting depths of ontologically-veridical ‘meaningfulness-and-teleology’ construal (enabling ‘dissociability of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-the-consciousness-awareness-teleology~in-existential-extrication-as-of-existential-unthought>, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression contemplation to a point that subsumes equably both animate-existential-referencing/subjectification and inanimate-existential-effecting, wherein the underlying teleological-determinism of human functional and performance thresholds are effectively desubjectifiable-as-objectifiable to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ (with little temporal-to-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>


meaningfulness-and-teleology construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as we can garner that we, as of the positivism–procrysticism registry-worldview/dimension, are relatively psychologically geared to handle meaningfulness in a relatively objective way than say a non-positivism/medievalism mindset cannot and rather parse over towards arriving at its final ‘greater egotistic or <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag driven’ belief/conclusion and this explains why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For instance and why the corresponding transcendentally-enabling-level–of-ontological-good-faith/authenticity /objectification/desubjectification-as-objectification⟨as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism⟩

of our registry-worldview enabled the natural sciences to arise, our relatively developed sense of democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like ‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of transcendentally-enabling-level–of-ontological-good-
faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>
meaningfulness-and-teleology construed as manifested in our positivism–procrypticism
registry-worldview, with the implication of metaphysics-of-absence-{implicit-epistemic-
veracity-of-`nonpresencing-<perspective–ontological-normalcy/postconvergence>}-
insight that a prospective registry-worldview as notional–deprocrypticism will be an improvement over our
transcendentally-enabling-level–of-ontological-good-
faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>
meaningfulness-and-teleology construed capacity). Prospectively a transcendentally-
enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-
objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as antinihilism> to the point of attaining ‘effecting teleological-
determination’ of the same level as inanimate ‘effecting determination’ of
meaningfulness-and-teleology construal (with little temporal-to-intemporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising→self-referencing-syncretising-as-of-
perceived–social-stake-contention-or-confliction denaturing→meaningfulness-and-teleology
construal) will inform the underlying psyche of a notional–deprocrypticism
mindset/reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-
objectify/authentify is what enables the human mind to be able to develop towards fully
achieving intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supernatural-de-mentativity. In this regard, we can grasp how human
non-rules—apriorising/axiomatising/referencing—psychologism’

(deprocrypticism) that fully enables human full attainment 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>


supererogation\textsuperscript{97} \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater\ such that the naïve implication of a mutual logical exercise (‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’\textsuperscript{97}) is inherently deceptive as of as of transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102}. This construal effectively enabling delineation of underlying ontological-primemovers-totalitative-framework of mental-dispositions. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} \textless as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\textgreater across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{103} and points to their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} \textless as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\textgreater as of its uninstitutionalised-threshold\textsuperscript{103} pointing to an inclination for untranscendability and unde-mentativity as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology\textsuperscript{99} \textless in-existential-extrication-as-of-existential-unthought\textgreater) but for the constraint of prospective social\textsuperscript{104} universal-transparency \textless (transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity)totalising–in-relative-ontological-completeness \textgreater, and so in contrast to the same registry-worldview/dimension \textless reference-of-thought–prelogism–as-of-conviction,–in-profound-supererogation\textsuperscript{97} \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater mental-disposition that reflects its ontologically-veridical\textsuperscript{97} meaningfulness-and-teleology\textsuperscript{105} as its institutionalisation which rather points to an inclination for transcendability and de-mentativity as of organic-
knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold\(^\text{103}\) as ontologically-flawed. Such construal of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\text{77}\)-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\(^\text{61}\)-apriorising-psychologism> at uninstitutionalised-threshold\(^\text{103}\) is critical because then and in effect, the mental-reflex to ontologically validate these as of ‘reference-of-thought–prelogism’\(^\text{78}\)-as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition so-construed as of sound/existential-contextualising-contiguity\(^\text{19}\) logical-dueness is ontologically put into question given the perversion-and-derived-
\(^\text{77}\) perversion-of- ‘reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity is projectable about the uninstitutionalised-threshold\(^\text{103}\), and not as it is circularly construed within the uninstitutionalised-threshold\(^\text{103}\) frame as a construal of logical pertinence ( ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’), but rather involving priorly the determination of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\text{77}\)-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\(^\text{61}\)–apriorising-psychologism> as these fail to reflect soundness-or-ontological-good-faith/authenticity\(^\text{69}\)-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\(^\text{77}\)> in the first place before any implication of logical-dueness/logical-pertinence arises. Consider as of metaphysics-
supererogation as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism meaningfulness-and-teleology reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism and derived conjugated-postlogism, human reference-of-thought–prelogism as-of-conviction, in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>) given our relative-ontological-incompleteness of reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute reference-of-thought–prelogism as-of-conviction, in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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 preconverging–de-mentating/structuring/paradigming and further so with respect to increasing informality as in the extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-
teology\(^{(*)}\) of all human institutions, and particularly where social\(^{10}\) universal-
transparency\(^{10}\)-(transparency-of-totalising-entailing,-as-to-entailing-<-amplifying/formative-
epistemicity>-totalising-in-relative-ontological-completeness\(^{(*)}\) is blurred and not forthcoming
as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-
profound-conviction-as-to-profound-supererogation -at-the-other-moment in a circular
\(^{(*)}\)reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of
temporal-dispositions ( ignition/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation) to postlogism\(^{(*)}\)-slantedness. This reality of our \(^{(*)}\)reference-of-thought-
prelogism\(^{78}\)-as-of-conviction,-in-profound-supererogation\(^{77}\)<existentially-veridical-‘attendant-
intrdimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> as being in effect subpar rather than absolute and
specifically more compromised at uninstitutionalised-threshold\(^{10}\) and as associated with
postlogism as conjugated-postlogism\(^{(*)}\) is what qualifies contextually as temporal
individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\(^{(*)}\)-<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing\(^{72}\)-apriorising-psychologism> as a temporal mental-
disposition defect contrasted to a wrongfully implied supposedly \(^{(*)}\)reference-of-thought–
prelogism\(^{78}\)-as-of-conviction,-in-profound-supererogation\(^{77}\)<existentially-veridical-‘attendant-
intrdimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> as of ontologically-sound mental-disposition. This
manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{(*)}\)-<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\(^{72}\–
apriorising-psychologism> and \(^{(*)}\)reference-of-thought–prelogism -as-of-conviction,-in-
profound-supererogation\(^1\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology\(^6\)-<in-existential-extrication-as-of-existent-unthought>\(^5\) de-convergence as of transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^2\). Such a distinction particular at the uninstitutionalised-threshold \(^0\) 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\(^0\) 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\(^9\)) to intemporal (longness-of-register-of–meaningfulness-and-teleology\(^0\)) individuations nature as implicitly recognised in the preconverging/postconverging–dementating/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/desublimation just as conceptual sublimation knowledge itself to further uphold, advance and skew for the latter. The point being that meaningfulness-and-teleology\(^0\) construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation\(^2\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold \(^0\) the possibility of the ontological-veridicality of interlocutors
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-}
\text{‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing}
\text{–apriorising-psychologism> mental-dispositions, and as is often associated with mental-dispositions geared towards ‘flawed impression-driven, expletive-driven and non-intellectual critique’ contention. This difference between threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(<\text{as-to-}
\text{‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing}
\text{–apriorising-psychologism> and }\text{reference-of-thought–prelogism\textgreater as-of-conviction,–in-profound-supererogation\(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logi}
\text{c-outcome-arrived-at> critically explains how the successive registry-worldviews/dimensions
psychoanalytically-unshackled/memetically-reordered/institutionally-recomposured going by
the fact that projective-insights about prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
\text{–apriorising-psychologism> as of prior relative-ontological-incompleteness \textgreater-of\textgreater reference-of-thought is what needs to be superseded for prospective registry-worldview/dimension institutionalisation
prospective relative-ontological-completeness \textgreater-of\textgreater reference-of-thought effective \textgreater reference-of-thought–prelogism\textgreater as-of-conviction,–in-profound-supererogation\(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logi}
\text{c-outcome-arrived-at> (as operant construal) by social
universal-transparency\textgreater\textgreater\langle\text{transparency-of-totalising-entailing,–as-to-entailing–amplituding/formative–epistemicity\textgreater totalising–in-relative-ontological-completeness\textgreater\rangle\rangle
rendering the prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing ‘–apriorising-psychologism> (as operant construal) untenable. This brings to the fore the idea that the salient point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold 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}).

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–prologism-as-of-conviction,-in-profound-supererogation-<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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-compulsing–nonconviction/madeupness/bottomlining-<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> mindset threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to–attendant-intradimensional’-prospectively-disontologising~preconverging/dementing–apriorising-psychologism> arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social universal-transparency’-{transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness ) such that it can induce threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation\textsuperscript{1} \textsuperscript{-} as-to-`attendant-intradimensional’-prospectively-disontologising~preconverging/dementing \textsuperscript{–}apriorising-psychologism> rule) as of marginal social instigation (consider the targeted nature of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness\textsuperscript{2} of reference-of-thought as social \textsuperscript{3} 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\textsuperscript{1} for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism\textsuperscript{1} derived threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{1} \textsuperscript{-}as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing \textsuperscript{–}apriorising-psychologism>, and so overall, on the flawed mental-reflex that such protraction of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{1} \textsuperscript{-}as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing \textsuperscript{–}apriorising-psychologism> is supposedly \textsuperscript{7} reference-of-thought–prelogism -as-of-conviction,-in-profound-supererogation\textsuperscript{2} \textsuperscript{-}existementially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as to the lack of constraining social\textsuperscript{4} \textsuperscript{1} \textsuperscript{-}universal-transparency\textsuperscript{1} \textsuperscript{-} (transparency-of-totalising-entailing\textsuperscript{1} \textsuperscript{-}as-to-entailing<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{8})). Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism\textsuperscript{1} as a social dynamism of protracted threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{2} \textsuperscript{-}as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing \textsuperscript{–}apriorising-
psychologism> doesn’t socially take hold then, as such childhood postlogism persion-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<br>epistemicity>totalising-in-relative-ontological-completeness) in further inducing temporal-dispositions derived persion-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 preconverging-de-mentating/structuring/paradigming, and not by ontological-veridical insight as of de-mentative/structural/paradigmatic<br><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<br>amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) is de-mentatively/structurally/paradigmatically inherently ‘advantaged ultimately’ by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-incompleteness-of-reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of meaningfulness-and-teleology is a circular-pervasiveness closed-structure as of the habituated predicative-insights for meaningfulness-and-teleology based on the relative-ontological-incompleteness-of-reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness-of-reference-
of-thought induced distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing> and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness-of-reference-of-thought conflatedness). So the transcendental meaningfulness-and-teleology implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-teleology going by its prospective relative-ontological-completeness-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 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—r 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—r nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>) when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-
of reference-of-thought with regards to meaningfulness-and-teleology construal where Nunez’s ‘seeing of the environment’ reference-of-thought as of it prospective relative-ontological-completeness -of-axiomatic-construct-or- reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ reference-of-thought as of its prior relative-ontological-incompleteness. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a wooden-language-⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⟩-as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩ that hardly entertains its own transcendability/de-mentativity, and why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness-of-reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to reference-of-thought-⟨of-apriorising/axiomatising/referencing⟩ from an ontological-normalcy/postconvergence epistemic/notional—projective-perspective as of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their ‘existential value references as what is worth living for’, and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez’s notion of ‘seeing of the world’ reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews uninstitutionalised-threshold, including our own as positivism–procrepticism 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-apriorising/axiomatising/referencing, notwithstanding any notion of relative prospective ontological-completeness-of-reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective amplituding/formative–epistemicity-totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather such a demonstration is more decrementatively/structurally/paradigmatically, together with all other such demonstrations of the prospective amplituding/formative–epistemicity-totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior amplituding/formative–epistemicity-totalising/circumscribing/delineating reference-of-
thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-
threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-
reference-of-thought; thus qualified as transcendence-and-
sublimity/sublimation/supererogation—de-mentativity/suprastructuration. Just as the exercise of
demonstrative convincing on the basis of a scientific principle within a non-positivistic social
context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’
but rather de-mentatively/structurally/paradigmatically, together with all other such
demonstrations as of scientific and positivistic principles/axioms/reference-of-thought
meaningfulness-and-teleology
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-
positivism <amplituding/formative–epistemicity>totalising/circumscribing/delineating
reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-
telemetry 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
the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights of the former as more ontologically profound, given its ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty is that ‘no given perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run crossgenerational habituation construed as of de-mentation- (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) with the prior ontologically construed as decentered and preconverging-or-dementing —apriorising-psychologism as of distractive-alignment-to-reference-of-thought—<of-apriorising/axiomatising/referencing>”, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist ‘reference-of-thought with their God of
plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is necessarily implying a prospective reference-of-thought (as the author in here with a supposed notional–deprocrypticism reference-of-thought construal as implying a prospective relative-ontological-completeness-of-reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different reference-of-thought in striving to explicate the ontological pre-eminence of the prospective reference-of-thought as of ontological-normalcy/postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our reference-of-thought being construed as ‘preconverging-or-dementing–apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold will react when construed as preconverging-or-dementing–apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing–apriorising-psychologism and not thinking representation of ourselves construed from futural Being-development/ontological-framework-expansion–as-to-depth-of-
categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100},

and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness\textsuperscript{89}-of- reference-of-thought of non-positivism and \textsuperscript{81}procrypticism–or–disjointedness-as-of- reference-of-thought). But then wholly carried out in both instances it will be off-putting to both prior \textsuperscript{84}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\textsuperscript{100}; 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 \textsuperscript{<amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness\textsuperscript{88}-of-\textsuperscript{84}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 \textsuperscript{81}procrypticism–or–disjointedness-as-of-\textsuperscript{84}reference-of-thought–reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}
failing/not-upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and thus failing to grasp the notional—deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as preconverging-or-dementing –apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage meaningfulness-and-teleology in positivism–procrypticism terms—as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-reference-of-thought. (More like a non-positivistic mindset/reference-of-thought insisting to contendingly engage a positivistic mindset/reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought as of its prior relative-ontological-incompleteness-of-reference-of-thought. Such insight point out that the ‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing –apriorising-psychologism with respect to an implied prospective state of base-institutionalisation, the ‘mental tools’ available to a mental state of base-institutionalisation–ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing –apriorising-psychologism with respect to an implied prospective mental state of universalisation, the ‘mental tools’ available to a state of universalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing –apriorising-psychologism with respect to an implied prospective mental state of positivism–procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing –apriorising-psychologism with respect to an implied prospective mental-state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
issues of perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation rather render such
notions as forgiveness/overlooking/resetting nothing more but vague <amplituding/epistemicity>
totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous
implications but quite the contrary as actually endemising/enculturating vices-and-
impediments 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-referencethought—}
ocategorical-imperatives/axioms/registry-teleology
failing/not-upholding intemporal-preservation-entropy-or-contiguity—ontological-preservation; thus transforming such
‘denaturing’ notions of forgiveness/overlooking/resetting into a temporal mental-disposition
ontological-prime-movers-totalitative-framework ‘misconstrued vicious insight disposition’
thus rather endemising/enculturating vices-and-impediments! As the question that arises is
what does it mean to forgive/overlook/reset with regards to a temporal mental state of prior
relative-ontological-incompleteness-of-reference-of-thought—<in-existential-extrication-as-of-existential-unthought>
circular-pervasiveness at its uninstitutionalised-threshold in perversion-and-derived-perversion-of-
as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism? It effectively means perpetuating the
endemising/enculturation of the given uninstitutionalised-threshold reference-of-thought.
What is of relevance is a veridically uninhibited/decomplexified ‘understanding of how the
ontological-contiguity—of-the-human-institutionalisation-process works and induces
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation/> as vices-and-impediments”, and so as of an opened-construct-of-
meaningfulness-and-teleology prospective transcendental mental inclination for prospective
relative-ontological-completeness-of-reference-of-thought virtue-as-ontology’. Otherwise,
such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-
perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > shouldn’t be
narrowly interpreted only with regards to our positivism registry-worldview/dimension in its
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag <amplituding/formative> wooden-
language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} but should go back ironically to the very beginning at
recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}) thus
undermining the very notion in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity—of-the-human-institutionalisation-process as the very de-
mentative/structural/paradigmatic essence of virtue-as-ontology by its 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’
as its leads to prospective registry-worldviews/dimensions of increasing prospective relative-
ontological-completeness —of reference-of-thought superseding successive de-
perversion-and-derived-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is rather vague, as the more fundamental issue here is that human meaningfulness-and-teleology as of human limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever de-mentatively/structurally/paradigmatically in need for prospective relative-ontological-completeness-of-reference-of-thought’ and that is what is to be sought after as with the recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-institutionalised–ununiversalised striving for universalisation, the universalised–non-positivist/medievalist striving for positivism and in our case the positivist–procryptist striving for notional–deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening enabled by reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ and so allowed by de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics. Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness-of-reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process as human limited-mentation-capacity-deepening retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived-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-syncretising/circularity/interiorising/akrasiatic-drag with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity within the framework in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process involving human limited-mentation-capacity-deepening. In other words, what does it mean in a recurrent-utter-uninstitutionalised mental state to have a positive psychology when its fundamental de-mentative/structural/paradigmatic issue as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is not factored-in in its virtue-as-ontology construal/conceptualisation? And the same can be asked of us with regards to our positivism–procrypticism disjointedness-as-of-reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology-<in-existent-extrication-as-of-existential-unthought> naïve perpetuation in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the fundamental vices-and-impediments with both uninstitutionalised-threshold, thus explaining the fundamental dilemma of all institutional Establishments in their <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}). Such confusion arises from a misconstruing of what is veridically implied
deconstructively/ontological-reconstitutively by \(^{14}\) de-mentation–(supererogatory–ontological–

d-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), which implies

that ‘any registry-worldview/dimension presence placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology\(^{10}\) as of its prior relative-

ontological-incompleteness\(^{89}\)-of- reference-of-thought’ is ‘a preconverging-or-dementing\(^{19}\)-

and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-

-teleology\(^{10}\) placeholder-setup/mental-devising-representation/mentation/consciousness-

-awareness-teleology\(^{10}\) as unsoundness-or-ontological-bad-faith/inauthenticity\(^{64}\)-of-

reference-of-thought’ from the ‘prospective registry-worldview/dimension presence placeholder-

setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) as of its

prospective relative-ontological-completeness\(^{88}\)-of- reference-of-thought’ as ‘a

postconverging-or-dialectical-thinking\(^{20}\)-and-centered-prospective-institutionalisation’s–

categorical-imperatives/axioms/registry-teleology\(^{10}\) placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology\(^{10}\) as soundness-or-ontological-

good-faith/authenticity\(^{69}\)-of- reference-of-thought’. Certainly, we can recognise the

veracity/ontological-pertinence of the above articulation with respect to retrospective registry-

worldviews/dimensions placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology\(^{10}\) as of their prior relative-

ontological-incompleteness\(^{89}\)-of- reference-of-thought while our positivism registry-

worldview/dimension placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology\(^{10}\) is always of prospective

relative-ontological-completeness\(^{88}\)-of- reference-of-thought. But when it comes to a

prospective assessment wherein we are of prior relative-ontological-incompleteness\(^{89}\)-of-

reference-of-thought as ‘a preconverging-or-dementing\(^{19}\)-and-decentered-prior-

institutionalisation’s–categorical-imperatives/axioms/registry-teleology\(^{10}\) positivism–
these are actually of conscious or unconscious beyond-the-consciousness-awareness-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 completeness-of-reference-of-thought which rather construes it as a preconverging-or-dementing -and-decentered-prior-institutionalisation’s– categorical-imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness-of-reference-of-thought and a prospective relative-ontological-completeness-of-reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing-and-decentered-prior-
institutionalisation’s—categorical-imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought by the latter as a postconverging-or-dialectical-thinking—and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology soundness-or-ontological-good-faith/authenticity—of—reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the former. This we can grasp retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our positivism and the non-positivism/medieval registry-worldview/dimension going by our prospective relative-ontological-completeness—of—reference-of-thought with respect to its prior relative-ontological-incompleteness—of—reference-of-thought. But since we have been habituated as of our existential formation within our wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable–void ’—with-regards-to—prospective-apriorising-implications>} to be in logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by default and thus always contendingly relevant on the basis of sharing a mutual positivism reference-of-thought, we will hardly entertain though a notional—deprocrypticism cross-engagement implied invalidation of our logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation 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-mentativity 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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ allowing for de-mentativity 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 wooden-language-{imbued—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 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-prime-movers-totalitative-framework principles or extraordinarily a flight from the flight deck with explanation or more extensively articulating that things work by natural causes and effects with no spirits inside them thus implying that a positivism-centered meaningfulness-and-teleology is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-
or-dementing –apriorising-psychologism demonstration with regards to our procrypticism
reference-of-thought as of its disjointedness-as-of- reference-of-thought construed from a
notional–deprocrypticism reference-of-thought perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights will look weird to us going by our circularly pervasive
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag procrypticism–or–disjointedness-as-of-
reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we
are unhabituated to it since it is beyond-the-consciousness-awareness-teleology<in-
existential-extrication-as-of-existential-unthought> and not yet by social universal-
transparency<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness>'), just as had been the case from
the perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights of all the uninstitutionalised-threshold reference-of-thought
with respect to the ‘mental break-in’/preconverging-or-dementing –apriorising-psychologism
of their corresponding prospective institutionalisations reference-of-thought. The bigger point
being that by definition a reference-of-thought doesn’t fathom the nature and degree of its
relative-ontological-incompleteness of reference-of-thought as of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-
uninstitutionalisation, implying universalisation in base-institutionalisation–
ununiversalisation, suggesting positivism in universalisation–non-positivism/medievalism
and suggesting notional–deprocrypticism in positivism–procrypticism will be perceived
initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency limitation/constraint—imbued—‘notional—firstnatures—temporal—
to-intemporal-dispositions—so-construed-as-from-perspective—ontological—
normalcy/postconvergence—existentialism-form-factor 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—
deferential-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 wooden-language—(imbued—averaging-of-thought—
as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications> mental-
reflex as has been the case across all the institutional-cumulation/institutional-recomposure—
(historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—
ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> that has always
been a drawback as of temporal extricatory preconverging—dementating/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—so-being-as-of-existential-reality perpetually
upholding the currency in reflecting holographically—conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process across-the-times; as at this
point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a
non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-and-
impediments as of the transcendental prospective positivism prospective relative-ontological—
completeness -of- reference-of-thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of-meaningfulness-and-teleology purpose requires making a ‘temporal palliation argument’ of the type oneself or another person is not involved in sorcery or a counterargument that the accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-ontological-incompleteness-of-reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as intemporality’-asymmetric-subsumption-of-temporality’/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising-self-referencing-syncrretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism-and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought social referencing of ‘meaningfulness-and-teleology which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) by superseding the prior non-positivism prior relative-ontological-incompleteness-of-reference-of-thought as of the prospective positivism registry-
worldview/dimension prospective relative-ontological-completeness -of- reference-of-thought by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-framework’ in the long run as superseding the prior beyond-the-consciousness-awareness-teleology\(^{(10)}\)\(\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) and initiating the appropriate prospective social universal-transparency\(^{(10)}\)\(\langle\text{transparency-of-totalising-entailing-as-to-entailing}\rangle\)\(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising~in-relative-ontological-completeness \(\rangle\) that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism\(^{(78)}\)\(\langle\text{and-conjugated-postlogism}\rangle\) grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrypticism prior relative-ontological-incompleteness -of- reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism–or–disjointedness-as-of-reference-of-thought from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of meaningfulness-and-teleology\(^{(56)}\) as conceptualising, articulating and preempting such disjointing/disparateness/disentailing meaningfulness-and-teleology\(^{(56)}\) 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\(^{(78)}\) 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\textsuperscript{10}, beyond-the-consciousness-awareness-teleology\textsuperscript{10} in existent-extrication-as-of-existential-unthought\textsuperscript{11}, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments\textsuperscript{12} implications of postlogism\textsuperscript{7}-and-conjugated-postlogism\textsuperscript{7} including psychopathy and social psychopathy arising given the relative-ontological-incompleteness\textsuperscript{9} 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\textsuperscript{10} (imbued-postconverging/dialectical-thinking -’projective-insights’/epistemic-projection-in-conflatedness’-of-notional-deprocrypticism-prospective-sublimation)\textsuperscript{6} ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social\textsuperscript{10} universal-transparency\textsuperscript{9} (transparency-of-totalising-entailing, as-to-entailing <amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness\textsuperscript{9}) at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social\textsuperscript{10} universal-transparency\textsuperscript{9} (transparency-of-totalising-entailing, as-to-entailing <amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness\textsuperscript{9}) 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-in-shallow-supererogation\textsuperscript{7} as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{9} apriorising-psychologism> (as an operant construal) at its uninstitutionalised-threshold\textsuperscript{10} is what defines it as uninstitutionalised-threshold\textsuperscript{10} which is decentered and preconverging-or-dementing –apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought–prelogism\textsuperscript{7} as-of-conviction,-in-profound-
supererogation\(^7\)<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (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\(^2\) analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments\(^\text{26}\) respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances’; and so-construed respectively as of intemporal individuation conflatedness \(^7\) which enables prospective institutionalisations or temporal individuations distractive-alignment-to-\(^3\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^8\) that induce uninstitutionalised-threshold\(^\text{23}\) at all the institutionalisations uninstitutionalised-threshold\(^\text{13}\).)

outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{97}<-as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>) respectively as of
human intemporal and temporal mental-dispositions that establish the ontological-
primemovers-totalitative-framework\textsuperscript{73} of existential-contextualising-contiguity ’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}-of-”reference-of-
thought-” devolving-as-of-instantiative-context of meaningfulness-and-teleology\textsuperscript{98} whether as of ‘direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-
of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{92} out of existential-
contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-
completeness’-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{96}-of-”reference-of-
thought-” devolving-as-of-instantiative-context with the intemporal/conviction-as-to-profound-
supererogation\textsuperscript{97} mental-disposition; so-construed as of their contrastive-synopsising-depths-of-
meaningfulness-and-teleology\textsuperscript{100} rather for a ‘conflation construal/conceptualisation’ and not
a rather deceptive analytical reflex of ‘constitutedness\textsuperscript{12} of ”reference-of-thought
construal/conceptualisation’. The fact is by mental-reflex we relate to social meaningfulness-
and-teleology\textsuperscript{100} by constitutedness\textsuperscript{13} as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity\textsuperscript{97} which by habit or chance will often turn out to be as of existential-
contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-
completeness’-of-”reference-of-thought-” devolving-as-of-instantiative-context as of the
institutionalisation ambits of the domain-of-concern precedingly so-established/so-
institutionalised by maximalising-recomposuring-for-relative-ontological-completeness —
disposition as of institutionalisation and thus wrongly implying intemporal construal as of our secondnatured institutionalisation which while inconsequential within the ambits institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-threshold with the latter rather requiring a temporal-to-intemporal appraisal as of metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) as its reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. The implication is that postlogism /psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold are often wrongfully construed on the basis of intemporal secondnatured institutionalisation human nature whereas the conflatedness requires ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by conflatedness to establish the uninstitutionalised-threshold beyond reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. rather as of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold, and so over the mental-reflex of assuming secondnatured institutionalisation reference-of-thought/axiomatic-construct as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity (construed as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically
effective when dealing with an already established human registry-worldview’s/dimension’s institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold\(^1\) which require their own new specific reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^2\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^3\) which so established then enables the practical effectiveness of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social universal-transparency\(^4\)-(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\) 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\(^1\) situation which is necessarily beyond-the-consciousness-awareness-teleology\<-in-existential-extrication-as-of-existential-unthought>- and without social universal-transparency\-(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\) of the visitor. This example is exactly along the lines of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\ needed for construing postlogism /psychopathy and conjugated-postlogism as of its social model at uninstitutionalised-threshold\, and so by way of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposing existential-contextualising-contiguity ’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{38} of reference-of-thought- devolving-as-of-instantiative-context, in contrast to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{39} which is what renders-operant/incidenting predicative-insights). It is only then that such an established institutionalisation framework allows for elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{39} on the basis of the established reference-of-thought\textsuperscript{34}, categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{56}.

Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology\textsuperscript{56} before the institutionalisation of such a specific uninstitutionalised-threshold\textsuperscript{69} takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{39}. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of- reference-of-thought’-as-misappropriated—meaningfulness-and-teleology\textsuperscript{100} going by the visitor’s relative-ontological-incompleteness\textsuperscript{34} of reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness—
and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of’ meaningness-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’ meaningness-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-mentativity 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–
as–prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> 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-{implicited–‘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/akrasiatic-drag'. This new positivism–reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^0\), voicing notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism–reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^0\), will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the mental-reflex will constantly relapse in notions-and-accusations-of-sorcery and superstition of the prior non-positivism–reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^0\), highlighting that a postlogism\(^0\) 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\(^0\)-\(<\text{in-existential-extrication-as-of-existential-unthought}>^0\) and ‘lack of constraining social\(^0\)-universal-transparency\(^0\)–(transparency-of-totalising-entailing, as-to-entailing–\(<\text{amplituding/formative–epistemicity}>totalising–in-relative-ontological-completeness\>)\); such that implying that our prior positivism–procrypticism, as of its\(^0\)-reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^0\), cannot longer be upheld at such uninstitutionalised-threshold\(^0\) but requiring in lieu a
notional-deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect<as-Being-or-ontological-or-existential–defect>. Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procyrpticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity –in-reification/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity <profound-supererogation of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema>-with superstitious claims in its meaningfulness-and-teleology. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective ‘logically-due prelogism’–as-of-conviction, in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> conflatedness as of positivism reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{100} - for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100}’,
going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism\textsuperscript{78} - as-of-’ compelling–nonconviction/madeupness/bottomlining–(<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>\textsuperscript{67} - in-shallow-
supererogation\textsuperscript{97} - <disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)
denaturing\textsuperscript{15} as of non-positivism \textsuperscript{84} reference-of-thought–categorical-

imperatives/axioms/registry-teleology\textsuperscript{100} - for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100}’
over the visiting stranger prior superstition believing ‘logically-undue conjugated-
postlogism /conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{97} derived-denaturing\textsuperscript{15} as of non-positivism \textsuperscript{84} reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{100} - for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100}’,
with both latter logically reference-of-thought construed as of distractive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} or lacking-an-ontologically-veridical-
reference-of-thought due to their derived-denaturing which as of dynamic-
cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very
ontologically-central notion of every registry-worldview/dimension uninstitutionalised-
threshold\textsuperscript{03} which should thus be always construed as being in distractive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} with respect to its
prospective institutionalisation. It is effectively derived-denaturing\textsuperscript{15} that induces threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{17} -<as-to-'attendant-intradimensional'-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as of uninstitutionalised-threshold\textsuperscript{18}, as we can appreciate that the childhood psychopathy and the visitor’s \textsuperscript{50}meaningfulness-and-teleology\textsuperscript{100} are in effect ontologically-speaking threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{17} -<as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{19} –apriorising-psychologism>. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism\textsuperscript{79} analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism’ -as-of-conviction,-in-profound-supererogation\textsuperscript{17} -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> conflatedness \textsuperscript{2} as of positivism \textsuperscript{3}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, -for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{100}’ with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—} \textsuperscript{7}meaningfulness-and-teleology\textsuperscript{100}–as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> just as our positivism–procrypticism registry-worldview/dimension in relation to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
registry-worldview/dimension-level dynamic-cumulative-aftereffect/aftereffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism\textsuperscript{78} individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}.

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\textsuperscript{78}/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to-reference-of-thought–of-apriorising/axiomatising/referencing\textsuperscript{29} as undermining conflatedness\textsuperscript{12} induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness–of-reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism\textsuperscript{78} 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\textsuperscript{33} that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect
to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy’. The explainer of the situation ‘as of its reference-of-thought—prelogism—as-of-conviction,—in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes—disontologising-logical-outcome-arrived-at’ is in an ‘intemporality—asymmetric-subsumption-of-temporality’/asymmetrisation relative to the visitor and childhood psychopathy with respect to the construal of ontological-veridicality. Hence the explainer of the situation construes the conflatedness^2 as of its asymmetrisation with respect to the visitor whose reference-of-thought ontologising-deficiency/relative-ontological-incompleteness—of—reference-of-thought as not factoring in the childhood psychopathy postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing>-induced—disontologising’—of—the—‘attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity>)—<disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness>)—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-
on-ontological as not-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought-devolving-as-of-
instantiative-context as contextually-manifest prior relative-ontological-incompleteness of-
reference-of-thought. It is this fundamental fact that underlies the notion of ‘distractiveness or
arrogation or usurpation or co-opting’ associated with the construal of the ‘meaningfulness-
and-teleology of temporal-dispositions perversion-and-derived perversion-of reference-of-
thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation-as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing apriorising-psychologism in relation to
intemporal meaningfulness-and-teleology as ontological; as such symmetrisation and
subsequent desymmetrisation will wrongfully lead to the reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology of
the visitor’s reference-of-thought so ontologically-destructured by the childhood psychopathy
postlogism ‘dereifying act’ of spilling water on a chair and accusing another, thereby
undermining ontological-veridicality where logic-as-of-prelogism-as-of-conviction,in-
profound-supererogation <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing–logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> is wrongly assumed thus supposedly implying logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is
dueness doesn’t arise in the very first place, hence the reason why perversion-and-derived-
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is construed more
than just as of ‘destructuring’ but more completely and critically to avoid misconstrual rather as
of distractive-alignment-to-reference-of-thought-as-effectively-apriorising/axiomatising/referencing>
; to point out that temporal-dispositions perversion-and-derived-perversion-of-reference-of-
thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation haven’t got any ‘existentially/ontologically transcendental-enabling/sublimating/supererogatory-de-mentativity-reference-of-thought’ given that they are
in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is construed
operantly as of temporal postlogism-as-of-compulsing-
nonconviction/madeupness/bottomlining-(‘decontextualising/de-existentialising-of-attendant-
intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
ontological-contiguity>-in-shallow-supererogation>-<disontologising-perverted-outcome-
sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>-and-conjugated-postlogism ‘exercise of distracting from the intemporal prelogism-as-of-conviction,-in-profound-supererogation-
existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at-reference-of-thought-as
of conflatedness’, and so construed as distractive-alignment-to-reference-of-thought-as-
apriorising/axiomatising/referencing-reference-of-thought as
intemporality construct; wherein the ‘conflatedness’ of intemporal prelogism-as-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or any states of temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-“perversion-of”-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ to construe
meaningfulness-and-teleology as of intrinsic-reality/ontological-veridicality de-
mentatively/structurally/paradigmatically by their relative-ontological-incompleteness –of-
reference-of-thought, as all the “meaningfulness-and-teleology” that can be as of intrinsic-
reality/ontological-veridicality wholly lies with the intemporal projection of appropriate
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its
prospective relative-ontological-completeness –of- reference-of-thought. The implication at
the registry-worldview level is that base-institutionalisation ‘wholly carries all the
meaningfulness-and-teleology that can be as of intrinsic-reality/ontological-veridicality’
over a state of recurrent-utter-uninstitutionalisation, and likewise for universalisation over
base-institutionalisation–ununiversalisation, positivism over universalisation–non-
positivism/medievalism, and in our case futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-
and-teleology as of prospective notional–deprocrypticism over our positivism–procrypticism.
The point here is to highlight that ‘conflatedness’ doesn’t imply any symmetrisation of
meaningfulness-and-teleology with regards to perversion-and-derived- perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation > since the latter is de-mentatively/structurally/paradigmatically
not logically-due for logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation in the very first place as is erroneously assumed by
temporal projection mental-reflex. But rather, it implies an utter de-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity<sup>25</sup>/in-reification<sup>25</sup>/dereification<sup>25</sup> of the childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no existentially/ontologically veridical<sup>25</sup> reference-of-thought which when wrongly implied falsely as ontologically-veridical<sup>24</sup> reference-of-thought/axiomatic-construct also leads to its<sup>24</sup> reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>200</sup>,-for- aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology<sup>100</sup> wrongly transforming the issue into one of logic-as-of-prelogism<sup>79</sup>–as-of-conviction,-in- profound-supererogation<sup>97</sup>–<existentially-veridical–‘attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical- outcome-arrived-at<sup>19</sup> thus supposedly implying ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ 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 distractive-alignment-to–reference-of-thought<sup>29</sup> of- apriorising/axiomatising/referencing> qualified as arrogation or usurpation or co-opting’ exactly because of the induced postlogism<sup>78</sup>/psychopath distractive-alignment-to–reference-of-thought<sup>19</sup> out of existentially/ontologically veridical context; and its social integration/derivation in conjugation with human temporality<sup>50</sup>/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 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 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 reference-of-conviction, in-profound-
supererogation⁹⁻<existentially-veridical⁻‘attendant-intradimensional⁻apriorising/axiomatising/referencing’⁻logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, and this latter is what tends to be falsely implied in situations of postlogism⁷⁻/psychopathy and conjugated-postlogism⁷⁻/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived⁻perversion-of⁻reference-of-thought⁻<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > rather reflected-as-of-soundness-or-ontological-good-faith/authenticity⁻of⁻reference-of-thought in determining whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is contiguous as of meaningfulness-and-teleology¹⁰⁻ 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 postlogism⁷⁻/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 postlogism⁷⁻/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency¹⁰⁻{(transparency-of-totalising-entailing,-as-to-entailing⁻<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness)} with consequent conjugated-postlogism⁸⁻‘involving beyond-the-consciousness-awareness-teleology¹⁰⁻<in-existential-extrication-as-of-existential-unthought>⁴ dynamics further associated with a generalised social ‘lack of constraining social universal-transparency¹⁰⁻
driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ in rearticulating such
a prospective institutionalisation ‘constraining social \textsuperscript{104} universal-transparency\textsuperscript{105}–\{transparency-
of-totalising-entailing,-as-to-entailing–\langle amplituding/formative–epistemicity\rangle totalising~in-
relative-ontological-completeness\} \rangle \textsuperscript{84}–\textsuperscript{88} reference-of-thought–\{categorical-
imperatives/axioms/registry-teleology \}–\{for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s
relative-ontological-incompleteness \} of \textsuperscript{84} reference-of-thought; wherein
notional–conflatedness/constitutedness to-conflatedness\textsuperscript{12} reflects their institutionalisation
and denaturing reflects their uninstitutionalised-threshold\textsuperscript{10}. Hence in the bigger picture
explaining why the successive registry-worldviews/dimensions are construed as of
diminishing–human-epistemic-abnormalcy-or-preconvergence\textsuperscript{10} towards ontological-
normacy/postconvergence. As of a protracted analysis given human limited-mentation-capacity
with respect to social \textsuperscript{104} universal-transparency\textsuperscript{105}–\{transparency-of-totalising-entailing,-as-to-
entailing–\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-
completeness\} which critically tends to be solicited at its beyond-the-consciousness-
awareness-teleology\textsuperscript{10}–\langle in-existential-extrication-as-of-existential-unthought\rangle as in this
individuation-level analysis, conflatedness\textsuperscript{12} can equally be construed as tying down
transcendently-enabling-level–of-ontological-good-
faith/authenticity\textsuperscript{97}/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{101} to
ontological-normacy/postconvergence as ontological-completeness-of\textsuperscript{11} reference-of-thought
avails as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
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\(^{33}\)/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>\(^{32}\) enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of-reference-of-thought driven by conflatedness\(^{12}\) as articulated above over denaturing\(^{5}\), and explaining why conflatedness\(^{12}\) 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\(^{97}\)—of-the-human-institutionalisation-process\(^{32}\) behind the successive institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness\(^{97}\)/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflect–epistemicity-relativism’>–is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing\(^{75}\) referencing of any one registry-worldview’s/dimension’s institutionalisation\(^{84}\)/reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^{58}\) as of our positivism–procrypticism. Notional–conflatedness\(^{7}\)/constitutedness\(^{13}\)-to-conflatedness\(^{19}\) 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–

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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-syneretising/circularity/interiorising/akrasiatic-drag mental-complex of considering the
constraining-effectiveness nature’. Along the same argument and with regards to the high
temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-
totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-
confliction inherent in the social, it is important to grasp that such an
epiphenomenon/incidental-phenomenon insight as implied herein with
postlogism\textsuperscript{\ref{79}}/psychopathy and corresponding human social dynamics implications is rather a
social construction supposedly coherent ontological-commitment\textsuperscript{\ref{66}} 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\textsuperscript{\ref{66}} as of aetiologisation/ontological-escalation for
universal retrospective to prospective understanding of postlogism\textsuperscript{\ref{79}}/psychopathy and human
social dynamics implications. In other words such a social construction supposedly coherent
ontological-commitment\textsuperscript{\ref{66}} is inherently the more expansive,\textsuperscript{\ref{104}} 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\textsuperscript{\ref{66}} 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\textsuperscript{\ref{101}}
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\textsuperscript{\ref{105}} universal
implications arrived-at of the social construction supposedly coherent ontological-commitment\textsuperscript{\ref{66}} 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-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> myriad retrospective and prospective mechanical phenomena for analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the laws of motion supposedly coherent ontological-commitment on the basis of the specific epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree as of the latter relatively poorly objectifiable-as-desubjectifiable/subjectified incidental mechanical occurrence for analysis. In both instances, such an apparently naïve intellectual disposition will point to relative intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity/angling to cynically undermine universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of universal import. While this logic is immediately obvious with the low
temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction nature of many a natural sciences <amplituding/formative-epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment is wrong, such an insight about the supposedly coherent ontological-commitment being wholly construed as of its ‘very own veracity/ontological-pertinence as of any of its objectifiable contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~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-<perspective–ontological-normalcy/postconvergence>)} 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 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, disclosed from prospective-epistemic-digression; thus enabling human limited-mentation-capacity-deepening insights as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of what is meant by reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold then over which the DNA-based genetics reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then became a new specific institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology thereafter amenable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity such that the prior non DNA-based construal/conceptualisation (as of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology)
with respect to that now DNA-based genetics specific institutionalised <amplituding/\text{formative-}\text{epistemicity} > totalising\textendash devolved\textendash 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-\textendash \text{historiality/ontological-eventfulness}/ontological-aesthetic-tracing-<\text{perspective–ontological-normalcy/postconvergence-reflected-}\text{epistemicity-relativism}>) are the conjoined effect of all specific uninstitutionalised-threshold institutionalisation breakthroughs of \textendash reference-of-thought– categorical-imperatives/axioms/registry-teleology,\textendash 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 \textendash 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-<ofapriorising/axiomatising/referencing>. In conclusion, such a construal/conceptualisation as of notional–deprocrypticism reference-of-thought– categorical-imperatives/axioms/registry-teleology,\textendash for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology over our positivism–procrypticism reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{100},\textsuperscript{-for-}
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of
our ‘lived social’ uninstitutionalised-threshold\textsuperscript{13} with respect to psychopathy and social
psychopathy and procrypticism in general is a wholly new dramatically different depth of
understanding, and from our present inclination of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity\textsuperscript{19} within the positivism institutionalisation framework. Beyond the
above constrastive individuation-level and registry-worldview/dimension-level of analysis with
respect to the uptake of prospective reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{100},\textsuperscript{-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100},
this social reality of varying social reference-of-thought–closeness-of-tethering–to–
prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{77}<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> and reference-of-thought–looseness-of-tethering–to–
prelogism as-of-conviction,-in-profound-supererogation＜existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at＞ implying increasing reference-of-thought–
looseness-of-tethering–to–prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation
＜as-to–‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing\textsuperscript{19}–apriorising-
psychologism＞ speaks in the bigger picture of a social reality across all registry-
occurred with the prior institutionalisation\textsuperscript{100} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview’s/dimension’s institutionalisation\textsuperscript{100} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} (with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness\textsuperscript{100} reference-of-thought limiting/constraining on the possibilities of vices-and-impediments\textsuperscript{100}); implying an underlying ontological-contiguity\textsuperscript{67} of the reality of human temporal-to-intemporal mental-dispositions across all the registry-worldviews/dimensions. Thus while ‘ontologically superseding the prior beyond-the-consciousness-awareness-teleology\textsuperscript{100}–in-existential-extrication-as-of-existential-unthought\textsuperscript{6} and prior ‘lack of constraining social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing, as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{88}) this does not imply apart from such institutionalisation-as-secondnaturing a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold\textsuperscript{103} as its beyond-the-consciousness-awareness-teleology\textsuperscript{100}–in-existential-extrication-as-of-existential-unthought\textsuperscript{6} and ‘lack of constraining social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing, as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{88}) inducing anew the new reference-of-thought owns threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{87}–as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19}. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{103} can be construed ontologically as arising out of a further temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100}
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/superrorary–de-mentativity ontological-primemovers-totalitative-framework (as it supersedes the prior beyond-the-consciousness-awareness-teleology -in-existential-extrication-as-of-existential-unthought>^3\textsuperscript{5}

meaningfulness-and-teleology\textsuperscript{100} and the prior ‘lack of constraining social universal-transparency\textsuperscript{100}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )\textsuperscript{59}), and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-and-teleology\textsuperscript{100} as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation reference-of-thought as of pure-ontology conflatedness for prospective relative-ontological-completeness-of-reference-of-thought\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}. But then in due course and at the uninstitutionalised-threshold of this prospective institutionalisation reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wanes as the reality of human notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature sets in as it is related to at the uninstitutionalised-threshold by the registry-worldview’s/dimension’s least common denominator as amplituding/formative wooden-language-imbued—temporal–mere-form/virtualities/dereification/akrasiatic-dragnature 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/akrasiatic-drag/renatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-
teleology\(^{(1)}\) for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold\(^{(103)}\) that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness\(^{(7)}\)-of—reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dentativity ontological-primemovers-totalitative-framework\(^{(4)}\), and is rather oriented to sovereign extrication over knowledge-reification at this uninstitutionalised-threshold\(^{(103)}\) as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(100)}\) 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\(^{(17)}\) 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\(^{(50)}\), as of temporal mental-dispositions of shortness-of-register-of—meaningfulness-and-teleology\(^{(100)}\). Thus such implied prospective reference-of-thought, social organisations and institutions as organic meaningfulness-and-teleology\(^{(100)}\) 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
narration technique apprehending the notional–firstnaturedness—temporal-to-intemporal-dispositions—"so-construed-as-from-perspective—ontological-normalcy/postconvergence"
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>–in-shallow-supererogation–<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>\) vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\). Thus effectively such a postlogism\) as-of\) compelling–nonconviction/madeupness/bottomlining–\(<\)decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\)–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>–in-shallow-supererogation–<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\) process is rather very simplistic, and the deception arises actually from the prelogism\) as-of\) conviction,-in-profound-supererogation\)–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logica\)l-outcome-arrived-at\> mental-states to be by mental-reflex in prelogism \)as-of\) conviction,-in-profound-supererogation\)–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logica\)l-outcome-arrived-at\> thus inducing wrongful teleological elevation of the postlogism\) /psychopathic \<meaningfulness-and-teleology\>, which wouldn’t occur at childhood psychopath. Finally, as of dynamic-cumulative-aftereffect and across all registry-worldviews/dimensions, the ‘distractive-alignment-to\) reference-of-thought\<of-apriorising/axiomatising/referencing>\) of any registry-worldview/dimension institutionalisation \<meaningfulness-and-teleology\> as of its organic-knowledge’ can be construed and analysed across 3 lines; - the initiating temporal postlogism\) distractive-
prospective-apriorising-implications>) within a same registry-worldview/dimension uninstitutionalised-threshold\(^1\) reference-of-thought is that its defect of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights arising as \(\text{perversion-of-} \) reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^2\)> due to its prior relative-ontological-incompleteness\(^3\)-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-\(^4\)<amplituding/formative–epistemicity>growth-or-conflatedness\(^5\)/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\(^6\) can then still be upheld on the basis of the same uninstitutionalised-threshold\(^1\)/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\(^12\). Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or
existential-tale.]
conflatedness—-as-to-totalitative-reification—-as-to-singularisation—-as-veridical-epistemic-
determinism—in-singularisation—-as-to-totalitative-implications,—for-explicating-ontological-contiguity’, rather than a naïve metaphysics-of-
presence—(<implicated—‘non-descript/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 seconddnatured 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-(implicit epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>), carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-verical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. Such metaphysics-of-absence-(implicit 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 secondnaturizing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{10}. In another respect, with regards to scientific meaningfulness-and-teleology\textsuperscript{100} and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold\textsuperscript{103} when such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{109}-as-of–nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their
prospective relative-ontological-completeness of reference-of-thought increasingly defer domains of meaningfulness-and-teleology more and more to formal constructs while increasingly reducing the sphere of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) as of its free-for-all nature. The bigger point being that even in our positivism–procrysticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal wooden-language-(imbued—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 transcendent-
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 aetiolisation/ontological-escalation), and not ‘human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology} as-of-
‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications> mental-dispositions and projections’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism*/psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that is based on ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{100}—as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications⟩ mental-dispositions and projections’, and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism phenomenon including psychopathy on the assumption of an overall ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social as of the present as metaphysics-of-presence-{implicated-’nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness’) instead of assuming a ‘human temporal uninstitutionalised-threshold\textsuperscript{03} mental-disposition’ of the social by prospective metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩}, since the construal of our postlogism\textsuperscript{06} 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\textsuperscript{100} as of prospective notional–deprocrypticism registry-worldview’s/dimension’s reference-of-thought. Insightfully, by metaphysics-of-absence-{implicated-epistemic-veracity-of-’nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩} we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality\textsuperscript{07}-drive whereas in fact it is one of human uninstitutionalised-threshold\textsuperscript{03} of temporalities-drives such that it is endemised/enculturated in various temporality\textsuperscript{07}/shortness shades ( ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of
ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the wooden-language-⟨imbuedm—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 preconverging–de-mentating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–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
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩/postdication with reference-of-thought–categorical-imperatives/axioms/registry-teleology subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to reference-of-thought–categorical-imperatives/axioms/registry-teleology as these are failing/not-upholding-⟨as-of-apriorising/axiomatising/referencing⟩ intemporal-preservation-entropy-or-contiguity–or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence-⟨implicit-epistemic-veracity-of⟩ nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩/postdication rather than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness of reference-of-thought, by intemporal-prioritisation-of reference-of-thought–as-conflatedness -or-ontological-reprojecting its mental-disposition will be to unleash its maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation intemporality -drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of existential-
contextualising-contiguity\(^\text{19}\) here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness\(^\text{9}\) and relative-ontological-completeness\(^\text{10}\) of reference-of-thought and respectively as of their divergent non-positivists dereification\(^\text{11}\) perspective and positivist reification\(^\text{12}\) 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 \(^\text{39}\)–in-reification\(^\text{17}\)/dereification\(^\text{17}\) as of their prior relative-ontological-incompleteness\(^\text{39}\)–of-reference-of-thought, contrasted with the positivist naturalist conception of existential-contextualising-contiguity \(^\text{39}\)–in-reification\(^\text{17}\) as-seeking-a-cure as of its prospective relative-ontological-completeness\(^\text{88}\)–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–procrusticism registry-worldview/dimension as of its prior relative-ontological-incompleteness \(^\text{39}\)–of-reference-of-thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity \(^\text{39}\)–reification\(^\text{17}\) as of singularisation\(^\text{9}\)/epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity\(^\text{62}\)–<profound-supererogation\(^\text{17}\)–of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter \(^\text{5}\) meaningfulness-and-teleology\(^\text{100}\) as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the \(^\text{10}\) universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomaticising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness of reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag ; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning contortion is rather in transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of the prior relative-ontological-incompleteness of reference-of-thought and the contorted prospective relative-ontological-completeness of reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness of reference-of-thought projection is what marks ‘transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning’ whether of philosophical implications as with say Socrates or philo-religious implications as of nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness of reference-of-thought ever always fails to accompany prospective state of
prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought but for the induced crossgenerational transcendental metaphoricity\textsuperscript{87} possibility, and the contortion is more of a token as of the metaphoricity\textsuperscript{87} possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, as a gesturing of metaphoricity\textsuperscript{87} that is ‘beyond the prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought full meaningfulness-and-teleology\textsuperscript{100} implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity\textsuperscript{87} possibility for prospective relative-ontological-completeness\textsuperscript{88}-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\textsuperscript{88}-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into the ordinariness of prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism as of contortive metaphoricity\textsuperscript{87} gesturing for prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought as of nonextricatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning
asceticism\textsuperscript{4}, different from asceticism\textsuperscript{5} as reasoning-from-results/afterthought or institutional asceticism\textsuperscript{6}, should basically be understood as of the general notion that all human meaningfulness-and-teleology\textsuperscript{10} are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness\textsuperscript{18}-towards-ontological-completeness-of-deprocrypticism’ as of their specific reflection of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-'amplitudding/formative–epistemicity'>totalising–purview-of-construal’ (just as implied with the case highlighted herein of the ‘ill-health <amplitudding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance\textsuperscript{7}<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ and construed as of ontologically-veridical difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism ; with the assertion by this author that there is no accidental human meaningfulness-and-teleology\textsuperscript{10} as all prior meaningfulness-and-teleology\textsuperscript{10} imply futural deferred traces of their prospectively more ontologically-complete constructs as of grander ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’. Critically for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} as of prospective notional-deprocrypticism 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 as of reasoning-through/messianic-reasoning’ is all about undermining a nihilistic wooden-language-(imbued—averaging-of-thought—\textit{<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology>}) mental-disposition to prospective opened-construct-of—meaningfulness-and-teleology. The fundamental ontological dearth of identitive-constitutedness—\textit{as-of—epistemic-totality—dereification}—\textit{in-dissingularisation—as-flawed-epistemic-determinism} as of dissingularisation—\textit{/epistemic-nonimmanence/flawed-epistemic-determinism}, is that it falsely implies ‘an imaginary wholeness/nested-congruence’ of \textit{<amplituding/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology} with ‘no-tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-intemporal-ontological-performance\textit{—<including-virtue-as-ontology> thus failing to reflect existential wholeness/nested-congruence of meaningfulness-and-teleology} and undermining existential-contextualising-contiguity knowledge-reification at a given reference-of-thought de-mentative/structural/paradigmatic nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) threshold as of its prior relative-ontological-incompleteness construed as uninstitutionalised-threshold, 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 \textit{<amplituding/formative—epistemicity>totalising/circumscribing/delineating postconverging-or-}
dialectical-thinking\textsuperscript{10}–apriorising-psychologism’ even at its uninstitutionalised-threshold\textsuperscript{13} 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-\langle perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’\rangle of existential-contextualising-contiguity\textsuperscript{19}. We can imagine as of a non-positivistic social-setup \delta reference-of-thought identitive-constitutedness –as–‘epistemic-totality ’–dereification’–indissingularisation\textsuperscript{16}–as–flawed-epistemic-determinism\textsuperscript{18} <amplituding/formative–epistemicity>totalising/circumscribing/delineating \gamma meaningfulness-and-teleology\textsuperscript{100}, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{13}, much like as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in our positivism–procrypticism that ‘integrates –procrypticism–or–disjointedness-as-of–reference-of-thought as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{13}; and in both cases the ‘trace/ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’\rangle of ontological wholeness/nested-congruence’ as of existential-contextualising-contiguity\textsuperscript{19} knowledge-reification\textsuperscript{97} breaks down at the uninstitutionalised-threshold\textsuperscript{13} thus assuming a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing ‘-narratives) identitive-constitutedness\textsuperscript{14}–as–‘epistemic-totality ’–dereification’–in-dissingularisation\textsuperscript{16}–as–flawed-epistemic-determinism\textsuperscript{18} representation of the breakdown and going on in both cases to ‘overlook effectively as-if-thinking respectively’ the ontologically-veridical reality of ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism superstition’ and ‘preconverging-or-dementing –apriorising-psychologism procrypticism–or–
disjointedness-as-of-reference-of-thought’. It is singularisation\textsuperscript{84}/epistemic-immanence/veridical-epistemic-determinism in preempting any such dementative/structural/paradigmatic threshold construed as uninstitutionalised-threshold\textsuperscript{83} as implied by notional–deprocrypticism that reflects ‘ontologically-veridical difference-conflatedness-as-to-totalitative-reification’-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} as factoring in prior registry-worldviews/dimensions ‘reference-of-thought prior relative-ontological-incompleteness’ as of the ontologically-flawed threshold of its reproducibility—mathesis/motif/thrownness-disposition,–as-reproducibility-of-aestheticisation from the perspective of prospective registry-worldview/dimension ‘reference-of-thought prospective relative-ontological-completeness’\textsuperscript{103} to construe ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of notionally-full existential-contextualising-contiguity knowledge-reification\textsuperscript{87}. In other words, existential-contextualising-contiguity\textsuperscript{19} as reflecting existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> isn’t halted at any given registry-worldview’s/dimension’s de-mentative/structural/paradigmatic limit/threshold-construed-as-mathesis/motif/thrownness-disposition for ontological conception, but rather reifies as of singularisation\textsuperscript{84}/epistemic-immanence/veridical-epistemic-determinism as implied with ontologically-veridical difference-conflatedness-as-to-totalitative-reification\textsuperscript{87/-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} as of notional–deprocrypticism, with such singularisation\textsuperscript{84}/epistemic-immanence/veridical-epistemic-determinism reflecting an ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of all such de-
construed on the basis of ordinarily assumed ‘meaningfulness-and-teleology’ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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 ‘is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity instigation of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic soul-searching for the psychoanalytic-unshackling of the human subject as of a de-mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior ‘epistemic-totality’/reference-of-thought/epistemic-totalising~self-referencing-syncretising/circularity conception of ‘meaningfulness-and-teleology’ as of non-positivism/medievalism’ to a prospective ‘epistemic-totality’/reference-of-thought/epistemic-totalising~self-referencing-syncretising/circularity conception of ‘meaningfulness-and-teleology’ as of positivism/rational-empiricism’, that is the fundamental de-
mentative/structural/paradigmatic seeding-resolution of the ‘non-positivism/medievalism human subject superegoic vices-and-impediments’. This has the very same metaphoricity
consciousness. Likewise, the *amplituding/formative* wooden-language-*imbu...nings and teleology"—"as of "nondescript/ignorable−void"−with-regards-to-prospective-apriorising-implications*) mental-disposition in our positivism−procrysticism effectively do has a sense of human knowledge development and emancipation but as of a mental-reflex that such a conception is necessarily by way of our positivism−procrysticism reproducibility−mathesis/motif/thrownness-disposition, as−reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. In the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective ontologically-uncompromised—referentialism notional−deprocrysticism 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−deprocrysticism is very much alien to our positivism−procrysticism 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\(^\text{1}\) ! 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\(^\text{9}\)—of-the-human-institutionalisation-process\(^\text{8}\) as of difference-conflatedness\(^\text{7}\)-as-to-totalitative-reification\(^\text{67}\)-in-singularisation\(^\text{93}\)-as-veridical-epistemic-determinism\(^\text{21}\) \& \langle\text{amplituding/formative–epistemicity}>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^\text{67}\)’ 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\(^\text{8}\) is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, and likewise the latter doesn’t anticipate the \(^\text{104}\) 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\(^\text{103}\) implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold \(^\text{1}\) ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation\(^\text{9}\)/epistemic-nonimmanence/flawed-epistemic-determinism as if in a fully-attained state of singularisation\(^\text{9}\)/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—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—reference-of-thought—meaningfulness-and-teleology state is downright ontologically ridiculous and the manifestation of an <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions—reference-of-thought is rather one that shouldn’t wrongly be reinforcing/propping-up the human subject as if a given reference-of-thought in prior relative-ontological-incompleteness—as of dissingularisation—epistemic-nonimmanence/flawed-epistemic-determinism has its very own complete transformative and emancipative potential as if of fully-attained singularisation—epistemic-immanence/veridical-epistemic-determinism, but an ontologically-veridical psychology rather warrants implying the human subject displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness registry-worldviews/dimensions superegoic vices-and-impediments; wherein postconverging—or-dialectical-thinking—apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition—reproducibility—of-aestheticisation at its uninstitutionalised-threshold is construed as preconverging-or-dementing—or-dialectical-thinking—apriorising-psychologism as of prospective postconverging—or-dialectical-thinking—apriorising-
psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such a hermeneutic/reprojective/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—<shallow-supererogation of-mentally-aestheticised—preconverging/dementing—qualia-schema>; and so, as its essential meaningfulness-and-teleology is as of a solipsistic transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ reflection of the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be $9.8 \text{ m/s}^2$ on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may
be the case that gravity is not 9.8 m/s\(^2\) but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> as of ontological-primemovers-totalitative-framework\(^2\). But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold\(^3\) 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\(^{10}\)'C reference-of-thought—\(^{12}\)devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking\(^{20}\)—apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing\(^{19}\)—apriorising-psychologism uninstitutionalised-threshold\(^{13}\) which it tends to represent as nondescript/ignorable—void\(^2\) (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\(^{19}\)-narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity into prospective institutionalisation.
This reality is known as human ‘supererogatory–de-mentative constraint’ to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of the possibility of prospective relative-ontological-completeness –of– reference-of-thought. Human supererogatory–de-mentative constraint is fundamentally associated with poor universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<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
arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of meaningfulness-and-teleology as it reflects existence’s coherence/contiguity as of singularisation /epistemic-immanence/veridical-epistemic-determinism. But then such a decontortioning disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold where we are actually preconverging-or-dementing –apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant <amplituding/formative–epistemicity>totalising–self-referencing-syncrtising/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-prime-movers-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’-indissingularisation’-as-flawed-epistemic-determinism as of dissingularisation’/epistem-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 naive 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, naive scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology in naive 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’/epistem-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existential-contextualising-contiguity knowledge-reification as of singularisation’/epistem-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-

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contiguity knowledge-reification as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—with—as-to-perspective-ontological-normalcy/postconvergence-implied—
‘prospective-aporeticism-overcoming/unovercoming’ as its very own transcendental signifier which ultimately manifestly-as-inherently enables transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care—and—episteme. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification as simply projecting ‘the supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing and producing relatively ontologically-flawed meaningfulness-and-teleology.
Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness /relative-ontological-completeness -

(sublimating~referencing/registering/decisioning,−as-self-becoming/self-conflatedness /formative−supererogating−<projective/reprojective—aestheticising-re-motif—and−re-apriorising/re-axiomatising/re-referencing,-in-perspective−ontological-normalcy/postconvergence>) with respect to temporal-to-intemporal ontological-performance -

<including-virtue-as-ontology> which is what enables the reification of existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the notion of parrhesia more critically enables its existential-contextualising-contiguity knowledge-reification with regards to the possibility of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative constitutedness just an implied existentially decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying conflatedness connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism

as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-narrative’ ontological-performance<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-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordining-{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-totality36 of ‘meaningfulness-and-teleology15’. This totalising-entailing insight is reflected in the Derridean deconstruction orientation with its obvious narratology implications pertinence to literary studies as of its conflatedness12 with existential-contextualising-contiguity39 in contrast to such a notion like language games when construed rather in constitutedness13. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-‘epistemic-totality14’ implied as of ontologically-flawed identitive-constitutedness1-as-‘epistemic-totality14’-dereification87-indissingularisation -as-flawed-epistemic-determinism10 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-singularisation16-as-veridical-epistemic-determinism32; wherein the conflatedness13 mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination23 and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination14 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 <->including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation), whereas the constitutedness mental-reflex assumes uncritically of its right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,—in-positivism–procrypticism/disjointedness and goes on as of its categorising constituting to construe knowledge for completeness without questioning its mindset,—in-positivism–procrypticism/disjointedness as if it has got an absolutely veridical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this is exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-ontological-incompleteness. This specific deficiency of the analytic tradition as so-reflected in many of its conceptualisations has to do with the very notion of knowledge as being about supposedly coherent ontological-commitment as of ‘affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking/apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical ‘meaningfulness-and-teleology’ that exists is about existential-contextualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework <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-de-mentativity…) which is then being reified/elucidated for the prospective possibility of human emancipation, with logic being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of this articulated ontological-as-existential-commitment having to do with such social contextualisation’. Likewise the underlying notion of ontological-performance <including-virtue-as-ontology> as herein articulated by this author is as difference-conflatedness -as-to-totalitative-reification -in-singularisation-as-veridical-epistemic-determinism <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-to-ontologically-uncompromised-ontological-
contextualising-contiguity) geared towards identitive-constitutedness-as-‘epistemic-
totality’-dereification -in-dissingularisation -as-flawed-epistemic-determinism, which by
the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific
interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of
eccentic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent
ontological-commitment in want of existential-contextualising-contiguity knowledge-
reification for knowledge as ontologically-veridical ‘meaningfulness-and-teleology’, as can
be validated and falsified by ontological-primemovers-totalitative-framework.<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity. This fundamental difference of conceptualisation very
often underlies the disagreements between the analytic philosophical orientation and other
philosophical traditions, in the sense that while the latter might be implicitly implying
supposedly coherent ontological-commitment about ‘axiomatic-construct construal of
eccentric-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 eccentric-
for-explicating-ontological-contiguity, and goes on to naively deploy outside existential-
contextualising-contiguity knowledge-reification such logic notions like non-sequitur,
fallacies, etc. and/or mere categorising denotative/connotative formalisations in
constitutedness as ends in themselves, rather than construing logic as of the ‘inner working
coherence/contiguity of axiomatic-construct construal of eccentric-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-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
measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking> – apriorising-psychologism>, logic seems to be the only mental exercise involved since the underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking> – apriorising-psychologism> of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking> – apriorising-psychologism> of covert flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism–slantedness as of the *historiality/ontological-eventfulness*/ontological-aesthetic-tracing–*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
discontiguity\textsuperscript{-}\textsubscript{-<shallow-supererogation of-mentally-aestheticised-preconverging/dementing-qualia-schema>; and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding-formative-epistemicity-totalising-purview-of-construal’. This divergence implies lack of mutual-intelligibility as of lack of common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for common/mutual aposteriorising/logicising/deriving/intelligising/measuring, beyond just contending differences as of aposteriorising/logicising/deriving/intelligising/measuring which do not imply the divergence of common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of underlying relative-ontological-incompleteness\textsuperscript{-}relative-ontological-completeness\textsuperscript{-}-\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). This is so-implied with regards to say Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{-} common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism> devaluing their \textsuperscript{9}presencing—absolutising-identitive-constitutedness\textsuperscript{-} conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness\textsuperscript{-} or as with budding-positivists Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions as of\footnote{incrementalism-in-relative-ontological-incompleteness\textsuperscript{\textsuperscript{a}}—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\footnote{implied ecstatic-totalising-entailing/nested-congruence with the former and logical-commitment implied atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-patterning, it can be naively implied that similar conceptual wordings imply similar knowledge commitments and operant articulations. In the same vein, one can say that notions like spacetime, force, atoms, etc. in the physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-commitment\footnote{about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of existential-contextualising-contiguity\textsuperscript{\textsuperscript{b}} knowledge-reification\textsuperscript{\textsuperscript{c}} as of ontological-primemovers-totalitative-framework\textsuperscript{\textsuperscript{d}}} about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of existential-contextualising-contiguity\textsuperscript{\textsuperscript{b}} knowledge-reification\textsuperscript{\textsuperscript{c}} as of ontological-primemovers-totalitative-framework\textsuperscript{\textsuperscript{d}} as of supposedly coherent ontological-commitment\textsuperscript{\textsuperscript{a}}, and all the physics that is relevant is their further existential-contextualising-contiguity knowledge-reification as physics knowledge as of its ontological-veridical\footnote{meaningfulness-and-teleology\textsuperscript{\textsuperscript{c}}} as can be validated and is falsifiable by ontological-primemovers-totalitative-framework\textsuperscript{\textsuperscript{d}} as <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{\textsuperscript{d}}, and logic can only be the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of such supposedly coherent ontological-commitment\textsuperscript{\textsuperscript{a}}, and all the physics that is relevant is their further existential-contextualising-contiguity knowledge-reification as physics knowledge as of its ontological-veridical\footnote{meaningfulness-and-teleology\textsuperscript{\textsuperscript{c}}} as can be validated and is falsifiable by ontological-primemovers-totalitative-framework\textsuperscript{\textsuperscript{d}} as <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{\textsuperscript{d}}. 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 difficultly be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment articulated as
‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicated/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–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation> as of supervening-
conflatedness*. Knowledge as meaningfulness-and-teleology, whether of underlying ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent ontological-commitment as reflected by ontological-prime movers-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\textsuperscript{19}. This constitutedness\textsuperscript{13} nature of the notion of
cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework\textsuperscript{3}
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\textsuperscript{19}. Rather any such science approaches and methodologies striving to
validate knowledge as \textsuperscript{50}meaningfulness-and-teleology\textsuperscript{100} by the supposedly coherent
ontological-commitment\textsuperscript{4} reflected by ontological-primemovers-totalitative-framework\textsuperscript{73} as to
existence-potency\textsuperscript{78}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression, 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, this unexplicit implicitness should not be confused with the notion that
the natural sciences are essentially reduced to their science approaches and methodologies; as is
often and awkwardly naively construed from without in many a social domain-of-study. The
fact is notwithstanding the ‘onticising specificisms 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. In other words, science approaches
and methodologies in reality are simply the extension of philosophical depth of contemplation
when it comes to ‘onticising specificisms of existence’s ecstatic manifestation’ as of the
<amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the
philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the
implicated nature in the natural sciences of their onticising direct sublimating-
validation/desublimating-invalidation outcomes as of ontological-primemovers-totalitative-
framework will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theorisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ‘ontological-primemovers-totalitative-framework as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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 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-immanent nature of many a social domain-of-study unlike the grand singularised/immanent totalising/circumscribing/delineating ‘<amplituding/formative–epistemicity>reference-of-thought- devolving foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’),–as-operative-notional–deprocrypticism’ that are actually actively sought in the natural sciences; and this
author portends that the suprastructuralism/postmodernism as of notional–deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ holds the promise for such effective grand singularised/immanented social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> as of human emotional-involvement and sophistic/pedantic distortion of perception of reality so-implied in our present positivism–procrypticism ‘contingent-ontology—as-of-conventioning-referencing’ and just as well when ‘science-ideology’ seem to subvert and undermine science-in-practice. Worst still while in effect the idea of specialisation in many a natural science domain is often the natural progression of a ‘comprehensively elucidated/reified foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism of the given natural science domain-of-study’ with specialism more of a furtherance of such a "foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation,<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> (including some science domains as well which naively tend to draw comprehensive social and human implications of their studies) the drawback to such specialisms is often associated with ‘major interpretative loopholes at the general-theoretical-level of the subject-matter’ with regards to the knowledge-reification implications of
supposedly specialisation domains and their studies since such an approach fails to effectively validate its methodological and conclusive implications with respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter specific epistemic-conception phenomenal/manifest-subpotency＜in-transitive-conflatedness＞reflexivity,＜in-the-full-potency-of-existence’s～sublimating–nascence＞as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility＜＜imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’～human-subpotency～epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing～conceptualisation＞so-recognized 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 knowledge-reification＞implications derived from the general-theoretical-level of the subject-matter as reflecting ontological-contiguity＞，whereas this is ever always the case with good practice in the natural sciences and just as well as with an increasingly self-conscious social science as specifically upheld by postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the underlying 4 foregrounding—entailment—{postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal~-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity ’）～as-operative-notional—deprocrypticism implications articulated herein in reflecting holographically＜＜conjugatively-and-transfusively＞the ontological-contiguity＞—of-the-human—
institutionalisation-process\(^{18}\) can be garnered by the fact that all the knowledge-reification\(^{2}\) herein implied arises as of the very same underlying ‘objectifying cogent unifying process and gesturing’ as of ‘the \(<\text{amplituding/\text{formative–epistemicity}}>,\text{causality–as-to-projective-totalititative–implications},\text{-for-explicating-ontological-contiguity}\>\) 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\(^{27}\) process/gesturing for its derivation’ as ‘cogent-unifying-operant-dynamics’ such that these turn out to be poorly operant or non-operant with the conceptual-patterning gesturing of mere-referring-confused-with-explicating, mere-mentioning-confused-with-deriving and mere-conceptual-synonymising-confused-for-knowledge-reification\(^{27}\), such that the underlying ‘cogent-unifying-operant-dynamics’ of the supposed knowledge-reification\(^{27}\) is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-reification\(^{27}\) in the social should reflect such blurriness\(^{2}\)-as-of-disparateness rather than the ultimate objectifying foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{27}\) in reflecting ‘immanent-ontological-contiguity ’),–as-operative-
ontologisation/ontological-veracity/aestheticisation-towards-ontology), rather than vague contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying existential-contextualising-contiguity\ contrastedness; 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–confatedness\–reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\–<imbued-and-

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 <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 unsightly/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of existential-contextualising-contiguity conflatedness that points to the specific scientific methodology of relevance or irrelevance, given that in certain cases the qualitative nature of things will for instance render statistical and mathematical methods irrelevant. This further explains why Derridean deconstruction and Foucauldian discourse analysis have been found in many social domains-of-study, including domains like medical and healthcare practice for instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative address the displacement/decentering-of-the-human-subject in reflecting the need to undermine human destructuring-threshold-(uninstitutionalised-threshold) /presublimating–desublimating-decisionality-of-ontological-performance-<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completenenss transcendent-al-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 ω<amplituding/formative–
epistemicity> causality ~ as to projective-totalitative ~ implications, -for-explicating-ontological-
contiguity of existential-contextualising-contiguity conflatedness. It is thus not surprising
that naive disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-
reflect-’immanent-ontological-contiguity’ leads to subject-matters and studies whose
supposed knowledge-reification tend to be most heavily dependent on ‘peering to a fault’ of
the contingent-ontology—as-of-conventioning-referencing of institutional-being-and-craft that
is poorly constrained to existential-reality, rather than a peering process that is heavily
constrained to existential-reality as of underlying supposedly coherent ontological-
commitment as validatable and falsifiable by ontological-prime movers-totalitative-
framework as to existence-potency ~ sublimating–nascence, disclosed-from-prospective-
epistemic-digression as it is critically the case in the good practices of the natural sciences. The
implication here is that the modern positivist ‘identitive conception of ’meaningfulness-and-
teleology’ as of ontologically-flawed identitive-constitutedness as-‘epistemic-totality’-
dereification in-dissingularisation as-flawed-epistemic-determinism is basically caught up
in its very own enframed <amplituding/formative> wooden-language (imbued—averaging-of-
thought ~ as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-t eleology as-
of-’nondescript/ignorable–void’ with-regards-to-prospective-apriorising-implications>) which
as of its presencing—absolutising-identitive-constitutedness is rather ‘predisposed to a
mental-reflex of construing concepts and conceptualisations in absolute terms of conceptual-
patterning by mere referring, mentioning and synonymisation of concepts and
conceptualisations as of a presencing—absolutising-identitive-constitutedness inclination in
<amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that poorly or doesn’t recognise the
transforming nature of concepts and conceptualisations as of ω<amplituding/formative–


and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>). This explains why postmodern-thought cannot truly be understood in terms–as-of-axiomatic-construct of naïve identitive positivistic modern thought because the meaningfulness-and-teleology of postmodern-thought only arise rather in the reification process/gesturing involving the displacement/decentering-of-the-human-subject implied as of its <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-conflicatedness/formative–supererogating—projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) for elucidating, deriving and knowledge-reification of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag very often and systematically rather construes of such postmodern concepts and conceptualisations substitutively in its predisposition of presencing—absolutising-identitive-constitutedness by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisatioons 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 <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness-

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating←projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>. Such a recurrent ontologically-flawed predisposition is
tantamount to say construing Newtonian physics in the absolute terms—as-of-axiomatic-
construct of its concepts and conceptualisations of say space, time, force, etc. to then project
this predisposition by mere referring, mentioning and synonymisation of these Newtonian
physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will
enable the elucidation, derivation and knowledge-reification^\textsuperscript{\ref{footnote1}} of Einsteinian physics, whereas
the latter implies an utterly different reification^\textsuperscript{\ref{footnote1}} process/gesturing for its specific physics
elucidation, derivation and knowledge-reification^\textsuperscript{\ref{footnote1}} as of its ^\textsuperscript{\ref{footnote1}}
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity^\textsuperscript{\ref{footnote1}} of relative-ontological-incompleteness^\textsuperscript{\ref{footnote1}}/relative-ontological-completeness^\textsuperscript{\ref{footnote1}}-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating←projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>). It is rather the suprastructuralism/postmodernism reification
process/gesturing as of ^\textsuperscript{\ref{footnote1}}
<amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity of relative-ontological-
incompleteness^\textsuperscript{\ref{footnote1}}/relative-ontological-completeness^\textsuperscript{\ref{footnote1}}-
(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^\textsuperscript{\ref{footnote1}}, just as the same can
be said of Einsteinian physics reification^\textsuperscript{\ref{footnote1}} process/gesturing as of ^\textsuperscript{\ref{footnote1}}
<amplituding/formative–
epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity\(^{67}\) of relative-ontological-incompleteness\(^{89}/\)relative-ontological-completeness\(^{88}\)- (sublimating~registering/referencing/decisioning,~as-self-becoming/self-conflatedness\(^{17}/\)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 \(^{87}\) of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness\(^{89}\) perspective in ontologically-flawed \(^{80}\) 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 \(^{8} \) presencing—absolutising-identitive-constitutedness\(^{17}\) 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\(^{39}\) as from the relative-ontological-completeness \(^{89}\) perspective which emphasises construing existential-reality as it manifests itself as of existential-contextualising-contiguity\(^{19}\) in conflatedness\(^{12}\); and likewise, the fact that existential-contextualising-contiguity\(^{19}\) in conflatedness\(^{12}\) ‘epistemically implies human limited-mentation-capacity-deepening\(^{13}\) for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness\(^{17}\)-as-to-totalitative-reification-in-singularisation\(^{14}\)-as-veridical-epistemic-determinism\(^{21}\)’ all \(^{8} \) presencing—absolutising-identitive-constitutedness\(^{17}\) traditional conceptions beyond their simplistic conceptual-patterning to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness\(^{89}\) perspective in \(^{8} \) presencing—absolutising-identitive-constitutedness\(^{17}\) as nominalistic rather than as of
foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocryptism

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as from the relative-ontological-completeness perspective. In other words, the concepts and conceptualisations of postmodern-thought are meaningless without their relevant and underlying theoretical background framework gesturing, and there is no point in construing them as of simplistic conceptual-patterning by mere referring, mentioning and synonymisation as if these are of positivistic modern thought theoretical background framework gesturing just as the same can be said of striving for the elucidation, derivation and knowledge-reification of Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both cases, the <amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications,—for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of—meaningfulness-and-teleology between the relative-ontological-incompleteness and relative-ontological-completeness such that the former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing—apriorising—
psychologism> and cannot simply be projected as the latter which is what is rather truly and effectively of supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument

of such notions as space, time, etc. in <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 <amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of all domains-of-study in existential-contextualising-contiguity as of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity, speaks of the epistemic-veracity of the fact that ‘all knowledge is truly developed as of a hermeneutic/reprojective/supererogating/zeroing circle for relative-ontological-completeness ’ that involves human limited-mentation-capacity-deepening. This hermeneutic/reprojective/supererogating/zeroing circle knowledge-reification process/gesturing is furthermore reflected in both human scholarly-and-pedagogic exercise wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/reprojective/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 <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology[10]-as-of—nondescript/ignorable—void)—with-regards-to-prospective-apriorising-implications>—level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojective/supererogating/zeroing circle of knowledge-reification process/gesturing should be directly and fully graspable to it as of a <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology[10]-as-of—nondescript/ignorable—void)—with-regards-to-prospective-apriorising-implications>—predisposition to incrementalism-in-relative-ontological-incompleteness[8]—enframed-conceptualisation. The fact is the various pedagogic hermeneutic/reprojective/supererogating/zeroing circle levels of any subject-matter/domain-of-study as of successive maximalising-recomposuring-for-relative-ontological-completeness[7]—unenframed-conceptualisation are meant to transmit a ‘<amplituding/formative—epistemicity>totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘<amplituding/formative—epistemicity>totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic/reprojective/supererogating/zeroing circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojective/supererogating/zeroing circle of knowledge-reification in its maximalising-recomposuring-for-relative-ontological-completeness[7]—unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-
science/postmodern-thought hermeneutic/reprojective/supererogating/zeroing circle of knowledge-reification 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 implicated in its knowledge-reification—gesturing/process is the notion that the prior/all-the-prior hermeneutic/reprojective/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/reprojective/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/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation⟩ up-to-date knowledge-reification process/gesturing of the specific knowledge area as of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given specificity or philosopher’s thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst’s/philosopher’s baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/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 including-
virtue-as-ontology> of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability as of inherent existence/ontological implications thus amenable to foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism with other so-constructed knowledge-reification, that are well beyond a disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’ orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity, is particularly telling not about postmodern thinkers knowledge-reification epistemic-veracity but rather ‘the knowledge-reification epistemic-veracity of such critics who often pride themselves on not understanding postmodern-thought then by a strange paradox have the knowledge to produce a profound criticism of postmodern-thought which they supposedly do not understand’. Even more critically, the question can be raised whether such critics profoundly appreciate the overall human knowledge-reification process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification 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 ,<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity involved in knowledge-reification , and is reflected in a lack of parrhesiastic and hermeneutic/reprojective/supererogating/zeroing insight that ‘poorly grasp the philosophical analysis implications of the existential background/development of becoming-as-historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>, as if philosophy only started as of our present positivist era with a naivety that seems to imply that all-that-should-have-been,-that-is-and-that-will-be,-as-of-the-human-potential is as of a modern positivist <amplituding/formative> wooden-language—(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology)—as-of– ‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications) in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of existential-contextualising-contiguity in conflatedness ’; and so when it
generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojective/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 process/gesturing and thus be able to understand how such knowledge-reification process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicated social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojective/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 ‘archivist retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability and validation in determining ontological-veracity as of a critical exercise of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’. In this regards, such hermeneutic/reprojective/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 \(^\text{56}\) meaningfulness-and-teleology \(^\text{50}\) is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/throwness-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 \(^\text{100}\) dimensionality-of-sublimating —amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation that then feeds into prospective originalness-parrhesia,—as—spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-reification’—gesturing and organic implications’, just as we cannot simplistically interpret the importance of Aristotelian science in terms of its constitutive elements as earth, water, air, fire and aether on a naïve presencing—absolutising-identitive-constitutedness basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⟨perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism⟩⟩ in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process but rather the more critical insight lies with its novel and transformative universalising-classificatory knowledge-reification—gesturing as opening up the possibility for prospective human reconceptualisation of science providing the backdrop
from which modern science took off from the medieval times to the present. Likewise, the transformative nature of budding-positivism more than just as garnered from the precised narrative accounts about budding-positivist thinkers, lies more profoundly with its meaningfulness-and-teleology\(^\text{100}\) infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity\(^\text{97}\) epistemic-ricochetingly/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/reprojective/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/reprojective/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\(^7\) for prospective human transcendence-and-sublimity/sublimation/supernatory—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\(^10\) infrastructure’, something which a ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as of a <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^10\)-as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)} is not postconvergingly—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\(^8\) as reflected by ontological-primemovers-totalitative-framework\(^7\) as of existence-potency\(^3\)—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression? 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\(^7\); wherein objectifying foregrounding—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^7\) in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism as good-practice/epistemic-veracity of knowledge-reification\(^7\) involves the construal of ontological-primemovers-totalitative-framework\(^7\) as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as ‘ontological-primemovers-totalitative-framework’\(^7\) as of existential-contextualising-contiguity\(^3\) conflatedness ’, whereas disparateness-of-conceptualisation—\(<unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity‘\)> as bad-practice/epistemic-impertinence of knowledge-reification\(^7\) involves the construal of ontological-primemovers-totalitative-framework as ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as ‘ontological-primemovers-totalitative-framework’\(^7\) in constitutedness\(^13\) outside existential-contextualising-contiguity’. Thus ‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation—\(<unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity‘\)>’ basically undermines the veridical underlying ‘ontological-totalitative-framework as of existential-contextualising-contiguity’\(^3\) conflatedness ’, and thus undermines aetiologisation/ontological-escalation predicative-effectivity—sublimation—\(<as-to-underlying-ontological-commitment >\).

‘disjointing/Disparateness/Disentailing of primemovers as disparateness-of-conceptualisation—\(<unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity ‘\)>’ undermines the inherent ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity conflatedness’, such that the supposed exercise of
knowledge-reification\(^{17}\) ends up ‘losing the supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^{1}\) of axiomatic-constructs as reflective of existential-reality’; as of the flawed disjointing/disparateness/disentailing of overall inherent existential-reality supererogatory acuity/perspicacity/astuteness/edginess/incisiveness, and further reflected variously as temporal over-emphasising and/or underemphasising/ignoring of primemovers reflecting ‘ontological-totalititative-framework as of existential-contextualising-contiguity\(^{9}\) conflatedness ’, and so due to ‘human-subpotency presencing—absolutising-identitive-constitutedness\(^{13}\) <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) as well as lack of prospective intemporal parrhesiastic aestheticisation for prospectively renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ thus undermining existence-potency\(^{15}\)—sublimating–nascence,—disclosed-from-prospective-epistemic-digression \(^{39}\)<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness\(^{88}\)- (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>). While in many a natural science ‘the high-and-immediate subjection to existential/experimental falsifiability\(^{41}\) and validation as of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity\(^{67}\) of conceptualisations’ acts as a strong constraining effect in relatively undermining ‘disjointing/disparateness/disentailing of primemovers’ and
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 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} refers to human-subpotency conscious-able aestheticisation of ecstatic-existence as of varying human ontological-performance\textsuperscript{72}<including-virtue-as-ontology> in veridically reflecting existence-potency\textsuperscript{78}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Underlying the ontological-performance\textsuperscript{72}<including-virtue-as-ontology> of human-subpotency conscious-able aestheticisation of ecstatic-existence is both the human instigative-drivenness construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation and human reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflected-together in all human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}, as-of-their-inversely-varying-emphasis; and more specifically ‘as institutive of underlying ‘reference-of-thought’, their implied spontaneity and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation conjointly drive ‘human existence ‘historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> creative aestheticisation of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}’. In this regards, originariness-parrhesia,–as–spontaneity-of-aestheticisation is marked by its greater taxing of human limited-mentation-capacity and specifically so as it ‘re-stakes/put-back-at-stake the capacity of human ontological-performance\textsuperscript{72}<including-virtue-as-ontology> by its renewing spontaneity-of-aestheticisation’ over already set/established prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; and so as ‘human corresponding-sublimation-inducing,–profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation’ so-construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation

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(which is actually constrained to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity>’

undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining in its ontological-performance - <including-virtue-as-ontology> construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of its given presencing) that isn’t constraining in anyway on ‘the becoming of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~ sublimating-nascence,-disclosed-from-prospective-epistemic-digression 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–
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^{72}<including-virtue-as-ontology> wherein originariness-parrhesia,–as–spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-ricochettingly/transepistemically the reconstruing of existential-reality despite the taxingness-of-originariness, and so as of a perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance^{72}<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

meaningfulness-and-teleology^{100} as to existence-potency^{79}~sublimating~nascence,~disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,–so-reflected-as-institutional-manifestations of human \[\text{meaningfulness-and-teleology}^{100}\]
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—reproductibility-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’ long before a child’s language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular

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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 causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness orientation’ implied as of 'maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation that fundamentally renders/makes human institutional-development–as-to-social-function-development outcome/outfit/shell—construed-historically-as-of-the-specifiedly-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 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 aestheticisation’ that rather cumulatively holds-on-to and complexifies the culturally cumulated outcomes/outfits/shells—construed-historically-as-of-the-specifiedly-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations from historically accrued ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ construed as of human institutional-cumulation/institutional-recomposure– ⟨historicality/ontological-eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-
existential-reality’ in contrast to the essentially mechanical/mere-form of reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
of secondnaturedness. This fundamental originariness and secondnaturedness conundrum in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process is reflected by the fact that the human Self is ever
always in disseminative constructiveness/destructuring defining its given registry-
worldview/dimension shiftiness-of-the-Self as of ‘human-subpotency subpar disposition to
fail to construe the full existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression at its uninstitutionalised-threshold’ its prior secondnatures
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation;
and so in obfuscation and pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation. The possibility for prospective human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity has ever always been able to arise at such
uninstitutionalised-threshold of registry-worldviews/dimensions not by a ‘false pretence’ that
the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-
undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-
deficient/prospectively-limitative/prospectively-constraining ontological-performance—
<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one
in want of candid analysis as of the very same prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather the
ontological-veracity of originariness-parrhesia,—as—spontaneity-of-aestheticisation for
prospective/renewed reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation; as perfectly understood by the Socratic-philosophers
advancing of universalising-idealisation relative to the Ancient-sophists non-universalising

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drivenness–equalisation> of the registry-worldview/dimension \( ^5 \) meaningfulness-and-teleology \( ^{100} \) 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/sublimating–supererogatory–de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-sublimating \( ^{<\text{amplituding/formative}>} \) supererogatory–de-mentativity/epistemic-growth-or-conflatedness \( ^{/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}> \) renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemically salvageable as to existence-potency \( ^{~\text{sublimating–nascentence,–disclosed-from-prospective-epistemic-digression sublimating–validation/desublimating-invalidation implications as of ontological-primemovers-totalitative-framework} =^{2} \) That is, between reasoning–as-reasoning-from-results/afterthought and reasoning–as-reasoning-through/messianic-reasoning is ‘aporetic underdetermined madness’ that renders a pretense of hanging unto prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation more like ‘a pretense of already grasping the complete implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-completeness ’ and rather speaks in effect of a nihilistic \( ^{<\text{amplituding/formative}>} \) wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology\textsuperscript{100}-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>); and this temporal nihilism at uninstitutionalised-threshold\textsuperscript{103} has ever always been associated with a corresponding intemporal asceticism\textsuperscript{1} for opened-construct-of-‘meaningfulness-and-teleology\textsuperscript{100} (not partaking as of transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} in any such ‘wooden language’) that is the sine qua non for the habituation of the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Overcoming this ‘aporia of underdetermined madness’ despite human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturenedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity-as-of-its-developing-construction-of-the-Self enabling human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to arise; as its overcoming has ever always elicited humankind’s ability to ascetically go beyond its ‘prior comfort zone’ to reconstrue its future emancipatory possibilities. In this regard, the idea of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality-dimensionality-of-sublimating\textsuperscript{12}—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>, however its recurrent re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{12}–‘projective-insights’/‘epistemic-projection-in-conflatedness’\textsuperscript{12}–of-notional–deprocrypticism-prospective-sublimation) intemporal instigation as of originariness-
parrhesia,–as–spontaneity-of-aestheticisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, speaks to the fact that the sense of prospective base-institutionalisation in prior recurrent-utter-uninstitutionalisation is potentially an actionable possibility as of the latter’s ontological-good-faith/authenticity\textsuperscript{69}~postconverging–de-mentating/structuring/paradigm\textsuperscript{70} construed as ‘its-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness’\textsuperscript{69}~by-reification/contemplative-distension\textsuperscript{69} (as of human self-surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-beholding-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-potency\textsuperscript{77}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{67}/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{56}–as-of–‘nondescript/ignorable–void’\textsuperscript{60}‘with-regards-to-prospective-apriorising-implications>)), and likewise between base-institutionalisation and \textsuperscript{109}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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} what is easily lost is exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating’—<amplituding/formative> supererogatory–de-mentativity/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> element of meaningfulness-and-teleology\textsuperscript{100} instigating the successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity-and-sublimity’, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,–
as–reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual responsibility’ as to temporally imply ‘human ontological-performance’—<including-virtue-as-ontology> strategies are valid by their mechanical/mere-form alignment to any such reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ inducing human naïve untransvaluated–temporal-intemporality as of the shiftiness-of-the-Self of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality/shortness within such a framework as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is wrongly reconstrued as ‘intemporality’ (but then we can garner from our vantage modern positivism perspective that such defective process in prior registry-worldviews/dimensions effectively spoke of their corresponding uninstitutionalised-threshold and the same does applies in our own respect from a prospective perspective). In this regards the prospective notional–deprocrypticism registry-worldview/dimension, as of its notional–deprocrypticism reflexivity of this human limited-mentation-capacity instigating ‘aporetic deficiency of ontological-performance’—<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

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’, it is not receptive to a human dephasing shiftiness-of-the-Self as of ‘deferment of human instinctual responsibility’ that dehistorialises humankind into Being/Existential homelessness as a vague temporal-to-intemporal nihilism wherein we wrongly deify our =presencing—absolutising-
normalcy/postconvergence>’–existentialism-form-factor ‘relative-ontological-incompleteness’/relative-ontological-completeness’-
This de-mentative/structural/paradigmatic process orientation with regards to human virtue at constructiveness-of-ontological-performance’—<including-virtue-as-ontology> and vices-and-impediments at destructuring-threshold—{uninstitutionalised-threshold’/presublimating—
virtue over vices-and-impediments\textsuperscript{106} rather lies with the assessment of any such registry-worldview/dimension prospective ‘point of causality~as-to-projective-totalitative~implications,~for-explicating-ontological-contiguity\textsuperscript{47} in reflecting holographically\textsuperscript{<amplituding/formative–epistemicity>} the ontological-contiguity\textsuperscript{\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{49} as so-implied by the prospective registry-worldview/dimension supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} as it reflects upon the preceding registry-worldview/dimension ‘notional~procrypticism/notional~disjointedness as of difference-conflatedness~as-to-totalitative-reification\textsuperscript{7}~in-singularisation\textsuperscript{1}~as-veridical-epistemic-determinism\textsuperscript{21}’ in order to construe/assess/supersede by its induced virtue at the prospective constructiveness-of-ontological-performance\textsuperscript{\textsuperscript{72}~<including-virtue-as-ontology> over vices-and-impediments\textsuperscript{106} at the destructuring-threshold\textsuperscript{(<uninstitutionalised-threshold~<presublimating–desublimating–decisionality>~of-ontological-performance\textsuperscript{\textsuperscript{7}~<including-virtue-as-ontology> as of living-development~as-to-personality-development, institutional-development~as-to-social-function-development~and~Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of~meaningfulness-and-teleology\textsuperscript{100}. The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-contiguity\textsuperscript{\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{48} arises in the sense that as previously articulated the postlogism ~as-psychopathy-as-of~‘attendant-intradimensional’~preconverging/dementing ~apriorising-psychologism~(‘\textsuperscript{<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>~-induced-disontologising’~as-so-undermining-the~‘attendant-intradimensional~ontologising’~<as-to-attendant-intradimensional~apriorising/axiomatising/referencing~imbued-
psychologism⟩) manifestation in its existential-contextualising-contiguity\textsuperscript{39} conflatedness\textsuperscript{37} and so-reflecting its ‘ordinary/expected/assumed-normal attendant-intradimensional–ontologising-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>\textsuperscript{67} higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{89}-by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{76} for living-development–as-to-personality-development’) is now rather turning out (when construed rather as from the relative-ontological-completeness\textsuperscript{88} \& nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of the prospective registry-worldview/dimension) to be veridically of ‘relative-ontological-incompleteness\textsuperscript{89} or prior-registry-worldview/dimension manifest preconverging/dementing\textsuperscript{19}–apriorising-psychologism–(<decontextualising/de-existentialising–of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-undermining-the–‘attendant-prospective-registry-worldview/dimension–ontologising’<-as-to-attendant-prospective–apriorising/axiomatising/referencing–‘more-profoundly-sublimating-over-desublimating’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-educing–self-referencing-syncretising–forward-facing–postconverging/dialectical-thinking\textsuperscript{76}–apriorising-psychologism>)’ (so-reflected as to its overall <amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}); and so just as its postlogism\textsuperscript{88}–as- psychopathy-as-of–‘attendant-intradimensional’–preconverging/dementing\textsuperscript{19}–apriorising-psychologism–(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the–‘attendant-intradimensional–ontologising’<-as-to-attendant-intradimensional–

disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>  
,  
-in-shallow-
supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–  
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>’\}).
Contrastively, postlogism  
-as-psychopathy-as-of-‘attendant-intradimensional’-  
-preconverging/dementing’–apriorising-psychologism-({'<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
.disontologising’,-as-so-undermining-the-‘attendant-intradimensional–ontologising’-<as-to-
attendant-intradimensional–apriorising/axiomatising/referencing–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>/-educing—self-
referencing-syncretising–forward-facing–postconverging/dialectical-thinking –apriorising-
.psychologism>\)  
manifestation going by its ‘inordinarily/unexpectedly/anormally  
.<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising lower-threshold of human  
limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification’/contemplative-distension for living-development–as-to-
personality-development’ (and so as from ‘childhood postlogism’/psychopathy overt  
manifestation of  
.<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’ to  ‘adulthood  
postlogism /psychopathy covert manifestation of <decontextualising/de-existentialising–of-
attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’  
when effective/successful elicits in others corresponding manifestations as of difference-in-
kind/difference-in-aposteriorising-or-logicising’ (on the basis of the <decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising of the very same registry-worldview’s/dimension’s
form/virtualities/dereification\(^7\)/akrasiac-drag/denatured/preconverging-or-dementing\(^9\)—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\)) in reflecting the ontological-contiguity\(^9\)—of-the-human-institutionalisation-process\(^9\)” (so-referenced in ratiocination/ratiocontiguity as from \(^7\)deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought


from positivism/rational-empiricism perspective; or prospectively positivism–procrypticism occlusive–self-consciousness specific notional–procrypticism/notional–disjointedness of ‘failing prospective preempting—disjointedness-as-of reference-of-thought, as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—int superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism given dispensing-with-
immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’ so-construed from deprocrypticism–or—preempting—disjointedness-as-of reference-of-
thought protensive–self-consciousness perspective. And this in underlining the epistemic-
t ricochetting/transepistemicity foregrounding—entailment{(postconverging–narrowing-
down–sublimation as to existence—as-sublimating-withdrawal, eliciting-of-prospective-
supererogation} in reflecting ‘immanent-ontological-contiguity’—as-operative-
notional–deprocrypticism meaningfullness-and-teleology as of human limited-mentation-
capacity-deepening, and so-construed as the given prior registry-worldview’s/dimension’s susceptibility to its corresponding ‘postlogism—as-psychopathy-as-of–attendant-
intradimensional’-preconverging/dementing—apriorising-psychologism-
(<decontextualising/de-existentialising—of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’, as-so-undermining-the-
attendant-intradimensional–ontologising’—as-to-attendant-intradimensional–
apriorising/axiomatising/referencing—imbued—contextualising/existentialising—attendant-
ontological-contiguity>-educing—self-referencing-syncretising—forward-
facing—postconverging/dialectical-thinking—apriorising-psychologism>) manifestation; as so-
respectively susceptible to any such ‘postlogism—as-psychopathy-as-of–attendant-
intradimensional’-preconverging/dementing—apriorising-psychologism—
(<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising’, as-so-undermining-the-
‘the given registry-worldview/dimension mere defining basis/rules (of categorical-imperatives/axioms/registry-teleology in want for prospective intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) which are so-prospectively failing dispense-with-immediacy-for-relative-ontological-completeness –by-reification /contemplative-distension’.

Thusly, reflected as of: ‘non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ with recurrent-utter-uninstitutionalisation;
‘failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ with base-institutionalisation–ununiversalisation,
to \(<amplituding/formative–epistemicity>growth-or-conflatedness\)/transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—\(\text{in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism}\) with deprocrypticism. Wherein at the destructuring-threshold\((\text{uninstitutionalised-threshold}^{103}/\text{presublimating–desublimating-decisionality})\)–of-ontological-performance\(^{77}\)-\(<\text{including-virtue-as-ontology}>\), the given registry-worldview’s/dimension’s reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is rather related to as of \(<amplituding/formative>\) wooden-language\(\text{-imbued—temporal—mere-form/virtualities/dereification}^{97}/\text{akrasiatic-drag/denatured/preconverging-or-dementing}^{19}\)–narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\) (even as it is equally susceptible however difficultly to prospective crossgenerational originariness-parrhesia,—as—spontaneity-of-aestheticisation disseminative instigation of renewing reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the prospective registry-worldview/dimension supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument\(^{3}\) as renewed meaningfulness-and-teleology\(^{100}\) infrastructure induced difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^{1}\)\). What is central and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-logicising\(^{77}\) and difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^{1}\) so-reflected in the implications of ‘inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness –by-reification\(^{1}/\text{contemplative-distension}^{8}\) for living-
development–as-to-personality-development’ associated with postlogism
-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing
–apriorising-psychologism–
⟨‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’,-as-so-undermining-the–

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument perspective), is

the fact that ‘all that humankind has got for conceptualising ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to–
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, is effectively

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undermining-the-‘attendant-prospective-registry-worldview/dimension—ontologising’-<as-to- 
attendant-prospective—apriorising/axiomatising/referencing—‘more-profoundly-sublimating—
over-desublimating’—imbued—<contextualising/existentialising—attendant-ontological—
contiguity>-—educing—self-referencing-syncretising—forward-facing—postconverging/dialectical-thinking—apriorising-psychologism>’ in ‘manifest 
ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/de— 
existentialising—extrinsic-attribution for social-functioning-and-accordance’ (as so-underlied 
with <amplituding/formative> wooden-language-(imbued—temporal—mere— 
form/virtualities/dereification /akrasiatic-drug/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—
teleology }) as so-reflected as from the 
supererogatory—acuity/perspicacity.astuteness/edginess/incisiveness—of— 
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for 
aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social 
meaningfulness—and-teleology of the prospective registry-worldview/dimension; and thus 
so-construed as difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing 
of respectively prior and prospective registry-worldviews/dimensions. Hence, ‘all the human 
home that exists’ is as of the full implications of the perpetuation in reflecting holographically— 
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human— 
institutionalisation-process as it explains what is the human and its becoming beyond any 
epochally blinded nombrilism. But then while realistically the ontological-contiguity—of-the— 
human-institutionalisation-process is driven as of human dimensionality-of-sublimating— 
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or— 
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit— 
driverness—equalisation> and secondnatured institutionalisation dispositions with respect to the
fact that the human \( <\text{amplituding/formative}> \) wooden-language-{imbued—averaging-of-thought-\(<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology} \) -as-of-‘nondescript/ignorable–void \( \rangle \) -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’\( \langle \)sublimating—referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-\(<\text{projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence}>\) \rangle as to human-and-social—expectations/anticipations—metaphoricity \( ^\circ \)–as-rede-mentating/restructuring/reparadigming—psychologism’\( ^\circ \); 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 \( ^\circ \) universalising-idealisation narrative in terms of their epochal \( <\text{amplituding/formative}> \) wooden-language-{imbued—averaging-of-thought-\(<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology} \) -as-of-‘nondescript/ignorable–void \( \rangle \) -with-regards-to-prospective-apriorising-implications>\} non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism \( ^\circ \) meaningfulness-and-teleology\( ^\circ \) 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-\( \langle \)blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-\( <\text{amplituding/formative—epistemicity}> \) totalising—\( ^\circ \) as-entailing-\( <\text{amplituding/formative—epistemicity}> \) totalising—in-relative-ontological-completeness \) seems to be blinded to the implication of ‘prospective event’/aporetic thinking implied
deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought’ and take the route of eliciting disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’ unconstrained to existential-reality as of ontological-primemovers-totalitative-framework such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’ impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological—as-to-the-limitation-of-human-subpotency—in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/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—
personality-development, institutional-development—as-to-social-function-development and
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology—as to the respective
possibility bound by either a non-transcendental <amplituding/formative> wooden-language-
(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-
prospective-apriorising-implications>) and a transcendental opened-construct-of—
meaningfulness-and-teleology with regards to reference-of-thought-level
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument. The prospect for
prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is thus in
many ways re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking—projective-insights/'epistemic-projection-in-
conflatedness—of-notional—deprocrypticism-prospective-sublimation)— to any given social-
setup by the mere token that it more critically construes of ontologisation/ontological-
veracity/aestheticisation-towards-ontology as being within the framework of its value-construct
‘presencing—absolutising-identitive-constitutedness’ finitimism of aestheticisation’ and so in
incoherence with outlying implied ‘human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint non-presencing—perspective—ontological-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ as to
existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression;
explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
cannot be construed as of incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation of ‘presencing—absolutising-identitive-constitutedness’ finitimism
of aestheticisation’ but rather as maximalising-recomposuring-for-relative-ontological-
completeness — unenframed-conceptualisation of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint


nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’, as to existence-potency ~ sublimating–nascence, -disclosed-from-prospective-epistemic-digression value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness human-and-social–expectations/anticipations—metaphoricity ~ as rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective–ontological-normalcy/postconvergence> necessarily imply the prospective devaluing of the ‘presencing—absolutising-identitive-constitutedness finitism of aestheticisation’ implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩—of-ontological-performance <including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation, in the sense that the human investment as of ‘presencing—absolutising-identitive-constitutedness finitism of aestheticisation’ in prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation implies that it can be rather inclined to reject/ignore prospective ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint

nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ of ontologisation/ontological-veracity/aestheticisation-towards-
prospective destructuring-threshold-(uninstitutionalised-threshold[@]/presublimating-
desublimating-decisionality)-of-ontological-performance

with regards to their given reproducibility—mathesis/motif/thrownness-disposition,—as-
reproducibility-of-aestheticisation; with the underpinning—suprasocial-construct,
<amplituding/formative> wooden-language-(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology[@]-as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) and
sophistry in their ‘presencing—absolutising-identitive-constitutedness’ finitism of
aestheticisation’ dynamics seemingly substituting in effect for prospective
ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint —nonpresencing—<perspective—ontological-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’. The
<amplituding/formative—epistemicity> causality—<as-to-projective-totalitative—implications,—
for-explicating-ontological-contiguity of relative-ontological-incompleteness—(sublimating—registering/decisioning,—as-self-
becoming/self-confusedness —formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence>) in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process
critically and insightfully highlights, in reflection of inherent human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, that ‘all
registry-worldviews/dimensions are ever always at the crossroads of knowledge-reification’.
reification)\footnote{contemplative-distension). Such an ‘absolutising disposition with the registry-worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation—unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity\footnote{immanentontological-contiguity'}}\footnote{immanentontological-contiguity} at a registry-worldview/dimension destructuring-threshold\footnote{uninstitutionalised-threshold/presublimating—desublimating-decisionality}—of-ontological-performance\footnote{including-virtue-as-ontology} ‘wherein normativities, conventions, practices, etc. as secondnatured institutionalised constructs assume absolute determinism that flawly override any parrhesiastic \footnote{amplituding/formative—epistemicity}totalising—renewing-realisation/re-perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of meaningfulness-and-teleology\footnote{meaningfulness-and-teleology} and the medieval-scholasticism-pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of meaningfulness-and-teleology\footnote{meaningfulness-and-teleology}, as well as present day overall pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\footnote{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-} \footnote{amplituding/formative—epistemicity}totalising—inrelative-ontological-completeness as of institutional-being-and-craft normativities, conventions, practices, etc. in procrypticism—or—disjointedness-as-of—reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation as of its lack of prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought foregrounding—entailment\footnote{postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\footnote{supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness} in reflecting immanent-ontological-contiguity\footnote{immanentontological-contiguity}), as-operative-notional—deprocrypticism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ on the basis that such social practices are absolutely deterministic of meaningfulness-and-teleology. In other words, adherence to prospective knowledge-reification as of human temporality/shortness arises as of the existentially constraining untenability of positive-opportunism induced reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-sublimating

<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-or-confatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> for prospective knowledge-reification as of ‘a weak social mental-reflex that any parrhesiastic <amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought of ontological-veracity will put in question prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-immanent-ontological-contiguity’ at uninstitutionalised-threshold as ‘mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications ‘as of parrhesiastic <amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for ontological-bad-faith/inauthenticity and sophistry hanging on unto secondnatured normativities, conventions, practices, etc. thus rendering prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity impotent. Thus ‘the possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is ever always a renewed ontological-
existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
imposing ontological-veracity as of prospective ontological-primemovers-totalitative-framework. This explains why the universalising-idealisation of Socratic-philosophers, budding-positivists thought and herein as well suprastructuralism/postmodern-thought are all characterised in their knowledge-reification not by an articulation along the prior established reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather prospective existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constraining parrhesiastic aestheticisation of prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, that in all three cases looks down upon the notion of human-subpotency sophistic/pedantic pretence of foregrounding—entailment-{postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation} in reflecting ‘immanent-ontological-contiguity’,—as-operative-notional—deprocrypticism that is no more than complexification of disparateness-of-conceptualisation,<unforegrounding-disentailment,-failing-to-reflect−‘immanent-ontological-contiguity’>. Critically as of such parrhesiastic instigation of prospective relative-ontological-completeness the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our positivism—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-
of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-
sublimating ~<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-
or-confoundedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> for prospective knowledge-reification\(^7\), with respect to human
limited-mentation-capacity-deepening \(^7\) can only arise as to existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-
ontological-completeness \(^3\) parrhesiastic instigation implications of \(^1\) universalising-
idealisation as the \(^7\) foregrounding—entailment-(postconverging—narrowing-down—sublimation
as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in
reflecting ‘immanent-ontological-contiguity ’), as-operative-notional–deprocrypticism at
reference-of-thought-level for devolving meaningfulness-and-teleology\(^7\), and ‘not
contrasting-and-comparison disparateness-of-conceptualisation~unforegrounding-
disentailment,-failing-to-reflect–immanent-ontological-contiguity ’ in human-subpotency
dialogical-equivalence as of non-universalising sophistry reproducibility—
mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation secondnatured
normativities, conventions, practices, etc. as of its lack of prospective Socratic-philosophers
universalising-idealisation \(^4\) foregrounding—entailment-(postconverging—narrowing-
down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^7\) in reflecting ‘immanent-ontological-contiguity ’), as-operative-
notional–deprocrypticism supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–
of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument ’; likewise the
budding-positivists are not obstinate as all the possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity that can-exist-as-of-existence-
potency\(^7\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression (as from
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as–of-existential-reality — intemporal
laments a covert practice of an intellection that has been critical of postmodern-thought but in
latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such
practices supposedly passes their institutional thresholds of admissibility with the caveat though
that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification—
gesturing/process as of disparateness-of-conceptualisation—unforegrounding-disentailment,-
failing-to-reflect-immanent-ontological-contiguity—implications, and along the same
parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much
befuddled of a perverted exercise to undermine the originality of this work supposedly because
of the theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very
much confident fails as it overlooks the coherence and knowledge-reification—
gesturing/process articulated herein. Generally, such perversion of thought as it discreetly
networks fails society in the long-run when it seems to assume a foreshadowing posture with
regards to what can be thought or not thought as of a ‘realpolitiking of thought’ exercise. Such
intellectual shadiness of vague highmindedness is no more different from the gross inanity of
Ancient-sophists or medieval-scholastic pedants, as of naïve 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/totalising/circumscribing/delineating—
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—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
primemovers-totalitative-framework\textsuperscript{73} as to existence-potency\textsuperscript{78}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression\textsubscript{2} and so-construed from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as—of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or—intuition-or-foresight-as-of-embodied-consciousness’; with the ultimate implication that subject-matters/domains-of-study totalising/circumscribing/delineating <amplitunding/formative—epistemicity> reference-of-thought—devolving entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating—withdrawal,—eliciting-of-prospective-suprerogation\textsuperscript{7} in reflecting ‘immanent-ontological—contiguity’),—as-operative-notional—deprocrypticism is what validates their maturity/immaturity. It should be noted here as well that it is human limited-mentation—capacity-deepening\textsuperscript{53} as of relative-ontological-completeness\textsuperscript{18} as of <amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought of ‘coherence/contiguity—of-superseding—oneness-of-ontology-implied-as—of-inherent-existence-coherence/contiguity,—and-so-construed—as-the-enabler-of-insight—or—intuition—or—foresight—as—of-embodied—consciousness’ that underlies the <amplituding/formative—epistemicity> causality—as—totalitative—implications,—for—explicating—ontological—contiguity\textsuperscript{67} of ontologically—veridical difference—conflatedness—as—to—totalitative—reification—in—singularisation—as—veridical-epistemic-determinism over ontologically—flawed identitive—constitutedness\textsuperscript{11} as—epistemic—totality—dereification—in—dissingularisation—as—flawed—epistemic—determinism. 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\textsuperscript{10} knowledge—reification\textsuperscript{7} of human meaningfulness—and—teleology\textsuperscript{10}, and so over analytic atomising/taking.
to-pieces formalisation approach as of identitive-constitutedness\textsuperscript{14}-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 `presencing—absolutising-identitive-constitutedness\textsuperscript{13}` while ignoring the `<amplituding-formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{69}` of human underlying relative-ontological-incompleteness\textsuperscript{80}/relative-ontological-completeness\textsuperscript{88}- (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>) with respect to temporal-to-intemporal ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>` as from past to present to future with regards to existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{8}. 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\textsuperscript{19} that often poorly reflect the `ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in existential-contextualising-contiguity\textsuperscript{39} and then reifies-out conceptualisations as of difference-conflatedness -as-to-totalitative-reification’-in-singularisation\textsuperscript{11}-as-veridical-epistemic-determinism\textsuperscript{1}. The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification /elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very `<amplituding-formative>` wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology\textsuperscript{100} -as-of-‘nondescript/ignoreable–void’ -with-regards-to-prospective-apriorising-implications\textsuperscript{>}

that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification\textsuperscript{7}/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality framework of their study. Furthermore this contrast equally produces other distractive effects in the sense that when such abstract atomising/taking-to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced interpretation of existential-contextualising-contiguity\textsuperscript{39} in a rather blurry social domain-of-study, then it assumes that issues of mutual misunderstanding are due to poor writing, poor use of language or ambiguous conceptualisations of such ‘ecstatic totalising-entailing/nested-congruence’ proponents thought, failing to factor in the existential-contextualising-contiguity\textsuperscript{7} 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\textsuperscript{7}/knowledge as of existential-contextualising-contiguity\textsuperscript{7} knowledge-reification\textsuperscript{7}’ 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\textsuperscript{7}; 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 knowledge-reifying <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-

Such a construal of relative truth doesn’t imply a lack of commitment in truth, but is utterly the contrary as of ‘a much more critical and ontologically decisive commitment to truth and growing truth’ as any pertinent critique can garner in Foucault’s truth-delogocentering works/research-programme and its extensive interpretational citability in other scholarly works/research-programmes as of its scholarly advancing of the humanities and social sciences; as his works/research-programme quest for truth ‘expands the conception of truth beyond our presencing—absolutising-identitive-constitutedness’ <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions as if all the world that has ever existed is as of ‘presencing—absolutising-identitive-constitutedness’, and displaces/decenters the human subject as of its presencing—absolutising-identitive-constitutedness cloistered-consciousness for a more mature and nuanced conception of truth and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on
wooden-language-{imbu–averaging-of-thought–as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^{10}\)-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\}> populist
interpretations rather than elevating human ontological construal of the social domain-of-study!
It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’-\(<\text{as-to-perspective-ontological-normalcy/postconvergence-implied-}
‘prospective-aporeticism-overcoming/unovercoming’\)> as of its ecstatic singularity actually
points to appropriate attitude/mental-disposition/care—and–episteme as of ontologically-veridical
difference-confiliatedness\(^{12}\)-as-to-totalitative-reification \(-\text{in-singularisation}\(^{13}\)-as-
veridical-epistemic-determinism \ for existential-contextualising-contiguity\(^{19}\) knowledge-
reification\(^{17}\) 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\(^{19}\) 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\(^{17}\) as of existential-contextualising-contiguity\(^{19}\) –and this said without
undermining the idea of the ecstatic singularity of existence from which all such subject-matter-
human-specialisms ecstatically arise as veridically implied by singularisation /epistemic-
immanence/veridical-epistemic-determinism speaking of an underlying ecstatic commonness
though not common phenomenality. Thus, in all cases the overall implications for the optimum
advancement of human knowledge is most critically about constraining knowledge to
existential-contextualising-contiguity\(^{19}\) elucidation/reification\(^{17}\) 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\(^{19}\) knowledge-reification\(^{17}\)
by the implicated immediate-constraining ontological-primemovers-totalitative-framework \(^{19}\)
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of existential-contextualising-contiguity but not by a naïve/mimicked formalisation as of mere conceptual patterning. Consider in this regard the implications of interpreting natural science transcendental-enabling/sublimating/supererogatory-de-mentativity knowledge say between Mendelian heredity and DNA genetics or say Descartes Physics and Newton and Leibniz Physics on the basis of naïve formalisation as of conceptual patterning, then in many ways the latter contributors would be poorly appreciated given that the spectacular transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications of their studies are massively overlooked by a poor appreciation that knowledge is critically all about formalisation as of conceptual patterning rather than existential-contextualising-contiguity knowledge-reification. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative process of existential-contextualising-contiguity knowledge-reification. This process is one of human limited-mentation-capacity-deepening as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification’, inducing successive differences of ontological-performance—meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human-totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness reflected as of difference-
of ontological-performance -<including-virtue-as-ontology> of \textsuperscript{56}meaningfulness-and-
teleology\textsuperscript{100} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-
as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with
increasing prospective relative-ontological-completeness\textsuperscript{88}’ 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 -as-to-totalitative-reification\textsuperscript{11} -in-singularisation -as-veridical-epistemic-
determinism\textsuperscript{21} ‘repeating/repetition of ’ maximalising-recomposuring-for-relative-ontological-
completeness\textsuperscript{89}—unenframed-conceptualisation for existential-contextualising-contiguity\textsuperscript{70}
knowledge-reification\textsuperscript{87}, inducing successive differences of ontological-performance\textsuperscript{91} -
<including-virtue-as-ontology> of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with increasing
prospective relative-ontological-completeness\textsuperscript{88}’ construed as occurring within the very same
scientist, across scientists of the same interest-of-study in a generation, and across scientists of
the same developing interest-of-study crossgenerationally as of the ‘very same
<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate
that as of their differing ontological-performance -<including-virtue-as-ontology> the
threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-
constructs projects its prospective relative-ontological-completeness\textsuperscript{18} is considered as
postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism, and striving to operate the
classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-
incompleteness is effectively preconverging-or-dementing—apriorising-psychologism; even though both address the ‘very same physics <amplituding-formative-epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed formalisation credo as of conceptual patterning identitive-constitutedness—as-‘epistemic-totality’—dereification—in-dissingularisation—as-flawed-epistemic-determinism implied dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism extends, as of its flawed primacy of conceptual patterning on the basis of a conception of knowledge that tends to belittle and trivialise original knowledge contributions geared towards creative existential-contextualising-contiguity knowledge-reification while naively overrating contributions to knowledge of a conceptual patterning orientation, in further blurring the study of the social with mischaracterisations and poor appreciation of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications and ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically ‘paradoxically then supersede knowledge’ as of its very organic ontological-good-faith/authenticity. One recurrent consequence of the formalisation credo that keeps on arising for instance in the analytic tradition of philosophy as of its non-totalising-entailing or ‘poor conflatedness” of totalising-entailing/nested-congruence’, is that the underlying conception about growing the body of human knowledge seems to be the ‘incrementing of all such conceptual patterning conceptualisations’ going by their cross-analysis as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Basically, the underlying implication of conflatedness, and so over naïve constitutedness, is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation -<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation\[7]/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\[8] and logocentrism as of constitutedness\[13]. Critically, no concepts have any veridical meaningfulness-and-teleology\[10] but only rather as of their conflatedness\[12] with existence, and cannot be construed as ‘existing in existence’ as implied by constitutedness\[13] which just leads to ontologically-flawed dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness -as-'epistemic-totality’'-dereification’’-indissingularisation\[17]-as-flawed-epistemic-determinism\[19]. 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\[39] knowledge-reification\[7] end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human meaningfulness-and-teleology\[10] 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\[39] knowledge-reification\[7], 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\[39] 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\textsuperscript{19}. This failure in fully appreciating the import of ontologically-veridical difference-conflatedness\textsuperscript{14}-as-to-totalitative-reification\textsuperscript{12}-in-singularisation\textsuperscript{20}-as-veridical-epistemic-determinism ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{28}—unenframed-conceptualisation for existential-contextualising-contiguity\textsuperscript{19} knowledge-reification’, inducing successive differences of ontological-performance\textsuperscript{7}.<including-virtue-as-ontology> of ‘meaningfulness-and-teleology\textsuperscript{19} 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\textsuperscript{17}, as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity only arise as of human expansion of its reifying grasp of existential-contextualising-contiguity\textsuperscript{29}. Consider in this regard that the repeated maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{29}—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\textsuperscript{37} insight often goes missing with many a subscriber to the formalisation credo, as of reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars crossgenerationally developing interest-of-study). In this regard, the contribution of post-structuralist scholars like Foucault, Derrida, Lyotard, Lacan, Deleuze have now and then been belittled as not original, as of a very much naïve conceptual patterning conception of knowledge; going by their profound
association with earlier scholars and more specifically Heidegger and Nietzsche. From a
creative existential-contextualising-contiguity knowledge-reification perspective of
knowledge construal, this is no less silly as dismissing and belittling as unoriginal the ideas of
later physicists since their contributions are just more evolved formalisation as of conceptual
patterning of conceptsoriginally/as-of-event available to earlier contributors to the
‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the
conceptual patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual
patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a
‘massive ontological dearth’ in failing to appreciate the creative existential-contextualising-
contiguity knowledge-reification causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity of the latter
contributors in both instances. This further speaks of a poor grasp of the human knowledge
project as being all about further reifying human grasp of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-'human amplituding/formative–
epistemicity totalising~purview-of-construal’, with the intellectual’s job to the best of their
abilities rather being about orientating its effort for the best possibility to further this goal
whether as of critical altogether new thought development or critical recomposuring of prior
thought, or both. More likely than not the headway made by prior scholars means that the good
intellectual knows as of the true goal of human knowledge advancement beyond just
institutional-being-and-craft that their best effort is rather in further advancing/reifying/elucidating the headway as of ‘repeating/repetition of maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for
existential-contextualising-contiguity knowledge-reification’, inducing successive differences of
ontological-performance—including-virtue-as-ontology of meaningfulness-and-
teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,
as-to-‘human-formative–epistemicity’ with increasing prospective relative-ontological-completeness’. This is especially the case where such headway mirrors ‘pure-ontology’ articulation, as there is only one ontological as existential reality. This orientation and rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a solid ontological pathway just as physicists orientation and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth, in both instances as of their existential-contextualising-contiguity knowledge-reification. Ultimately, and it is this author’s contention, the various scholarly contributions to postmodern-thought can be understood as rather pointing to the de-mentative/structural/paradigmatic disseminative implications of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocripticism—or—preempting—disjointedness-as-of—reference-of-thought ontologically-veridical difference-conflatedness–as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative metaphoricity orientation making the human subject thinking as of mathesis universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning wherein in their states of undecidability/poria ‘left it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-
enabling/sublimating/supererogatory-de-mentativity to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism–procrypticism human subject is rather undecentered’ relative to the prospective postmodern–notional–deprocrypticism self-conscious mindset we fail to truly appreciate the dementative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity to ‘continually select’ postmodern–notional–deprocrypticism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the dementative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective-ontological-normalcy/postconvergence-implied~‘prospective-aporeticism-overcoming/unovercoming’>. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints
that are in many ways self-defeating for the purpose of profound existential-contextualising-contiguity\(^9\) knowledge-reification\(^7\) for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. But then with regards to the social notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly existential-contextualising-contiguity\(^9\) knowledge-reification\(^7\) here implies human displacement/decentering even though our temporal/shortness-of-register-of—meaningfulness-and-teleology\(^9\) dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendentality-meaningfulness-and-teleology\(^10\). This further speaks to the fact that human knowledge is much more than distantly/remote abstracted conceptions of meaningfulness-and-teleology\(^10\) of trite existential-contextualising-contiguity\(^9\) knowledge-reification\(^7\) <amplituding/formative–epistemicity> causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\(^1\), as on critical occasions this puts the human subject itself into question; and so, as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ even where this edges into contortioning asceticism as of nonextricatory-existential-preempting-of-existential-unthought. Such ‘pure-ontology’ orientation grounded on creative existential-contextualising-contiguity\(^9\) knowledge-reification\(^7\) is ever always a ‘conflatedness’ totalising-entailing/nested-congruence’ as it aspires to grasping and articulating meaningfulness-and-teleology\(^10\) 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\(^1\)/epistemic-immanence/veridical-epistemic-determinism rather than dissingularisation\(^1\)/epistemic-nonimmanence/flawed-epistemic-determinism. It is thus not a
surprise that many natural sciences in their ‘creative existential-contextualising-contiguity’ develop as and aspire to be whole/congruent in conception, even though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of wholeness/nested-congruence’. Likewise, the underlying ‘deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought conflatedness’ totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation/epistemic-immanence/veridical-epistemic-determinism as of epistemic reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied— ‘prospective-aporeticism-overcoming/unovercoming’>. Unlike the constitutedness rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of conflatedness totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contingency/congruence/<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human/<amplituding/formative–epistemicity>totalising–purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural
or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of singularisation/epistemic-immanence/veridical-epistemic-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of knowledge is easily lost to ad-hoc and disparate social conceptualisations that by their constitutedness token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative existential-contextualising-contiguity knowledge-reification’ of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming> in its ecstatic singularity. The naivety of implied constitutedness in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human-amplituding/formative—epistemicity>totalising—purview-of-construal’ will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of conflatedness in this respect; but then such parsimony loses more than just wholeness/nested-congruence in the sense that sound conceptualisations cannot be done without a sense of wholeness/nested-congruence in the first place, and more precisely as of ‘totalising-entailing/nested-congruence conflatedness’ with existence as of its ecstatic
singularity’. While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework are naturally and ad-hocly postconvergingly-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 with existence as of its ecstatic singularity’ given its inherent blurriness, <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and emotional-involvement, in order to then achieve parallel level of ontological-primemovers-totalitative-framework 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/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 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>)


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge
construal. The insight for singularisation\textsuperscript{1}/epistemic-immanence/veridical-epistemic-determinism being that as of its ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness -by-reification’, as increasing prospective relative-ontological-completeness\textsuperscript{1} of reference-of-thought towards ontologically-uncompromised—referentialism avails, effectively the construal of the social assumes the requisite reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for wholeness/nested-congruence conceptualisation as of the conflatedness\textsuperscript{1} of ‘prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism notional–deprocrypticism 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\textsuperscript{1}/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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’, ultimately as of prospective ontological-
are only as pertinent as of their explaining of underlying background of the social as of physical
and biological reality, but not as substitutive explanations as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and-
‘hermeneutically/reprojectively/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—<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> of an outright social emanance
as arising from ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-
process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-
veridical-epistemic-determinism <amplituding/formative—epistemicity> causality—as-to-
projective-totalitative—implications,—for-explicating-ontological-contiguity> as of ‘abstract
cumulation of human memorisation and knowledge immanence’ is beyond the human
neuropsychological background, and as human consciousness as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and-
‘hermeneutically/reprojectively/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 emance as of the earliest of humans, speaking of an altogether ‘substantive existential-contextualising-contiguity’ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of-social-emance’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/<imbued-and-
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity, hence overcoming our positivism—
procrypticism <amplituding/formative–epistemicity>totalising~self-referencing
syncretising/circularity/interiorising/akrasiatic-drag mental-reflex in constitutedness<br>that induces dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism; and so, as of immanence-function-conflatedness insight as to overall reifying-and-empowering
reflexivity-of-ecstatic-existence-as-panintelligibility -<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-

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immanence/veridical-epistemic-determinism, going by existence’s ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^7\) -<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\(^{13}\) insight is effectively what marks prospective deprocryticism/preempting—disjointedness-as-of-reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism–procrypticism self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity\(^7\) of singularisation /epistemic-immanence/veridical-epistemic-determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed constitutedness\(^{13}\)’ or ‘we are as potently immanent as of our virtuous conflatedness\(^{12}\). Immanence-function-conflatedness\(^{12}\) points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness\(^8\) and prior relative-ontological-incompleteness\(^9\) is fundamentally flawed as of constitutedness\(^{13}\), as all the objectifying discursivity that is ontologically-veridical is as of the conflatedness\(^{12}\) of prospective relative-ontological-completeness\(^8\) over prior relative-ontological-incompleteness\(^9\) construed as immanence-function-conflatedness\(^{12}\). Thus metaphoricity\(^{57}\) of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-conflatedness\(^{12}\) reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstitution, spiritualism, etc. This same conception holds with the notional–deprocrypticism immanence-function-conflatedness\(^{12}\) overriding the
meaningfulness-and-teleology of procrypticism–or–disjointedness-as-of-reference-of-thought mindset ‘supposedly in an objectifying/contending discursivity’ with the notional–deprocrypticism mindset, as the latter reflects the underlying positivism–procrypticism mental-disposition mindset with regards to existential desublimation manifestations of disjointedness-as-of-reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness implying that all the meaningfulness-and-teleology is necessarily as of the prospective relative-ontological-completeness over the prior relative-ontological-incompleteness; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness with the obviousness there is no point implying an ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional–deprocrypticism immanence-function-conflatedness as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism–procrypticism mental-disposition with no pretence of such a positivism–procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-reference-of-thought inclination. In other words, immanence-function-
conflicatedness is all about reflecting the straightforwardness of ontological-primemovers-totalititative-framework as of singularisation /epistemic-immanence/veridical-epistemic-determinism in arriving at ontological-veridicality over the human mindset flawed-and-naive predisposition to make of its objectifying/contending discursivity as de-mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively elevating prior relative-ontological-incompleteness/meaningfulness-and-teleology as if of prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflicatedness equally highlights knowledge as of its essential organic construct implications. As a constitutedness predisposition tends to imagine that knowledge is basically a cumulative exercise to an already soundly postconvergingly-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 postconverging-de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as with such a reflection as ‘God of plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness-of-reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior relative-ontological-incompleteness 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 disjoined-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—disjoined-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 objectifying/contending discursivity as of prospective base-institutionalisation immanence-function-conflatedness, likewise does base-institutionalisation–ununiversalisation fails as of
prospective universalisation immanence-function-confoundedness\(^1\), universalisation–non-positivism/medievalism fails as of prospective positivism immanence-function-confoundedness\(^2\), and prospectively positivism–procripticism fails in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^3\) as of prospective notional–deprocripticism immanence-function-confoundedness\(^4\); so-implied as of singularisation\(^5\)/epistemic-immanence/veridical-epistemic-determinism reflection of existence’s ecstatic singularity. Hence ‘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\(^7\)—of-the-human-institutionalisation-process\(^8\) as of difference-confoundedness\(^9\)-as-to-totalitative-reification\(^10\)-in-singularisation\(^11\)-as-veridical-epistemic-determinism\(^12\) \(\langle\text{amplituding/formative-epistemicity}\rangle\) causality–as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\(^13\)’ implied organic knowledge is ever always as of the de-mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-ontological-completeness\(^14\)-reference-of-thought as of immanence-function-confoundedness\(^1\), with the pretence of prior relative-ontological-incompleteness -of-reference-of-thought for objectifying/contending discursivity nothing more but flawed \(\langle\text{amplituding/formative-epistemicity}\rangle\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal meaningfulness-and-teleology\(^16\). The study of the social as of immanence-function-confoundedness\(^17\) insight grasp that the blurriness, \(\langle\text{amplituding/formative-epistemicity}\rangle\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^1\) and remoteness of cause-and-effect invoke a more refined conception of ontological-primemovers-totalitative-framework\(^18\) as reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability\(^19\) 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\textsuperscript{1}–or-deferring-falsifiability\textsuperscript{2} and validation-or-deferring-
validation. It is herein contended that it is the implicated orientation of many post-structuralists
thinking as of the research-programme epistemic model as articulated herein that renders their
thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to
cite just these few have turn out to be the dominant scholarly-cited authors in the general
humanities, and so precisely because of the very thorough existential-contextualising-
contiguity\textsuperscript{3} knowledge-reification\textsuperscript{4} in their scholarly output, and paradoxically so over
purported scholarly approaches ‘supposedly of a more scientific methodology but when
evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of
weaker existential-contextualising-contiguity\textsuperscript{3} knowledge-reification\textsuperscript{4}. This insight equally
informs this author’s supplanting–conviction-as-to-profound-supererogation\textsuperscript{5}—of-‘attendant-
intradimensional’-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\textsuperscript{3} knowledge-reification\textsuperscript{4}, as well as
existential-contextualising-contiguity\textsuperscript{3} knowledge-reification\textsuperscript{4} 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—depocrypticism 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-confalatedness 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
transeendence-and-sublimity/sublimation/supererogatory–de-mentativity lies in upholding-and-
defending authentic intellectualism even as of metaphoriciy beyond
<amplituding/formative–>wooden-language–(imbued–averaging-of-thought–<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of-
‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications>) socially
intelligible meaningfulness-and-teleology conceptualisation in <amplituding/formative–>
Metaphoricity as such ironises on social intellectual nihilism as it is bent on undermining any
temporality/shortness as of ontological-faith-notion-or-ontological-fideism–imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality solipsistic intemporality/longness parrhesiastic askance, and as of
immanence-function-conflatedness ‘highlights and keeps wide-opened the prospect’ for
prospective authentic intellectualism by undermining its blending with inauthentic
untransvaluated–temporal-intemporality manifestations that usurp and undermine human
transeendence-and-sublimity/sublimation/supererogatory–de-mentativity. Further, while
‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived
absolutely as within an only same institutionalisation ‘reference-of-thought’, with their merits
at least for expanding human mastery of its environment at their given level as well as their
defects as of undermining the possibility for prospective knowledge, for instance as of the
animistic social-setup to perceive its animistic knowledge system as absolute, as of the
medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of
our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic
knowledge system as absolute; it is immanence-function-conflatedness by its implied internal-
necessity construct that best reflects the reality of human knowledge cumulation by the
ontological-contiguity —of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology 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 postconverging—dementating/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 deprocripticism; and very much overcoming the
limiting effect of our present conception of epistemic commitment as rather
dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of
ontologically-compromised—categorising positivism–procrypticism. Thus, if immanence-
function-conflictedness reveals that it is the ‘projected research-programme of any given
knowledge construct as of its prospective relative existential-contextualising-contiguity
knowledge-reification’ that is its preeminent epistemic and methodological validation,
‘pretences of pre-given epistemic predispositions’ that do not attend pertinently and similarly to
prospective relative existential-contextualising-contiguity knowledge-reification are nothing
more but <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatique-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 <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatique-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-conflatedness>/formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>). It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound existential-contextualising-contiguity 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 ‘deprocripticism—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-
confaltedness 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—deprocripticism. Thus for such a notion of research-
programme as articulated herein rather than just implying mere epistemic latitude/anarchy, it
speaks instead of the construal/justification of epistemic-veracity as of precedence of prospective
relative-ontological-completeness as of amplituding/formative—epistemicity-causality—as-to-projective-totalitative—implications,—for-explicating-ontological-
contiguity, and so as of the de-mentative/structural/paradigmatic implication of
singularisation/epistemic-immanence/veridical-epistemic-determinism over
dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. Thus prospective relative-ontological-completeness is inherently bound with its very own epistemic for-explicating-ontological-contiguity as of the ‘decentering of the human subject’ involved in knowledge-reification. This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold’ and ‘minimum select human epistemic articulations at prospective institutionalisations’, and so as of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity transversally induced ontological-prime movers-totalitative-framework selective epistemic-veracity transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. In this regard and at the general epistemic level of reference-of-thought-devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic social-setups credible construal of ontological-veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism <amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity ’ is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness

<amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications,-
for-explicating-ontological-contiguity induced from ontological-primemovers-totalitative-framework. Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity—of-the-human-institutionalisation-process which is deferential-formalisation-transference. Besides deferential-formalisation-transference associated epistemic-veracity relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to ontological-primemovers-totalitative-framework and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong ontological-primemovers-totalitative-framework and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient epistemic impertinence. Prospective notional–deprocrypticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness-of-reference-of-thought associated ontological-primemovers-totalitative-framework, with the implication that our positivism–procrypticism uninstitutionalised-threshold epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-reference-of-thought uninstitutionalised-threshold and superseded by futurul Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental—
enabling/sublimating/supererogatory–de-mentativity determinant selector as of the deprocripticism–or–preempting—disjointedness-as-of- reference-of-thought disseminative research-programme coherence and ontological-contiguity\textsuperscript{7}. The idea being that the notional–deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity equally imply an underlying falsifiability-or-deferred-falsifiability\textsuperscript{41} 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{41}<amplituding/formative–epistemicity>causality–as–to–projective–totalitative–implications,–for–explicating–ontological–contiguity capable of reflecting the unassailability of the most transversally profound theorisations and conceptualisations on the basis of their demonstrable operant implications as of existential-contextualising-contiguity\textsuperscript{19} knowledge-reification\textsuperscript{47} for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Such a notional–deprocrypticism epistemic-veracity implication is pertinent because blurriness\textsuperscript{7} and un-disambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to ontological-primemovers-totalitative-framework\textsuperscript{7}, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of ontological-primemovers-totalitative-framework as developed in the natural sciences tends to be poorly developed in many a domain-of-study of the social. In this regard, we can appreciate for instance in the physics and other natural sciences <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and
substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ 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/resentment/closed-construct-of meaninglessness-and-teleology\textsuperscript{100} as-of
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>. With the
\textsuperscript{5}<amplituding/formative–epistemicity> causality-as-to-projective-totalitative–
implications,-for-explicating-ontological-contiguity\textsuperscript{77} that the \textsuperscript{5} deprocripticism–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\textsuperscript{6} sense-of-things. This is critical because the
notional–deprocripticism \textsuperscript{8} reference-of-thought warrants a more originary/as-of-event\textsuperscript{7}
mental-disposition ‘beyond just responsiveness to secondnatured institutionalisation’ but
equally the capacity to assume dimensionality-of-sublimating\textsuperscript{11}—
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation> ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-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-deprocripticism-
immanented-implications, and so as of a fundamental mental-disposition for perpetually
preempting—disjointedness-as-of- reference-of-thought. With the foregoing immanence-
function-conflatedness\textsuperscript{11} insight, of most critical importance and decisiveness as de-
mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{33}, the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency\textsuperscript{’}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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’\textsuperscript{30} 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\textsuperscript{34}. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness implied flawed prospective ontological-performance\textsuperscript{’}<-\textsuperscript{including-virtue-as-ontology}>. Such a human-subpotency flawed absolutising epistemic reference for ‘meaningfulness-and-teleology’\textsuperscript{100} can
be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency
temporality /shortness flawed absolutising epistemic reference’ as it induces flawed
ontological-performance" - <including-virtue-as-ontology> as by its "amplituding/formative-
epistemicity> totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag" it
‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic
reference ontological-performance" - <including-virtue-as-ontology> of existence-
potency" - sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to
intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency
deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-
that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation
is de-mentatively/structurally/paradigmatically bound to fail the ontological-performance" -
<including-virtue-as-ontology> of base-institutionalisation mental-disposition, that of base-
institutionalisation–ununiversalisation will likewise fail as of universalisation mental-
disposition, universalisation–non-positivism/medievalism will likewise fail as of positivism
mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of
notional–deprocrypticism mental-disposition. This element of the dynamic evolution of the
human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-
fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that
doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness" -
of-reference-of-thought as of an ontological-normalcy/postconvergence/referentialism
notional–deprocrypticism perspective of analysis as of singularisation" /epistemic-
immanence/veridical-epistemic-determinism. We can perceive the "amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’
associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of
prospective relative-ontological-completeness -of- reference-of-thought, and so as of the
latter’s difference-conflatedness”-as-to-totalitative-reification”-in-singularisation”-as-
veridical-epistemic-determinism as from the ontological-conguity of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as it reflects-and-
contemplates of the uninstitutionalised-threshold of the prior relative-ontological-
incompleteness”-of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior
relative-ontological-incompleteness”-of-reference-of-thought mental-disposition reflects its
uninstitutionalised-threshold as a nondescript/ignorable–void (actually speaking of
akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) of notional-
discontiguity/epistemic-discontiguity”-<shallow-supererogation”-of-mentally-
aestheticised–preconverging/dementing –qualia-schema> by ‘resetting its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed
at its uninstitutionalised-threshold’ thus taking a flawed posture of identitive-
constitutedness”-as-‘epistemic-totality”-dereification”-in-dissingularisation”-as-flawed-
epistemic-determinism of notional-discontiguity/epistemic-discontiguity”-<shallow-
supererogation”-of-mentally-aestheticised–preconverging/dementing –qualia-schema>. Such
akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’
is reflected as of the ‘<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of the prior relative-ontological-
incompleteness”- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
preconverging/dementing ‘qualia-schema’ of positivism–procrypticism disjointedness-as-of-reference-of-thought in ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of difference-conflatedness ‘as-to-totalitative-reification‘-in-singularisation‘-as-veridical-epistemic-determinism‘ from the notional–deprocrypticism ontological-contiguity\textsuperscript{1}, whereas from our positivism–procrypticism perspective we’ll tend to a ‘resetting of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ of positivism–procrypticism in ontological-disconguity as of identitive-constitutedness\textsuperscript{1}-as-‘epistemic-totality‘-dereification -in-dissingularisation -as-flawed-epistemic-determinism\textsuperscript{2}. This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of existence-potency\textsuperscript{1}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism

\textit{<amplituding/formative>notional–preempting—disjointedness-as-of reference-of-thought/notional–deprocrypticism and not as of ontologically-compromised human-subpotency epistemic/notional–projective-perspective; and is articulated more completely to reflect ontological-performance\textsuperscript{1}–<including-virtue-as-ontology> as of the the-Good/understanding/knowledge-reification\textsuperscript{1}/ontological-primemovers-totalitative-framework\textsuperscript{1} construal/conceptualisation with respect to prospective relative-ontological-completeness\textsuperscript{1}

\textit{<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}–<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{7}-as-‘epistemic-totality\textsuperscript{8}‘-dereification\textsuperscript{8}-in-dissingularisation\textsuperscript{8}-as-flawed-epistemic-determinism\textsuperscript{8}. Thus the notion of ‘human akrasia-susceptibility-or-akrasiatic-
drag/shiftiness-of-the-Self
/ontological-fracturing/desublimation/gimmickiness complex’ refers to the mental dispositional state of de-mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance
-<including-virtue-as-ontology>-of-the-self ‘as bound to define-and-shape any given registry-worldview’s/dimension’s specific ontological-performance
-<including-virtue-as-ontology>-and-vices-and-impediments’. Rather an ontologically-veridical construction-of-the-Self is necessarily in conflatedness as of the intemporal absolutising epistemic reference of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constrainous-implications-over-human-subpotency so-implied as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism and construed as of difference-conflatedness ‘as-to-totalitative-reification’-in-singularisation’-as-veridical-epistemic-determinism. Such a conflatedness construction-of-the-Self is one that is de-mentatively/structurally/paradigmatically enframed in grasping the ‘notional dissonance/consonance of human superego and existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as it construes of human-subpotency reference-of-thought given level of ontological-veridicality-commitment/aetiolgisation/ontological-escalation/otherliness implications; and so as devolvingly thereof, construction-of-the-Self is the individual autonomous ecstatic/existential referencing/registering/decisioning, contemplating, responding, conceptualising, articulating, effecting and acting-out of its social meaningfulness-and-teleology as of the
for-explicating-ontological-contiguity and orientations underlying construction-of-the-Self as of a notional-deprocrypticism conception is rather transformative, in reflecting its protensive-consciousness insight of varied human constructions-of-the-self underlying the institutional-cumulation/institutional-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism> with successive registry-worldviews/dimensions human-subpotency-reference-of-thought induced recurrently from the instigative causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self/ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its 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\textsuperscript{109} 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\textsuperscript{14} induced anxiety lies in the fact that as of
intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the
relative capacity to build and/or adhere to prospective relative-ontological-completeness\textsuperscript{1}
possibilities. It is this insight that validates the ontological-veracity of the conception of ‘human
akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-
fracturing/desublimation/gimmickiness complex’, and it is inherently so-validated as of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated ontological-
contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness-as-to-
totalitative-reification\textsuperscript{67} in singularisation\textsuperscript{92} as-veridical-epistemic-determinism\textsuperscript{21}
<amplituding/formative–epistemicity> causality-as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity’ as it cogently-and-fluidly as of ecstatic-totalising-
entailing/nested-congruence ahistorically-and-aculturally reflects-and-accounts-for the
Self /ontological-fracturing/desublimation/gimmickiness complex’ with respect to the successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>-and-VICES-and-impediments\textsuperscript{100}. Basically, construction-of-the-Self is herein construed rather as: ‘the self, as of its \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{73} metaphoricity\textsuperscript{74}, as of its evolving-and-devolving constraining \textit{reference-of-thought} pitting its preconverging/postconverging–dementating/structuring/paradigming apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument correspondingly with \textit{existence-potency\textsuperscript{75}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality, as so-entertainable/ permissible by its given registry-worldview’/dimension’s–reference-of-thought-for-social-functioning-and-accordance’, in construction-of-the-Self’s existential narrative; involving existential reactive 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\textsuperscript{79}<-including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance\textsuperscript{79}<-including-virtue-as-ontology> of the social epistemic-totality\textsuperscript{79} of \textit{meaningfulness-and-teleology\textsuperscript{100} so-reflected in construction-of-the-Self all along in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{79}—of-the-human-institutionalisation-process\textsuperscript{79}). 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) when it recognises that we do fall short of intemporal ontological-performance\(^7\)\(<\text{including-virtue-as-ontology}>\), but strangely enough hardly has there been articulated any conception about this obviously fundamental preconverging/postconverging–de-mentating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency\(^8\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness\(^8\) \(<\text{amplituding/formative–epistemicity}>\text{causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity}\) in the shiftiness-of-the-Self\(^4\) as of living, institutional and Being ontological-performance\(<\text{including-virtue-as-ontology}>\) arising as of human temporality\(^4\); wherein ‘human-subpotency temporality \(/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance\(^7\)\(<\text{including-virtue-as-ontology}>\) by its \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance\(^7\)\(<\text{including-virtue-as-ontology}>\) of the existence-potency\(^7\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to 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-
extistent-reality instigating recurrent shot for prospective relative-ontological-completeness
as reasoning-through/messianic-reasoning enabling in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process\(^6\) as of difference-conflatedness\(^7\)-as-to-totalitative-reification\(^8\)-in-
singularisation\(^9\)-as-veridical-epistemic-determinism \(^1\) \(<amplituding/formative–
epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity\(^1\)’ brings about successively weaker degenerative constitutedness \(^1\) ‘human akrasia-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-
fracturing/desublimation/gimmickiness complex’, with increasing ontological-performance \(^1\) -
<including-virtue-as-ontology> as of the successive registry-worldviews/dimensions
reference-of-thought. The implied psychoanalysis is one that propounds that all the
psychoanalysis that is ontologically-veridical is rather as of the ‘displacement/decentering of
human-subpotency epistemic/notional–projective-perspective towards the realisation of the full
existence-potency \(^4\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemic perspective’ in order to induce transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, so-construed as superegoic cleansing as
of living-development–as-to-personality-development, institutional-development–as-to-social-
function-development and Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\(^10\) in
dispensing-with-immediacy-for-relative-ontological-completeness\(^11\)-by-
reification /contemplative-distension /contemplative-distention; as of a prospective
psychoanalysis rather constrained to existence-potency\(^12\)~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression normalcy/postconvergence/referentialism as-to-
regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing phrontic/practicality situations as to existence-potency—sublimating–nascent, disclosed-from-prospective-epistemic-digression (with anamnesis so construed as ‘dimensionality-of-sublimating —<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/or-transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality> mental-disposition’) and not any as 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 phrontic/practicality situations as to its defining existence-potency—sublimating–nascent, disclosed-from-prospective-epistemic-digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the universalising-idealisation apriorising/axiomatising/referencing–psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child’s true sense of meaning) as
they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold-{uninstitutionalised-threshold/\presublimating–desublimating-decisionality}-of-ontological-performance-{including-virtue-as-ontology}, and thus what is more profoundly critical is knowledge-reification as of the transepistemic implications of human limited-mentation-capacity-deepening. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising-idealisation meaningfulness-and-teleology infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is what induces existential-contextualising-contiguity and thus allows prospective dimensionality-of-sublimating —<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 (as to ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,–and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, so-enabled by underlying supposedly coherent ontological-commitment as of ontological-prime-movers-totalitative-framework <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity and not any notion of vague innateness besides the existentially inherent human-subpotency potential) leading to further superseding/transcendence as of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. But the fact is there is comprehensive coherence in the philosophical articulations of the three thinkers when construed with this
comprehensive philosophical knowledge-reification projection insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human knowledge-reification, and so in all domains without exception, is one of a dynamic complementary relationship between dimensionality-of-sublimating—amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> and phronesis existential-contextualising-contiguity in order to grasp ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as so reflected with prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic-philosophers universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression, and that such a possibility lies in perpetual knowledge-reification disposition as of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with universalising-idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phronesis existential-contextualising-contiguity as it reconceptualises science, practical-virtue, rationality, etc. in superseding universalising-idealisation phronesis existential-contextualising-contiguity at
the latter’s destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{12}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{7}–\langle including-virtue-as-ontology\rangle, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness\textsuperscript{7}–as-to-totalitative-reification\textsuperscript{13}–in-singularisation\textsuperscript{13}–as-veridical-epistemic-determinism\textsuperscript{\textsuperscript{14}}\langle amplituding/formative–epistemicity\rangle causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{12} of phrenesis existential-contextualising-contiguity\textsuperscript{12}. In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex \langle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ existential desublimation manifestation of \langle meaningfullness-and-teleology\rangle as of both a universalisation–non-positivism/medievalism and our positivism–procrypticism registry-worldview/dimension with regards to ‘mental-dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity’ geared to undermine ontological-veracity”; but then the positivism–procrypticism perspective as of its prospective relative-ontological-completeness\textsuperscript{12} will be less complexed in identifying the mental flaw of the universalisation–non-positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex \langle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ as of the former’s \langle amplituding/formative–epistemicity\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as it underlies non-positivism preconverging-or-dementing\textsuperscript{14}–apriorising-psychologism acts ‘like say a plot to accuse someone of sorcery’ than its own akrasia-susceptibility-or-akrasiatic-drag complex \langle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ as of its \langle amplituding/formative–epistemicity\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-

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preconverging-or-dementing\textsuperscript{19}-narratives) of its preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism–procrysticism \texttt{<amplituding/formative>} wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{100}–as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>)(apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation may be construed as smart while it construes of the former as abhorrent, but then not factoring in its own abhorrence from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective \textsuperscript{19}deprocrysticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation. This point out the ontological-veracity for avoiding the absolutising/\textsuperscript{19}presencing—absolutising-identitive-constitutedness\textsuperscript{13} referencing of psychology/psychoanalysis as of any human-subpotency epistemic/notional–projective-perspective in prior relative-ontological-incompleteness–of–reference-of-thought as of identitive-constitutedness \textsuperscript{19}–as-‘epistemic-totality\textsuperscript{36}’-dereification\textsuperscript{87}-in-dissingularisation \textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{9} of notional-discontiguity/epistemic-discontiguity \textsuperscript{19}–<shallow-supererogation\textsuperscript{97}-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>, and the critical pertinence in this regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{19}/ontological-fracturing/desublimation/gimmickiness complex’ as it reflects a more profound and fuller construct of the human psychological potency as of difference-conflatedness \textsuperscript{19}–as-to-totalitative-reification –in-singularisation \textsuperscript{19}–as-veridical-epistemic-determinism\textsuperscript{11} in ontological-contiguity\textsuperscript{67} as from existence-potency\textsuperscript{19}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism; speaking of the
veridical protractedness of the notional–deprocrypticism protensive self-consciousness as of its
<amplituding/formative–notional–preempting—disjointedness-as-of- reference-of-thought as
can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many
ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the
fundamental preconverging/postconverging–de-mentating/structuring/paradigmging of the
human psyche as it is caught up between dissingularisation /epistemic-nonimmanence/flawed-
epistemic-determinism <amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity of prior relative-ontological-
incompleteness of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and
singularisation /epistemic-immanence/veridical-epistemic-determinism
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity of prospective relative-ontological-completeness of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a
notional–deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag
complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given
registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its
uninstitutionalised-threshold construes that: as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituning/formative–
epistemicity>totalising~purview-of-construal', the affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-
postconverging-or-dialectical-thinking—apriorising-psychologism> of prospective relative-
ontological-completeness like base-institutionalisation with regards to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
sublimity/sublimation/supererogatory—de-mentativity even as such a dialogical conception arises as of mutual apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument say with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology


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and-teleology as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s. Thus more critically prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity that exploits the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from a presencing—absolutising-identitive-constitutedness perspective is not actual meaningfulness-and-teleology but rather such is rather acting as a constrained metaphoricity upon a social-setup supposedly coherent ontological-commitment to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity rather inducing prospective meaningfulness-and-teleology mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective
notional-deprocripticism transcendence-and-sublimity/sublimation/supererogatory–dementativity, this author is of the opinion that any intellectual endeavour must predecessingly 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 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 anticiping of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—>’—existentialism-form-factor there is an effective mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of <amplituding/formative> wooden-language—<imbued—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

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implications,-for-explicating-ontological-contiguity’. Ontological-fracturing as such is a reflection of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, and points out that the way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought> only human intemporal ontological-performance—including-virtue-as-ontology> by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance—including-virtue-as-ontology> of any given idealisation; speaking of the reality that any idealisation construed as of rules, institutional essence, institutional processes and ideals is de-mentatively/structurally/paradigmatically bound to be ontological-fractured as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor. The implication here is that all projections of idealisation should be anticipatory-and-preemptive of the possibility of their prospective ontological-fracturing, for efficient institutionalisation 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/supernagory—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 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—(imbued—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
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 percolation-channelling-<in-deferential-formalisation-transference>.
There has never been any 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 ontological-
pertinence for prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity idealisation as we seem to construe/contemplate of today-or-at-any-given-presence-
epoch as of reasoning-from-results/afterthought, as the fact is human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity arises ultimately as of internalised
epistemic responsibility of intemporal individuation transversality~of-affirmative-and-
unaffirmative–disambiguated-‘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 that supersede the pretence of any such absolutising epistemic
reference on the basis of a suprasocial reasoning-from-results/afterthought. Thus the abstraction
as of suprasocial or <amplituding/formative> wooden-language-({imbued—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 about human nature transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity idealisation ‘doesn’t truly exist’, but for
effective operant human 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 and subsequent secondnatured institutionalisation.
Critically, it is this grasping-and-nurturing-appropriate-intemporal-individuation projection
ontological-performance—<including-virtue-as-ontology> over the flawed notion of individual
inherent and institutional inherent absolutising epistemic reference of intemporality—, as of the
awareness of 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 underlies the ontological-
contiguity—of-the-human-institutionalisation-process as of its retrospective, present and
prospective possibilities. This doesn’t speak of subjectivity, no more than a doctor’s judgment
is necessarily subjective as to the fact of its validation going by the primacy of the ‘superior
party’ that is existence-potency—sublimating–nascent,-disclosed-from-prospective-
epistemic-digression as to intrinsic-reality/ontological-veridicality reflected in effective remedy
as of ontological-primemovers-totalitative-framework over imagined
<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>)
opinionatedness, but rather that human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity idealisation is more operantly and
effectively as of solipsistic projection of intemporal individuations dimensionality-of-
epistemicity>totalising-purview-of-construal’ we can as well appreciate, going by the
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,—
for-explicating-ontological-contiguity
7
of difference-conflatedness
1
-as-to-totalitative-reification
8
-in-singularisation
9
-as-veridical-epistemic-determinism
10
over identitive-
constitutedness
11
-as–‘epistemic-totality
12
dereification
13
-in-dissingularisation
14
-as-flawed-
epistemic-determinism
15
that there was no suprasocial or
<amplituding/formative>
wooden-
language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology
16
-as-of–‘nondescript/ignorable–void
17
-with-regards-to-
prospective-apriorising-implications>)
absolutising epistemic reference for the transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity idealisation of say Plato’s idea
concept nor say Descartes’s cogito concept but in both cases for their operant prospective
intemporal individuation transversality—of-affirmative-and-unaffirmative–disambiguated-
‘motif-and-apriorising/axiomatising/referencing
18
intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and corresponding secondnatured institutionalisation of
intemporal ontological-performance
19
<including-virtue-as-ontology>. Likewise, it is herein
contended that this difference-conflatedness
-as-to-totalitative-reification
-in-singularisation
-as-veridical-epistemic-determinism
1
<amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications,—for-explicating-ontological-contiguity
7
equally applies
prospectively with respect to the
deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
transcendence-and-sublimity idealisation, and so as of operant prospective intemporal
individuation transversality—of-affirmative-and-unaffirmative–disambiguated—‘motif-and-
subontologisation/subpotentiation, and prospectively for notional–deprocrypticism
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of spurious
institutional-being-and-craft muddlement. Effectively, human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor implies that
metaphoricity why tending ultimately towards intemporality, is effectively of both
intemporal/longness-of-register-of–meaningfulness-and-teleology and temporal/shortness-
‘self-assuredness-of-ontological-good-faith/authenticity as-being-as-of-existential-reality
with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and
objectively uphold and function going by its specific registry-worldview/dimension
meaningfulness-and-teleology as well as the fact that human perceived social-stake-
contention-or-confliction interests drift within-and-across social-setups whether with regards to
basic trading, curiosity, social competition and generally as of a predisposition to achieve
optimum existential possibilities, implies that any such registry-worldview/dimension social-
setup has ‘a basic postconverging–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 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–
as of potentially the same ontological-performance'—including-virtue-as-ontology‘ possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment as of its ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity of prospective ‘meaningfulness-and-teleology’ ontological-veracity implications of ontological-primemovers-totalitative-framework as of prospective relative-ontological-completeness. In other words, as of transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ of human metaphoricity of temporal-to-intemporal–ontological-performance‘—including-virtue-as-ontology‘-of-narratives, we know that the ontological-primemovers-totalitative-framework that underlies existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications of ontological-veracity is bound in the long run to select/skew-toward the intemporal/ontological over the temporal, whether as of internal cultural transformation or cultural diffusion. This is exactly why the overall ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—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 ’ ultimately has a direction as of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, notwithstanding de-mentative/structural/paradigmatic implications of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance~<including-virtue-as-ontology>⟩ at uninstitutionised-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 transcendence-and-sUBLIMATION/sublimation/supercRogatory—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 selection/skewing of ontological-primemovers-totalitative-framework ~<amplituding/formative–epistemicity>causality–as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity as to
existence-potency~-sublimating–nascence,-disclosed-from-prospective-epistemic-digression of
the underlying sciences and their applications. It is this insight as of ‘existence-
potency’~-sublimating–nascence,-disclosed-from-prospective-epistemic-digression
selection/skewing of ontological-primemovers-totalitative-framework
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity‘’ that animates the elucidation of metaphoricity‘’ herein
as of ontology-driven ‘ontologically-hegemonising-narrative’ 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 <amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity‘’. This ontology-driven
assessment of intemporality~/longness metaphoricity’’ perspective rejects the often wrongly
made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-
pieces identitive-constitutedness’’-as-‘epistemic-totality’’-dereification’’-in-
dissingularisation’’-as-flawed-epistemic-determinism’’ critiques when misrepresenting the
ontologically-veridical observations/remarks/‘constatations’ as of ecstatic-totalising-
entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth
speaks to ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
towards-singularisation’’ as of the <amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity of prospective
relative-ontological-completeness‘’, and so-construed as of difference-conflatedness‘’-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 <amplituding/formative–epistemicity>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 its ontological-primemovers-totalitative-framework 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-confulatedness-as-to-totalitative-reification -in-singularisation-as-veridical-epistemic-determinism causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity’, and not just mere human subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity of say a scientific and liberal worldview narrative as implied with the industrial revolution may actually be in the most part ignored/overlooked in a pre-industrial society from a merely ‘meaningfulness-and-teleology transmission/spreading perspective, the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ exposes it to the metaphoricity of the scientific and liberal
worldview narrative; wherein for instance such pre-industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior preconverging-de-mentating/structuring/paradigmigning of societies. Such an overall prospective institutionalisation metaphoricity\(^7\) constraining is very much unlike what we may naively imagine the prior human \(^{56}\) meaningfulness-and-teleology\(^{100}\) 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 \(^{56}\) meaningfulness-and-teleology\(^{100}\) for say a suprasocial or <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–\(^{57}\) meaningfulness-and-teleology\(^{100}\)-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\(^8\)-<in-existential-extrication-as-of-existential-unthought\(^6\)> unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity\(^7\) as of a self-consciously instigated prior suprasocial or <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology\(^{100}\)-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} comprehensive sense of prospective metaphoricity\(^7\). This points to a more comprehensive reality of human epistemic-veracity arising as of our <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^14\) with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability\(^{41}\) 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-teleology100<-in-existential-extrication-as-of-existential-unthought>6 nonpresencing<-perspective–ontological-normalcy/postconvergence> ricochetting that speaks of the dementative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness61 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-teleology100-as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}> presencing—absolutising-identitive-constitutedness13 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 metaphoricity77 implications of operant prospective intemporal individuation transversality–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’102 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-teleology100-as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}> epistemic-veracity pretence, as expressed before with respect to Plato’s idea104 universalisation
involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. Just as we can appreciate that in ‘the very same physics <amplituding/formative–
epistemicity>totalising–devolved—purview-domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-
completeness’-of-axiomatic-construct-or- reference-of-thought, the epistemic-veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricochetting prospective nonpresencing-<perspective–ontological-
normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its de-
mentative/structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility for prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any domain-of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework validation-and-falsifiability. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of prospective meaningfulness-and-teleology as knowledge on a vague notion of any presentencing—
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 implicited epistemic-veracity of research-programme and validation-and-falsifiability. Thus metaphoricity as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology as say the commonality of such metaphoricity inclined re-originary-as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-'projective-insights'/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) thinkers sharing a common emancipatory metaphoricity mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology that is instigative, metaphoricity is critically about the prospective ricochetting postconverging–de-mentating/structuring/paradigming implications for inducing such prospective meaningfulness-and-teleology implications on the fabric of the social as an epistemic-totality framework (beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>), as the supposedly coherent ontological-commitment of ‘self-assuredness-of-ontological-good-faith/authenticity –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ of the social-setup exposes it to such an epistemic-ricochetting/transepistemicity metaphoricity. This is so because in the long run transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of temporal-to-intemporal–ontological-performance –<including-virtue-as-ontology>–of-narratives is rather as of ontological-
primemovers-totalitative-framework selecting/skewing-towards intemporal/ontological-veracity as to existence-potency~sublimating-nascence, disclosed-from-prospective-epistemic-digression as-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 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 conventioning-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/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-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/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing —apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness
as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’ /ontological-fracturing/desublimation/gimmickiness complex’; and thus that it has an ontological-veracity destructuring-threshold-(uninstitutionalised-threshold \cite{101}/presublimating–desublimating-decisionality)~of-ontological-performance’<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought> it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and so-reflected socially as of the uninstitutionalised-threshold \cite{101}. The underlying insight about such ontological-veracity destructuring-threshold-(uninstitutionalised-threshold \cite{101}/presublimating–desublimating-decisionality)~of-ontological-performance’-<including-virtue-as-ontology> is that the state of human-subpotency is one where overall its capacity to reflect existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human meaningfulness-and-teleology\cite{100} construal ever always varies as of ‘individual whim/impulsion narratives ontological-performance’-<including-virtue-as-ontology>’, ‘<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\cite{100}-as-of-’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) narratives ontological-performance’-<including-virtue-as-ontology>’, ‘suprasocial narratives ontological-performance\cite{72}-<including-virtue-as-ontology>’ and ‘ontologically-hegemonising-narrative\cite{71} ontological-performance’-<including-virtue-as-ontology>’, with the latter as critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior
party that is existence-potency~sublimating–nascence, disclosed from prospective epistemical digression as to intrinsic reality/ontological veridicality as of ontological primemovers–totalitative framework and then its percolation-channelling<in deferential formalisation-transference> implications, while it can be appreciated that the preceding three dispositions as of their <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are not critically as so-committed to ontological veracity. Narratives as such are the very <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag drive for human meaningfulness and teleology underlying language development, wherein ‘ontologically-hegemonising-narrative’ ontological performance—<including virtue as ontology> as of its dispensing with immediacy for relative ontological completeness profoundness is as of singularisation /epistemic immanence/veridical epistemic determinism and so over the temporal–ontological performance—<including virtue as ontology> of narratives as of dissingularisation /epistemic nonimmanence/flawed epistemic determinism. Unsuspectingly, the reality of projected narratives as of human-subpotency–aporia/undecidability/dilemma/ought indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal to intemporal dispositions<so construed as from perspective–ontological normalcy/postconvergence>’–existentialism form factor across the institutional cumulation/institutional recomposure<as to historicity/ontological eventfulness /ontological aesthetic tracing<perspective–ontological normalcy/postconvergence–reflected ‘epistemicity relativism’> is rather regular and stable as of the dynamics of temporal to intemporal–ontological performance<including virtue as ontology> of narratives, and so as of their respectively poor to profound dispensing with immediacy for relative ontological completeness by reification /contemplative distension /contemplative distension implications with regards to social stake contention or
confliction at the given registry-worldview/dimension. It is equally critical to note that as of the
profundness of their social-stake-contention-or-confliction existential-investment, temporal–
onological-performance –<including-virtue-as-ontology>-of-narratives will drag out as of
preconverging-or-dementing –apriorising-psychologism, ‘apriorising-teleological-degradation-
in-notional-discontiguity/epistemic-discontiguity –<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema>’ of akrasia-susceptibility-or-
aksial-susceptibility complex in obviation of prospective ontological-veracity without the
constraining untenability as of ontological-prime movers-totalitative-framework as to
existence-potency –sublimating–nascence, disclosed-from-prospective-epistemic-digression of
intemporal ‘ontologically-hegemonising-narrative’ ontological-performance –<including-
virtue-as-ontology>’, going by the fact that 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 the prospective intemporal-as-ontological metaphoricity of ‘ontologically-
hegemonising-narrative’ ontological-performance –<including-virtue-as-ontology>’. The
reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-
performance –<including-virtue-as-ontology>-of-narratives across the institutional-
cumulation/institutional-recomposition–histori-onthological
-eventfulness /ontological-aesthetic-tracing –<perspective–ontological-
-normalcy/postconvergence-reflected–epistemicity-relativism’), critically and naturally makes
of anthropology more of a universally and operantly principled construction of human
existence reification 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-


intemporal-as-ontological metaphoricity\textsuperscript{2}, such that sublimating \textsuperscript{4}historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-`epistemicity-relativism'> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{8} can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’, as it supersedes temporal–ontological-performance \textsuperscript{7}-<including-virtue-as-ontology>-of-narratives as of its constraining to existence-potency\textsuperscript{38}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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\textsuperscript{1} 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. oelaging social opinionatedness and substituting social percolation-channelling-<in-deferential-formalisation-transference> for ‘ontologically-hegemonising-narrative\textsuperscript{'} ontological-performance -<including-virtue-as-ontology>'\textsuperscript{9}. The ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{10} successive overcoming of uninstitutionalised-threshold \textsuperscript{11} involves a migration of the hegemony of social \textsuperscript{12}meaningfulness-and-teleology \textsuperscript{10} away from ‘individual whim/impulsion narratives ontological-performance\textsuperscript{7}-<including-virtue-as-ontology>', <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{10} as-of-nondescript/ignorable–void ‘'-with-regards-to-prospective-apriorising-implications>
performance including virtue-as-ontology', '<amplituding/formative-ontological-performance-
including-virtue-as-ontology>' and 'suprasocial narratives ontological-performance-
including-virtue-as-ontology' as of human-subpotency, for futural Being-development/ontological-framework-
as of prospective notional~deprocrypticism 'ontologically-hegemonising-narrative'-ontological-performance-
including-virtue-as-ontology' is not meant in anyway to be explicative, as of the idea of falsely validating our
defective procrypticism—procrypticism—disjointedness-as-of-reference-of-thought
‘ontologically-hegemonising-narrative’-ontological-performance—ontological-performance
including-virtue-as-ontology’ is not meant in anyway to be explicative, as of the idea of falsely validating our
defective procrypticism—procrypticism—disjointedness-as-of-reference-of-thought
‘ontologically-hegemonising-narrative’-ontological-performance—ontological-performance
including-virtue-as-ontology’ is not meant in anyway to be explicative, as of the idea of falsely validating our
defective procrypticism—procrypticism—disjointedness-as-of-reference-of-thought
‘ontologically-hegemonising-narrative’-ontological-performance—ontological-performance
including-virtue-as-ontology’. This author further contends that as of our positivism—procrypticism
ontological-performance—ontological-performance
including-virtue-as-ontology’ is not meant in anyway to be explicative, as of the idea of falsely validating our
defective procrypticism—procrypticism—disjointedness-as-of-reference-of-thought
‘ontologically-hegemonising-narrative’-ontological-performance—ontological-performance
including-virtue-as-ontology’. This author further contends that as of our positivism—procrypticism
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including-virtue-as-ontology’ is not meant in anyway to be explicative, as of the idea of falsely validating our
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ontological-performance—ontological-performance
including-virtue-as-ontology’. This author further contends that as of our positivism—procrypticism
ontological-performance—ontological-performance
including-virtue-as-ontology’.
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-\textsuperscript{5} meaningfullness-and-teleology\textsuperscript{100}, 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 \textsuperscript{5} meaningfullness-and-teleology\textsuperscript{100} as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold-(uninstitutionalised-threshold \textsuperscript{103}/presublimating–desublimating-decisionality)~of-ontological-performance ~<including-virtue-as-ontology> of \textsuperscript{5} meaningfullness-and-teleology\textsuperscript{100} 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 \textsuperscript{9}~<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} 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 \textsuperscript{103}/presublimating–desublimating-decisionality)~of-ontological-performance ~<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{103}/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 \( \text{meaningfulness-and-teleology} \) 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 \( \text{meaningfulness-and-teleology} \) 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 \( \text{meaningfulness-and-teleology} \) 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 \( / \) \( \text{in-existential-extrication-as-of-existential-unthought} \), as base-institutionalisation implied \( \text{meaningfulness-and-teleology} \) is beyond-the-
consciousness-awareness-teleology\(^{20}\)\(<\text{-in-existential-extrication-as-of-existential-unthought}\>\) of recurrent-utter-uninstitutionalisation, that of \(<\text{-universalisation-is-beyond-the-consciousness-awareness-teleology}\>\(<\text{-in-existential-extrication-as-of-existential-unthought}\>\) of baseinstitutionalisation-ununiversalisation, that of positivism is beyond-the-consciousness-awareness-teleology\(^{20}\)\(<\text{-in-existential-extrication-as-of-existential-unthought}\>\) of universalisation-non-positivism/medievalism, and prospectively that of deprocrypticism is beyond-the-consciousness-awareness-teleology\(^{20}\)\(<\text{-in-existential-extrication-as-of-existential-unthought}\>\) 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 complex’ defines the social-construct institutionalisation threshold perceived intemporal meaningfulness-and-teleology\(^{100}\) as of its reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) but then is equally amenable to \<amplituding/formative>wooden-language\((imibed—temporal—mere-form/virtualities/dereification\)\)/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) failing/not-upholding\(<\text{-as-of-apriorising/axiomatising/referencing}>\) intemporal-preservation-entropy-or-contiguity—or—ontological-preservation manifesting at reference-of-thought—devolving-level as of postlogism—slantedness//ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-disambiguated as of ‘reference-of-thought—devolving-level difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism reflected as the divergent temporal-to-intemporal ontological-performance\(-\)

<including-virtue-as-ontology>-of-narratives thus implies that in effect a social-setup is a construct of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordinging-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⟩-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as an epistemic-totality of meaningfulness-and-teleology, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative ontological-performance-<including-virtue-as-ontology>’ is de-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 as of sublimating–nascence, disclosed-from-prospective-epistemic-digression 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 as of ontological-veridicality, 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 -<including-virtue-as-ontology>’ reflecting existence-potency as of sublimating–nascence, disclosed-from-prospective-epistemic-digression 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 postconverging–de-mentating/structuring/paradigming’; wherein the relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its rede-mentating/restructuring/reparadigming substitutes for the relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, 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 postconverging–de-
mentating/structuring/paradigming

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 preconverging—de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective nonpresencing-<perspective—ontological-normalcy/postconvergence> rede-mentating/restructuring/reparadigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of ‘difference-conflatedness'-as-to-totalitative-reification'-in-singularisation'-as-veridical-epistemic-determinism of meaningfulness-and-teleology; in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’ but with differing ontological-performance-<including-virtue-as-ontology> of meaningfulness-and-teleology as it is such ‘difference-conflatedness'-as-to-totalitative-reification'-in-singularisation'-as-veridical-epistemic-determinism of meaningfulness-and-teleology construed as supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that induces the animistic social-setup—reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/supererogatory—de-mentativity into positivism/rational-empiricism. Thus, the prospect of all human meaningfulness-and-teleology arises as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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\\(^0\)\(^1\), in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity\\(^0\)–of-the-human-institutionalisation-process\\(^0\) as of human limited-
mentation-capacity-deepening\\(^6\) implications for prospective relative-ontological-
completeness\\(^8\) inducing the sublimating \(46\)historiality/ontological-eventfulness\(37\)/ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-
relativism'> as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. We can
appreciate in this regards that the successive registry-worldviews/dimensions \(84\)reference-of-
thought are actually in an supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relation with
each other as of prospective relative-ontological-completeness\\(^8\) with regards to construing the
very same <amplituding/formative–epistemicity>totalising/circumscribing/delineating purview-
of-construal-as-existence: wherein base-institutionalisation rulemaking edgily/incisively
reconstrues existence as of rulemaking over recurrent-utter-uninstitutionalisation construal of
existence as of non-rules—apriorising/axiomatising/referencing–psychologism; 
universalisation edgily/incisively reconstrues existence as of universalisation-directed-
rulemaking over base-institutionalisation–ununiversalisation construal of existence as of
rulemaking; positivism/rational-empiricism edgily/incisively reconstrues existence as of
positivising/rational-empiricism-based-universalisation-directed-rulemaking over 
universalisation–non-positivism/medievalism construal of existence as of universalisation-
directed-rulemaking; and prospectively, notional–deprocrypticism edgily/incisively reconstrues
existence as of preempting—disjointedness-as-of-’reference-of-thought,-as-to-
'<amplituding/formative–epistemicity>growth-or-conflicatedness /transvaluative-
performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology>-of-narratives as so-disambiguated as of reference-of-thought-\textsuperscript{72}\textsuperscript{-} devolving-level difference-confalatedness\textsuperscript{72}\textsuperscript{-} as-to-totalitative-reification\textsuperscript{72}\textsuperscript{-} in-singularisation \textsuperscript{72}\textsuperscript{-} as-veridical-epistemic-determinism\textsuperscript{72}\textsuperscript{-} reflected as the differing temporal-to-intemporal ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology> in the historicity/ontological-eventfulness\textsuperscript{72}\textsuperscript{-} ontological-aesthetic-tracing\textsuperscript{72}\textsuperscript{-}<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>\textsuperscript{72}\textsuperscript{-} at the given uninstitutionalised-threshold\textsuperscript{72}\textsuperscript{-} thus articulating the social epistemic-totality\textsuperscript{72}\textsuperscript{-} possibility of notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning<as-of-varying-individuations-contextually-transverse-desublimation/sublimation,\textsuperscript{-}as-to-the-redoudning/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology>-ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’. ontologically-hegemonising-narrative\textsuperscript{72}\textsuperscript{-} ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology> as intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{72}\textsuperscript{-} imbed-\textsuperscript{-} hermeneutically/reprojectively/supererogatingly/zeroingly-educing’\textsuperscript{-}human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> the reflection of the social epistemic-totality\textsuperscript{72}\textsuperscript{-} 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,\textsuperscript{-}as-to-the-redoudning/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology>-ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of living-
reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected conflatedness. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative constitutedness since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the ontological-contiguity —of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology right up to our present, and as of prospective transformative emancipatory possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)—of-ontological-performance—including-virtue-as-ontology> nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-
whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-(uninstitutionalised-threshold)~presublimating–desublimating-decisionality~of-ontological-performance~<including-virtue-as-ontology> nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{89} 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{88} deprocrypticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness\textsuperscript{89} temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of
defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification-contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness \langle amplituding/formative⟩ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\rangle-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-deprocripticism herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter’s state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness/contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness 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
possibility exploiting the supposedly coherent ontological-commitment so-implied as of a social-setup 'self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existent-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. It is by this token that the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existent-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 ontological-prime-movers-totalitative-framework validation induce transcendence-and-sublimity/sublimation/supererogatory—de-mentativity thus constraining the positive opportunism for prospective human secondnatured institutionalisation as of crosstgenerational 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-existent-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-existent-reality with respect to its social-stake-contention-or-confliction’, rather than a naïve reliance on wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>} or suprasocial epistemic relevance which is actually the outcome as reasoning-from-results/afterthought of secondnatured institutionalisation poorly inclined to such requisite
lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the
derivation ‘akrasiatic’ rather than the traditional derivations ‘acratic’ or ‘akratic’ to mark such a
break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to
emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of
relative-ontological-completeness is then about superseding the lack, and such relative-
ontological-incompleteness is superseded rather as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apologized/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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 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;
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 meaningfulness-and-teleology as
equivalence/correspondence antiakrasiatic-aspiration ontological-performance –<including-
virtue-as-ontology>’ with the ‘akrasiatic disposition’ construed as of ‘temporal/sophistic-as-
ontologically-flawed/ontological-bad-faith/inauthenticity reasoning-from-results/afterthought
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation


This existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression ontological-veracity perspective reflects the fact that as of our human-subpotency, beyond-the-consciousness-awareness-teleology -in-existential-extrication-as-of-existential-unthought we fail to factor in/we are oblivious to our human limited-mentation-capacity implications as of our ontologically-compromised <amplituding/formative–epistemicity>totalising~thrownness-in-existence , so reflected with the successive registry-worldviews/dimensions 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 , to then proceed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<-as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> as of our existential-instantiations and so defectively as if we have no limited-mentation-capacity and no ontologically-uncompromised <amplituding/formative–epistemicity>totalising~thrownness-in-existence ; and this with respect to our articulated–or–acquiesced-to meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology>, such that inherently our ontological-performance -<including-virtue-as-ontology> is ever always constrained as of constructive and destructuring-threshold-

decisionality) of ontological-performance including virtue as ontology of human articulated or acquiesced to meaningfulness and teleology ontological-performance including virtue as ontology, and as de-mentatively structurally paradigmatically reflected at the uninstitutionalised-threshold, speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflected as from the full sublimating-over-desublimating implications of existence-potency sublimating-nascence disclosed from prospective epistemic digression ontological-veracity perspective insight of affirmation projection assertion dueness validating logicising suitable measuring instrument validating measuring as to postconverging or dialectical thinking apriorising psychologism. This is the overall notion explaining human akrasia-susceptibility or akrasiatic-drag complex, and so as of human limited-mentation capacity notional implications. Thereafter, understanding of this human ontologically-flawed antiakrasiatic disposition is all about conceptualising the effective operant ontologically constraining conditions as of human existential-instantiations given our limited-mentation capacity implied as of temporality shortness and intemporality longness implications, and so construed epistemically as ontological-normalcy postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency sublimating nascence disclosed from prospective epistemic digression as to ontologically uncompromised ontological-normalcy postconvergence referentialism so-reflected with 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, over human subpotency as of ontologically compromised epistemic abnormalcy preconvergence so reflected variously with the preceding successive registry worldviews dimensions; wherein notional deprocrypticism as to existence
potency\textsuperscript{38}–sublimating–nascence, disclosed from prospective epistemic digression will rather speak of prospective ‘ontologically-hegemonising-narrative\textsuperscript{1} ontological-performance\textsuperscript{7}–<including-virtue-as-ontology>’ which as of its inherent constructive ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> is of a de-mentative/structural/paradigmatic implication that ultimately supersedes the destructuring-threshold (uninstitutionalised-threshold\textsuperscript{10}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> notionally underlying human-subpotency. Thus all the problem of human ontologically-flawed antiakerasiatic disposition boils down to construing the underlying human mental-processing disposition, construed as of phenomenal-abstractiveness implications, as from human-subpotency dispositional possibilities of ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> to existence-potency\textsuperscript{10}–sublimating–nascence, disclosed from prospective epistemic digression possibility of ontological-performance\textsuperscript{7}–<including-virtue-as-ontology>. In this respect, we can appreciate that the successive registry-worldviews/dimensions \textsuperscript{8}reference-of-thought in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{8} are effectively differing de-mentative/structural/paradigmatic antiakerasiatic dispositions-as-of-self-consciousness varying from most ontologically-flawed as of recurrent-utter-uninstitutionalisation to most ontologically-veridical as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} as of prospective deprocrypticism. We can further appreciate that all the successive registry-worldviews/dimensions \textsuperscript{8}reference-of-thought are marked at their \textsuperscript{8}reference-of-thought–devolving-level by temporal-to-intemporal ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> speaking of differing ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakerasiatic-disposition as of postlogism\textsuperscript{7}–
the true ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ from the ontologically-veridical existence-potency\textsuperscript{73}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional–projective-perspective reflecting social-construct constructiveness-of-ontological-performance\textsuperscript{1}–<including-virtue-as-ontology>, so that it is a difference-conflatedness\textsuperscript{2}–as-to-totalitative-reification\textsuperscript{3}–in-singularisation\textsuperscript{4}–as-veridical-epistemic-determinism\textsuperscript{21} that can restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> about the social-construct constructiveness-of-ontological-performance \textsuperscript{1}–<including-virtue-as-ontology> from this induced destructuring-transitoriness \textsuperscript{6}–as-of-deratiocination/deratiocontiguity denaturing whereas naïve identitive-constitutedness \textsuperscript{6}–as–'epistemic-totality \textsuperscript{7}–dereification\textsuperscript{6}–in-dissingularisation\textsuperscript{7}–as-flawed-epistemic-determinism\textsuperscript{9} will wrongly validate the so-induced destructuring-transitoriness \textsuperscript{6}–as-of-deratiocination/deratiocontiguity as of the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{9}–<shallow-supererogation \textsuperscript{9}–of-mentally-aestheticised–preconverging/dementing\textsuperscript{11}–qualia-schema> as ontologically-veridical by its flawed implying of ontological-contiguity\textsuperscript{8} without/failing-to restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. This destructuring-transitoriness \textsuperscript{6}–as-of-deratiocination/deratiocontiguity exactly reflects the destructuring-threshold\textsuperscript{6}–(uninstitutionalised-threshold \textsuperscript{7}–/presublimating–desublimating-decisionality)–of-ontological-performance \textsuperscript{1}–<including-virtue-as-ontology> as the point where human-subpotency from its ‘destructuring relative-ontological-incompleteness\textsuperscript{9} ontologically-flawed perspective’ is in an <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that systematically represents it’s the reality of its destructuring-by-flipping/transitioning-induced-notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>
of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as so-construed notionally/epistemically from the ‘prospective relative-ontological-completeness as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression constructiveness perspective’) as a nondescript/ignorable—void that actually speaks of akrasiatic-drag-denatured-and-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—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
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions ‘reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’ and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’), since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as ‘God of plane’, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like ‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious effect from the wings’; with the positivism relative-ontological-completeness perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness perspective as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’. This is the fundamental conception underlying the notion of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-mentative/structural/paradigmatic misconstruing for

and so-implied in this work as futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology as of prospective notional—deprocrypticism preempting—disjointedness-as-of—
reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument constructiveness-of-ontological-performance —<including-virtue-as-ontology> reflected as of

‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking —qualia-schema’ with respect to our positivism—
procrypticism disjointedness-as-of—reference-of-thought prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of 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’. The bigger point here is that, the social as
purportedly driven by its constructiveness-of-ontological-performance —<including-virtue-as-
ontology> is rather supposedly all about overtly implicated ‘equivalence/correspondence
antiakrasiac-aspiration ontological-performance —<including-virtue-as-ontology>’ of
articulated—or—acquiesced-to meaningfulness-and-teleology ontological-performance —
<including-virtue-as-ontology> with regards to the universal-transparency —(transparency-
of-totalising-entailing,—as—to-entailing—<amplituding/formative–epistemicity>totalising—in-
relative-ontological-completeness ) of social epistemic-totality of meaningfulness-and-
teleology. However, human limited-mentation-capacity renders such overtly implicated
‘equivalence/correspondence antiakrasiac-aspiration ontological-performance —<including-
specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of \(<\text{amplituding/formative–epistemicity}>\)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\(^7\)<\text{including-virtue-as-ontology}>’, and so as of the very ‘recurrent edging towards completion of ontological-performance\(^7\)<\text{including-virtue-as-ontology}> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness, as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation implied \(^b\)reference-of-thought and \(^b\)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human \(<\text{amplituding/formative–epistemicity}>\)totalising–thrownness-in-existence\(^3\) is-not-acquiesced-to/is-rejected naturally by the human mental-processing disposition of \(<\text{amplituding/formative–epistemicity}>\)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 \(<\text{amplituding/formative–epistemicity}>\)totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of its constructive reconstrual-as-of-disambiguation/differentiating of destructuring-threshold-(uninstitutionalised-threshold \(^{10}\)/presublimating–desublimating–decisionality)--of-ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\), with \(<\text{amplituding/formative–epistemicity}>\)totalising–intervalist-as-categorising phenomenal-abstractiveness,
with existence-as-of-existential-instantiations (‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking’–
qualia-schema’ rather arises as of the implied ‘reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as centered–
epistemic-totalisation associated ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating psychologism-schema’ and is the reflected
mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly
aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given
underlying registry-worldview’s/dimension’s narrative disposition in its
notional–conflatedness with existence-as-of-existential-instantiations, and it is necessarily
induced-from and reflects the ‘developing <amplituding/formative–
epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed
eliciting of concepts and contemplative frameworks in notional–conflatedness with existence-
as-of-existential-instantiations’; and so-contrued contrary to just a constitutedness conception
as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as
of an underlying ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking–qualia-schema’ <-amplituding/formative–
epistemicity>totalising/circumscribing/delineating reflecting ‘meaningfulness-and-teleology’
within which any specific quale then imports as of its replicability-and-differentiability-in-a-
‘<amplituding/formative–epistemicity>totalising~disambiguation-in-notional~conflatedness’
with-existence-as-of-existential-instantiations’ such that for instance the self-consciousness for
cognising colour and colour schemes with children develops rather as of culturally-directed
eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the
child’s developing <amplituding/formative–epistemicity>totalising/circumscribing/delineating
self-consciousness and by extension we can grasp that the <amplituding/formative–
epistemicity>totalising/circumscribing/delineating qualia-schema of successive registry-worldviews/dimensions
<amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness as of positivism–procrypticism occlusive-consciousness
<amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema, universalisation–non-positivism/medievalism preclusive-consciousness
<amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema, base-institutionalisation–universalisation warped-consciousness
<amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema and recurrent-utter-uninstitutionalisation trepidatious-consciousness
<amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold–(uninstitutionalised-threshold / presublimating–desublimating–decisionality)–of-ontological-performance –<including-virtue-as-ontology>, the instigation of
the categorising register, the qualifying register, the tendentious register and the impulsive register will end up being ontologically-flawed but not recognised as such from the human-subpotency epistemic/notional–projective-perspective of the given registry-worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in

<amplituding/formative–epistemicity>totalising~self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag, though from existence-potency—sublimating−nascence,−disclosed-from-prospective-epistemic-digression 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-discomfiture-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 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 of ontological-performance<including-virtue-as-ontology>’, and thereof instigating the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant meaningfulness-and-teleology of lesser-and-lesser phenomenal-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive register, and thus enabling new human understanding; from whence new meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-performance<including-virtue-as-ontology>’ operation of the comprehensive human phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human meaningfulness-and-teleology as knowledge, is what brings about the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-ontological-completeness, and is reflected in the ontological-contiguity —of-the-human-institutionalisation-process reification of reference-of-thought-level successive self-consciousness/construction-of-the-Self as of the successive registry-worldviews/dimensions,
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
and so-induced-and-complexified in association with instances/instantiations of
constructiveness disposition for ‘equivalence/correspondence antiakrasiatic-aspiration
ontological-performance’<including-virtue-as-ontology>’ , to then effect as of the dual
implications ontologically-flawed overall perception of a primary commitment to
constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration
ontological-performance’<including-virtue-as-ontology>’ so that any such destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> in dissingularisation'/epistemic-
nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-
equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance’<including-
virtue-as-ontology> as to destructuring-transitoriness’<as-of-deratiocination/deratiocontiguity
articulated–or–acquiesced-to meaningfulness-and-teleology ontological-performance’<including-
virtue-as-ontology> is overlooked as marginal; and so with regards to implicited
social epistemic-totality of meaningfulness-and-teleology, thus inducing the peculiar
social dynamism effect of destructuring-transitoriness’<as-of-deratiocination/deratiocontiguity
wherein that temporally induced marginality mechanism as of destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema> in dissingularisation'/epistemic-nonimmanence/flawed-epistemic-determinism as
<amplituding/formative> wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-
virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{14} -as-of-deratiocination/deratiocintuity thus inducing the overlooking as marginal of the destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{63} - <shallow-supererogation\textsuperscript{97} -of-mentally-aestheticised–preconverging/dementing\textsuperscript{19} –qualia-schema> in dissingularisation\textsuperscript{28} /epistemic-nonimmanence/flawed-epistemic-determinism, and thus defining the specific sustainable destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{103} /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72} - <including-virtue-as-ontology> parasitism in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} as of any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103}, and is so-reflected as of its endemised/enculturated social construal of the ‘types of vices-and-impediments\textsuperscript{109} that can be overlooked’ beyond-the-consciousness-awareness-teleology\textsuperscript{106} –<in-existential-extrication-as-of-existential-unthought\textsuperscript{8}, determining its unstitutionalised-threshold\textsuperscript{103}. Critical to the social manifestation of destructuring-transitoriness \textsuperscript{14} -as-of-deratiocination/deratiocintuity and its-extension-in-complexification is that it is socially perceived decisively as not destructuring going by the narrative of the collective social-setting destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> in dissingularisation\textsuperscript{28} /epistemic-nonimmanence/flawed-epistemic-determinism at its destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{11} /presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72} - <including-virtue-as-ontology>, to then reflect of such ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ -<including-virtue-as-ontology>’ as if of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ -<including-virtue-as-ontology>’ and to assent to such a state of affairs.
threshold of-ontological-performance in contrast to the epistemic/notional veracity of existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression implication as of notional~deprocrypticism in prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of aetiolisation/ontological-escalation; and this is akin to the existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression projection to prospective positivism insight of aetiolisation/ontological-escalation with regards to say the reflection of destructuring-transitoriness as-of-deratiocination/deratiocontiguity in the manifestation of notions-and-acusation-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 of-ontological-performance)–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

AMPLITUDDING/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

vacillating-conception of the social epistemic-totality of meaningfulness-and-teleology; as can veridically be construed from existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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–dementation—stranding-or-attributive-dialectics}. The comprehensive social susceptibility to destructuring-transitoriness~as-of-deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is what underlies passive to active social mobbishness phenomena as of human limited-mentation-capacity social dynamic implications of lacking social ontologically-hegemonising-narrative. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’~including-virtue-as-ontology arises because of destructuring-transitoriness~as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold~{uninstitutionalised-threshold/presublimating–desublimating-decisionality}~of-ontological-performance~including-virtue-as-ontology parasitism <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as beyond-the-consciousness-awareness-teleology~in-existential-extrication-as-of-existential-unthought this reflects the individual
psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’-<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology”-<in-existential-extrication-as-of-existential-unthought> cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social meaningfulness-and-teleology. Insightfully, it can be appreciated that the ontological-contiguity—of-the-human-institutionalisation-process is one long process involving the undermining of destructuring-transitoriness -as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’-<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative implied as of prospective ‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation /epistemic-immanence/veridical-epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening implications the destructuring-transitoriness -as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’-<including-virtue-as-ontology>’. We can similarly project of the same with respect to our positivism–procrypticism disjointedness-as-of-reference-of-thought destructuring-transitoriness -as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold as to be prospectively superseded by notional–deprocrypticism preempting—disjointedness-as-of-reference-of-thought ontologically-hegemonising-narrative thus rendering human
ontological-performance\(^{(7)}\)\(<\text{including-virtue-as-ontology}>\) correspondence with the very same
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human\(<\text{amplituding/formative–epistemicity}>\)–totalising–purview-of-construal’ as of
prospective relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-
performance’\(<\text{including-virtue-as-ontology}>\)’. This destructuring-threshold-
(uninstitutionalised-threshold\(^{(103)}\)/presublimating–desublimating-decisionality)–of-ontological-
performance\(<\text{including-virtue-as-ontology}>\) analysis effectively points to the fact that human
akrasia-susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with
respect to the human psyche as the critically interceding notion with respect to human social
construction-of-the-Self and as it remains a transitive and constant notion in reflecting
holographically\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity\(^{(7)}\)–of-the-human-
institutionalisation-process\(^{(68)}\) as to the destructuring implications at uninstitutionalised-
threshold\(^{(103)}\) implied human-subpotency epistemic/notional–projective-perspective in
dissingularisation\(<\text{epistemic-nonimmanence/flawed-epistemic-determinism}>\) relative to
existence-potency\(^{(79)}\)/sublimating–nascence, disclosed-from-prospective-epistemic-digression
epistemic/notional–projective-perspective in singularisation \(\text{/epistemic-immanence/veridical-
epistemic-determinism}\). This overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-panintelligibility\(^{(74)}\)–\(<\text{imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}>\) of the social-
construct as from the elucidation/reification\(^{(87)}\) as ‘destructuring-threshold–(uninstitutionalised-
threshold\(^{(103)}\)/presublimating–desublimating-decisionality)–of-ontological-performance’\(<\text{including-virtue-as-ontology}>\)–
analysis’ is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-performance\(^{(72)}\)–\(<\text{including-virtue-as-ontology}>\), as such an antiakrasiatic analysis of uninstitutionalised-threshold\(^{(103)}\) notionally/epistemically
reflects the ontological-contiguity—of-the-human-institutionalisation-process; and so, similarly as the analysis of prospective possibilities of disease and illness is not about being pessimistic about the biology of human beings but is notionally/epistemically reflective of the possibility for the further development and provision of medicine and healthcare, and just as the projective analysis of lack of science and technology capacity is not about being pessimistic about human technical development but is notionally/epistemically reflective of the possibility for the further invention of technologies and scientific discoveries. We can appreciate here that the very same epistemic/notional conceptualisation with respect to the human subject as with natural subject-matters elicits in the former high emotional involvement whereas the latter as of its direct ontological-primemovers-totalitative-framework\textsuperscript{103} \textsuperscript{\langle}\text{amplituding/formative–epistemicity}\textsuperscript{\rangle} causality~as~to~projective-totalitative–implications,~for~explicating~ontological-contiguity\textsuperscript{67} 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 \textsuperscript{\langle}/presublimating–desublimating–decisionality\textsuperscript{\rangle}–of–ontological-performance \textsuperscript{\langle}<including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold\textsuperscript{63}. 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\(^\text{72}\)-\langle including-virtue-as-ontology\rangle destructuring-threshold-(uninstitutionalised-threshold\(^\text{103}\)/presublimating–desublimating-decisionality)-of-ontological-performance\(^\text{72}\)-\langle including-virtue-as-ontology\rangle and uninstitutionalised-threshold\(^\text{103}\), and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance\(^\text{72}\)-\langle including-virtue-as-ontology\rangle 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\(^\text{100}\). 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\(^\text{103}\)/presublimating–desublimating-decisionality)-of-ontological-performance\(^\text{72}\)-\langle including-virtue-as-ontology\rangle need to be integrated into the very core of such secondnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity —of-the-human-institutionalisation-process\(^\text{68}\); such that prospective social-construct constructiveness-of-ontological-performance\(^\text{72}\)-\langle including-virtue-as-ontology\rangle and institutionalisation is ever always a process of maximalising–recomposing–for-relative-ontological-completeness — unenframed-conceptualisation to prospectively recapture the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^\text{3}\) for prospective organic-knowledge lost in secondnatured institutionalisation with the latter construed in
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 epistemic/notional–projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness postconverging-or-dialectical-thinking–apriorising-psychologism reflected as of ‘<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\textsuperscript{59} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism reflected as of ‘\textless \textit{amplituding/formative–epistemicity}\textgreater 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 human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{48}’, 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\textsuperscript{100} as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as such speaks of the fact that the entire cross-section of humanity as of recurrent-utter-uninstitutionalisation is of a ‘\textless \textit{amplituding/formative–epistemicity}\textgreater totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ with respect to prospective base-institutionalisation ‘\textless \textit{amplituding/formative–epistemicity}\textgreater totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’, and likewise universalisation with respect to base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrysticism with respect to prospective deprocrysticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{48} are just as equally relatively enmeshed in many ways with their reference-of-thought old psychology ‘\textless \textit{amplituding/formative–epistemicity}\textgreater totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘\textless \textit{amplituding/formative–epistemicity}\textgreater totalising/circumscribing/delineating
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-teleology⁶⁻<in-existential-extrication-as-of-existential-unthought>⁶ rather turns out to be denaturing⁶ and undermines prospective Being-development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism–procrypticism contingent-ontology—as-of-conventioning-referencing’. Such questions with regards to how the humanities can be further developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum institutional-development–as-to-social-function-development and living-development–as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology¹⁰⁰’ as of its implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation registry-worldviews/dimensions; and so critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with our positivism–procrypticism and so just as with any other prior relative-ontological-incompleteness registry-worldviews/dimensions <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology¹⁰⁰-as-of–‘nondescript/ignorable–void’–with-regards-to-

leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^{10}\)-as-of—

‘nondescript/ ignorable—void’—with-regards-to-prospective-apriorising-implications⟩) relative-ontological-incompleteness\(^8\)
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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\(^{16}\) 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\(^6\)/presublimating—desublimating—decisionality)—of-ontological-performance —<including-virtue-as-ontology> and thus fails reification\(^7\) as of prospective existence-potency—sublimating—nascent,—disclosed-from—prospective-epistemic-digression—ontological-primemovers-totalitative-framework\(^7\)

—<amplituding/formative—epistemicity> causality—as—to-projective—totalitative—implications,—for-explicating—ontological-contiguity\(^7\) of aetiolisation/ontological-escalation in relative-ontological-completeness\(^8\), and not wrongfully imply its ontological-elevation as of common/mutual logical-dueness implied ‘postconverging—or-dialectical-thinking\(^6\)—apriorising—psychologism’ but rather realise the reality of its notional-discontiguity/epistemic-discontiguity\(^7\)—<shallow-supererogation—of-mentally—aestheticised—preconverging/dementing\(^6\)—qualia-schema> that speaks of its prospective preconverging—or-dementing—apriorising—psychologism and thus ontological-degradation. In other words the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as—to-depth-of—ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{10}\)’ points out that our positivism/rational-empiricism induced science-ideology and humanism ideology as ‘contingent-ontology—as-of-conventioning-referencing’ is the outcome in reflecting
emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing postconverging–de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold—(uninstitutionalised-threshold/)presublimating–desublimating-decisionality)–of-ontological-performance—<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as if critical reification will arise by that pathway. In other words, the possibility of all human prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development ‘weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws’ that then brings about the corresponding existence-potency—sublimating–nascence, disclosed-from-prospective-epistemic-digression level for human emancipation as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Whether of low or high emotional-involvement, it is inevitably the case that the de-mentative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ever always and has ever always involved
or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) implied prospective postconverging-or-dialectical-thinking—apriorising-psychologism and prior preconverging-or-dementing—apriorising-psychologism, is merely a reflection of the fact that human meaningfulness-and-teleology is ever always as of the very same overall purview that is existence but then as of various state of human relative-ontological-incompleteness /relative-ontological-completeness—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) of reference-of-thought so-construed as registry-worldviews/dimensions, such that human meaningfulness-and-teleology is thus of lower to higher ontological-veracity/ontological-performance —<including-virtue-as-ontology> as of
eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} in reflecting holographically-\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{68} 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 \textsuperscript{45}<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{67}. However, from a traditional/modern/positivism history construal perspective, such a perceptive/astute \textsuperscript{46}historiality/ontological-eventfulness \textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} is hardly reflected as it tends to induce a naïve, flawed and incomplete representation of the past as being mainly as of the ‘cumulation of human postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism representations \textsuperscript{<amplituding/formative–epistemicity>}totalising/circumscribing/delineating–narratives and as this is often further skewed towards the locus of the present registry-worldview/dimension (positivism/rational-empiricism) postconverging-or-dialectical-thinking –apriorising-psychologism representation’, and thus in many ways failing to project fundamentally the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor and further fails to echo the metaphoricity \textsuperscript{5}existential-ecstasy of the sublimating \textsuperscript{5}historiality/ontological-eventfulness \textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>} of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} as of the ‘ontological-contiguity —of-the-human-institutionalisation-process \textsuperscript{5}
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 as of ontological-primemovers-totalitative-framework as of ontological-primemovers-totalitative-framework and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). This ecstatic singularity of existence is its primordial ineffability, as beyond any <amplituding/formative–epistemicity>totalising~thrownness-in-existence appraisal but then enabling the meaningfulness-and-teleology validatory possibility of any such state of <amplituding/formative–epistemicity>totalising~thrownness-in-existence by way of ontological-primemovers-totalitative-framework. The ecstatic singularity of existence is the very shepherding/ushering/heralding 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 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 \( ^{73} \)) \( ^{45} \) <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity \( ^{67} \) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as shepherding/ushering/heralding the possibility of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as to existence-potency \( ^{17} \)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression that is perpetually stood out’ for ‘phenomenal/manifest–subpotencies–<in-transitive-conflatedness \( ^{17} \)–reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence>—in—<amplituding/formative–epistemicity> totalising–thrownness-in-existence \( ^{14} \),<of–> surrealistic–as-pseudoreal–epistemic-abnormalcy> reflexively including the-human-conceptualising-subpotency-as-human-subpotency to engage with it as of both affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking \( ^{17} \)–apriorising- psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring–<as-to-preconverging-or-dementing \( ^{19} \)–apriorising-psychologism> in order to generate intelligibility as of varying ontological-performance \( ^{1} \)–<including-virtue-as-ontology> as validated or invalidated by ontological-primemovers-totalitative-framework \( ^{73} \) \( ^{45} \) <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity \( ^{67} \) of existence-potency \( ^{17} \)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression. This very intertwining of existence-potency \( ^{17} \)–sublimating–nascence,
potency-of-existence’s-sublimating–nascence> <amplituding/formative–
epistemicity>totalising–thrownness-in-existence in (panintelligibility here is simply about
the ‘overall epistemically phenomenal/manifest reifying and empowering reflexivity in
conflatedness of phenomenal/manifest–subpotencies–<in-transitive-conflatedness–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 of
universal intelligibility as of a universal mind) wherein inherent existence’s ecstatic
supervening-conflatedness is the phenomenal/manifest metaphoricity/ ecstasy of
intelligence as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility’ –<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educung’–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’ –<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educung’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> conceives of
ontological-veracity/ontological-performance –<including-virtue-as-ontology> of
‘phenomenal/manifest–subpotencies–<in-transitive-conflatedness–reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence>–in–<amplituding/formative–
epistemicity>totalising–thrownness-in-existence’<of–surrealistic-as-pseudoreal’–epistemic-
abnormalcy> as of tranepistemic/epistemic-ricochetting veracity on the basis of the latter
inherently implied supposedly coherent ontological-commitment reflected as of ontological-
primemovers-totalitative-framework <amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity as from existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
performance - <including-virtue-as-ontology>; as so-reflect 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

teleology\textsuperscript{100} 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-existentatial-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning \textsuperscript{100} meaningfulness-and-teleology as equivalence/correspondence antiakrasiac-aspriation ontological-performance \textsuperscript{72} <-including-virtue-as-ontology>’ has always ever come off against the eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{89} -dereification\textsuperscript{87} for <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{100} as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)} disposition as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{64} reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology\textsuperscript{100} as covert-pretence-of-equivalence/correspondence—antiakrasiac-aspriation-ontological-performance \textsuperscript{72} <-including-virtue-as-ontology>’; and so as temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-consciousness-awareness-teleology\textsuperscript{100} <-in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} disposition to stifle the transformative implications of prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. The inevitability of a projection for the ‘\textsuperscript{100}universalising-idealisation coherence of contemplation’ as of dispensing-with-immediacy-for-relative-ontological-completeness ’-by-reification\textsuperscript{100}/contemplative-distension\textsuperscript{100} associated with the Socratic/Platonic/Aristotelian individual emancipation as of \textsuperscript{100}universalising-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{89} -dereification\textsuperscript{87} for <amplituding/formative> wooden-language-{imbued—
civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far
dererivation for <amplituding/formative> wooden-language- ⟨imbued—averaging-of-thought-
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 for
accurse prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a
human existential tale perpetuation and its implications is alien to the sophists since all that
counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction
interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-
ontological-completeness as of the weaknesses associated in all human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is held by the sophists against any such
reasoning-through/messianic-reasoning for transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. Inherently, while the intemporal
projection coherence of reasoning-through/messianic-reasoning spans the ontological-
contiguity —of-the-human-institutionalisation-process as the ‘true-ontology—as-of-Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—‘meaningfulness-and-teleology’, what is peculiar about sophistry is that the
whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other
registry-worldviews/dimensions are just other ones and have nothing to say about the present
one as of an overall human tale, as the threat of rationalising the implications of such a human
existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction
temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory-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 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 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 sophic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing of the universalising-idealisation meaningfulness-and-teleology or positivising/rational-empiricism meaningfulness-and-teleology. This is more critically the case as the fact is the possibility for prospective human emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly why the successive uninstitutionalised-threshold arise in the first place; and the sophic/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 sophic/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-equality 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-equality as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-schema>’ does not avail as of epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-schema>’ closed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in prior relative-ontological-incompleteness which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance<including-virtue-as-ontology> but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost,
fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of ‘meaningfulness-and-teleology’ as of ontological-veracity is about the ‘reasoning-through transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of contentions for the determination of existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression as of ontological-primemovers-totalitative-framework; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’. The secondnated institutionalisation constructs as of sovereign institutions and establishment frameworks are ‘not to be necessarily-and-absolutely considered as knowledge reifying frameworks’, as could falsely be implied by cohorting sovereign institutions and establishments surreptitiously usurping the knowledge-reification role and as beyond-the-consciousness-awareness-teleology surreptitiously defining what can be thought or not thought. The fact is such implied underpinning–suprasocial-constructs are mainly secondnated whether as sovereign representation or establishment constructs, and can easily be caught up in their own <amplituding/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—nascense,—
disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-
ontological-normalcy/postconvergence/referentialism notional—deprocrypticism perspective)
de-mentatively/structurally/paradigmatically ’no registry-worldview/dimension has the eyes to
see of its defective ontological-performance’ associated with virtue-as-ontology as it
surreptitiously implies that it is absolute beyond-the-consciousness-awareness-teleology—
in-existential-extrication-as-of-existential-unthought>’. The fact is, it is this possibility of the
universalising-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists
putting into question their conventioning-referencing meaningfulness-and-teleology and
value that allows for prospective institutionalisation to arise as of universalising-idealisation
and positivism/rational-empiricism respectively. In this regards, it is important to grasp that
what is peculiar about the successive registry-worldviews/dimensions is the sense that these as
of their immediacy disposition are very much cognisant of the Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology leading to the establishment of their given registry-
worldviews/dimensions over which their conventioning-referencing is setup but then tend to
fail to construe of their prospective possibility of Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-
and-teleology; and in this regards, we can appreciate that the pre-Socratic world very much
construed of critical ontological insights that went into their various conventioning-referencing
like say the Ancient Egyptians with their conventioning-referencing mobilising ontological insights much more obviously with the building of pyramids, the Persians mobilising their ontological insights in empire building, etc. but unlike these relatively cosmopolitan lands with greater technical and knowledge potential, it was the smaller and rustic Greece and specifically Athens that contemplated of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology with the emergence of universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, and likewise it is the case that our conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-empiricism as absolutising and hardly countenancing of its own effort for prospective Being/ontological-framework-expansion. It is herein contended that, as of the implications of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, that in many ways just as the manifestation of postlogism-slantedness associated with notions-and-accusations-of-sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly amenable to address as of their given underlying muddlement of social-stake-contention-or-confliction associated fundamentally with their overall wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications) and underpinning-suprasocial-construct integration of their given non-positivism and superstition, in
many ways the manifestation of psychopathy and social psychopathy in our positivism–
procrypticism is equally subject to our `<amplituding/formative>` wooden-language-(imbued—
averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology^8-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^9; and in both instances insightfully point to underlying
reference-of-thought relative-ontological-incompleteness~9 at destructuring-threshold-
(uninstitutionalised-threshold^10/presublimating–desublimating-decisionality)~of-ontological-
performance~72-<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^10 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
1 deprocrypticism—or–preempting—disjointedness-as-of- reference-of-thought supersedes-and-
deflates the overall vices-and-impediments^10 of our positivism/rational-empiricism
manifestation of ^1 procrypticism–or–disjointedness-as-of-^2 reference-of-thought underlying the
devolving social manifestation of psychopathy and social psychopathy. Thus the practice of
construing absolutely the `<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of any given
registry-worldview/dimension in relative-ontological-incompleteness^9 like our positivism–
procrypticism speaks of a loss of ontology as ‘true-ontology—as-of-Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology^10’ to the given registry-worldview/dimension
conventioning-referencing. In this regards, we can appreciate that our own projection of prospective notional–deprocrypticism implied Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of its prospective singularisation/epistemic-immanence/veridical-epistemic-determinism will construe of our present positivism–procrypticism conventioning-referencing as dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism to be more than just as of our traditional, cultural and aesthetic idiosyncratic habituations grounded on our positivism–procrypticism underlying reference-of-thought that more or less suppresses the possibility of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’, and equally garner that just as the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset and medieval-scholasticism-pedants—ideal-type-or-individuation never factored in that their respective supposedly presencing—absolutising-identitive-constitutedness construal of ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising and medieval medieval-scholasticism were to be reconstrued as rather being of contingent-ontology—as-of-conventioning-referencing respectively by Socratic-philosophers universalising-idealisation and budding-positivists as of their respective prospective parrhesiastic revaluation of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’; likewise, our supposedly positivism–procrypticism presencing—absolutising-identitive-constitutedness construal of ontology as reflected in present subject-matters in many ways will be reconstrued as contingent-ontology—as-of-conventioning-referencing as of notional–deprocrypticism implied prospective parrhesiastic revaluation of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\). As such notional-deprocripticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\)’ reflects that: our philosophising should rather be able to conceptualise its epistemic-emanence as a totalising-entailing conflatedness reifying of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative—epistemicity>totalising-purview-of-construal’ as of transepistemic/epistemic-ricochetting retrospective-to-prospective implications of relative-ontological-completeness -of- reference-of-thought underlying the \(^{1}\) de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^{48}\) and as such construal of philosophy is rather considered as morphing as of human division of labour into the disparate subject-matter purviews-of-construal-of-existence reification\(^{7}\) and so in reflection of existence’s supervening-conflatedness\(^{12}\), and with all human \(^{66}\) meaningfullness-and-teleology\(^{100}\) remaining of philosophical epistemic-veracity relevance as of \(^{1}\) deprocripticism—or—preempting—disjointedness-as-of—reference-of-thought singularisation\(^{7}\)/epistemic-immanence/veridical-epistemic-determinism as implied as of suprastructuralism/postmodernism rejection of science-ideology for science-in-practice and rejection of humanism ideology for authentic human emancipation as of human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation; psychology fails ontologically when it naively and wrongly construe of our given positivism—procripticism relative-ontological-incompleteness -of- reference-of-thought apriorising/axiomatising/referencing—psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification of psychological traits is
what is emancipatory of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness—of—reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the reification of psychological traits as of its <amplituding/formative—epistemicity>totalising—thrownness-in-existence—of—reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the reification of psychological traits as of its <amplituding/formative—epistemicity>totalising—thrownness-in-existence

meaningfulness-and-teleology despite the supposed deficiency of its given meaningfulness-and-teleology in relative-ontological-incompleteness, thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically—<conjugatively—and-transfusively> the ontological-contiguity—one-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 towards our positivism—procrypticism <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective with the implication of history considered mainly as of succession of postconverging—or-dialectical-thinking—apriorising-psychologism representations inducing a loss of authentic-and-profound contemplative human projection both retrospectively and prospectively, as can be more pertinently be derived as of historiality/ontological-eventfulness /ontological-aesthetic—
tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontologically-hegemonising-narrative\textsuperscript{1} implications reflecting the dynamics of human postconverging-or-dialectical-thinking –apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{2}–apriorising-psychologism representation as of human \textsuperscript{1}‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as such \textsuperscript{5}historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> can very much inherently grasp the metaphoricity\textsuperscript{57} of human \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{50} as implied by its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-performance’ -<including-virtue-as-ontology> or destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{7}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{7} -<including-virtue-as-ontology> as of any given registry-worldview/dimension \textsuperscript{7}‘reference-of-thought–and–‘reference-of-thought–‘devolving\textsuperscript{7} is of teleological/narrative apriorising/axiomatising/referencing determinism’ so-construed as from prospective registry-worldview/dimension existence-potency\textsuperscript{7}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional–projective-perspective singularisation /epistemic-immanence/veridical-epistemic-determinism

\textsuperscript{\textit{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument}\textsuperscript{4}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{7} for postconverging-or-dialectical-thinking\textsuperscript{7}–apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{7}–apriorising-psychologism representation; and wherein the in-effect supervening-conflatedness\textsuperscript{2} of
expansion— as to depth of ontologising—development —as infrastructure of— meaningfulness—
and teleology ⁴⁰°. 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 ⁵⁰° —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 ¹ in existential—extrication—as—
of existential unthought. When the dialecticism of human ⁶⁷° meaningfulness— and teleology ¹⁰⁰ as
of its prospective ontological—performance ⁷⁷° —<including—virtue—as—ontology> implications as of
virtue at constructiveness—of—ontological—performance ⁷⁷° —<including—virtue—as—ontology>
and vices— and—impediments ³⁶° at destructuring—threshold— (uninstitutionalised—
threshold ²⁵° / presublimating—desublimating decisionality) —of—ontological—performance ⁷²°—
<including—virtue—as—ontology> shows itself to be definitely determinable and is no longer the
bigger issue for prospective human emancipation but rather the bigger issue becoming one of
human psychological cognisance and adjustment to any such prospective emancipatory
meaningfulness— and teleology ¹⁰⁰ as so—reflected across the successive registry—
worldviews/dimensions transcending—and—sublimity/sublimation/supererogatory—
dementativity. The underlying difficulty of all such psychoanalytic—unshackling/memetic—
reordering/institutional—recomposing is all about how can a mindset adjusted as of its
<amplituding —formative— epistemicity> totalising—thrownness—in—existence ⁴ as of its given
<amplituding —formative— epistemicity> totalising—self—referencing—
syncretising/circularity/interiorising/akrasiatic—drag
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing meaningfulness-and-teleology\textsuperscript{100} in &amplituding/formative\textsuperscript{8} wooden-language-(imbued—averaging-of-thought-&as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{100}-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>) ever gets prodded into contemplating an opened-construct-of–meaningfulness-and-teleology\textsuperscript{100} speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology\textsuperscript{100} as implied as of prior transcendence-and-sublimity/sublimation/supererogatory~de-mentativity from recurrent-utter-uninstitutionalisation to base-institutionalisation, etc. But then as all along the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, such a parrhesiastic exercise is ever always caught up between accommodating human temporality\textsuperscript{99}/shortness and existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression which knows of no such accommodation for human temporality\textsuperscript{99}, inevitably the existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression transcendental-enabling/sublimating/supererogatory~de-mentativity implications necessarily comes ahead of human temporality\textsuperscript{99}/shortness emotional convenience. The certitude and determination of human meaningfulness-and-teleology\textsuperscript{100} as from this hindsight, as so-reflected from singularisation /epistemic-immanence/veridical-epistemic-determinism as of prospective notional~deprocrypticism meaningfulness-and-teleology\textsuperscript{100}, will necessarily imply preconverging-or-dementing–apriorising-psychologism implications of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{1} with respect to our positivism–procrypticism meaningfulness-and-teleology\textsuperscript{100} as dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism even as we are
ontological-performance\(^2\)-<including-virtue-as-ontology>; wherein singularisation\(^1\)/epistemic-immanence/veridical-epistemic-determinism is rather ‘a psychoanalytically dragged-out depth/profoundness of ontological-conception’ as of dispensing-with-immediacy-for-relative-ontological-completeness\(^1\)-by-reification\(^3\)/contemplative-distension\(^5\) whilst dissingularisation\(^1\)/epistemic-nonimmanence/flawed-epistemic-determinism is rather ‘a psychoanalytically dragged-in shallowness of ontological-misconception’ as of poor dispensing-with-immediacy-for-relative-ontological-completeness\(^1\)-by-reification\(^3\)/contemplative-distension\(^5\). Ultimately, existence’s metaphoricity\(^1\)/ecstasy as of supervening-conflatedness\(^12\) reflected in ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^14\) of phenomenal/manifest–subpotencies<-in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’ as to their ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness\(^1\) reflexivity of existence, wherein the ontological-veracity/ontological-performance\(^7\)-<including-virtue-as-ontology> of ‘phenomenal/manifest–subpotencies<-in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>—in—<amplituding/formative–epistemicity>totalising–thrownness-in-existence’,<of–‘surrealistic-as-pseudoreal’–epistemic-abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment\(^6\) as can be validated by existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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\(^9\) 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 de-mentatatively/structurally/paradigmatically opened to prospective metaphoricity \(^{17}\) from existential-constraining/conflatedness \(^{12}\)-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment \(^{66}\) 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 \(^{12}\) on the basis of ontological-primemovers-totalitative-framework \(^{73}\) validatory implications as to existence-potency \(^{72}\)-sublimating-nascence,-disclosed-from-prospective-epistemic-digression. Basically it is this supervening-conflatedness \(^{2}\) reflexivity of existence as of the ‘phenomenal/manifest-subpotencies-in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence—amplituding-formative-epistemicity—totalising-thrownness-in-existence-as-surrealistic-as-pseudoreal—epistemic-abnormalcy phenomena/manifestations shepherded/ushered/heralded as of existential constraining by their supposedly coherent ontological-commitment \(^{66}\) that reflects phenomenal/manifest-subpotencies—in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence epistemic-conception framework of ontologically-veridical ontological-performance—including-virtue-as-ontology as-of-conflatedness \(^{7}\) as existentially-real or ontologically-flawed ontological-performance—including-virtue-as-ontology as-of-constitutedness \(^{13}\) as existentially-unreal’; summating overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—
mathesis/motif/thrownness-disposition for the constructiveness of \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{100} as of its specific construction-of-the-Self'. Thus we can appreciate fundamentally that, as reflected in reflecting holographically-\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity \textsuperscript{67}—of-the-human-institutionalisation-process \textsuperscript{68}, human \textquoteright{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{5} meaningfulness-and-teleology \textsuperscript{100} as equivalence/correspondence antiakrasiatic-aspiration’ over \textquoteleft{temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity—reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{100} as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}–\textsuperscript{<including-virtue-as-ontology>’, has ever always been more critically about the \textquoteleft{existentially-operant constraining’ for: moving the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{68} bar of ‘shiftiness-of-the-Self’’ to the prospective registry-worldview’s/dimension’s— reference-of-thought-for-social-functioning-and-accordance \textquoteleft{specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{100} as of its specific construction-of-the-Self’ in order to undermine human destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality)–of-ontological-performance’–\textsuperscript{<including-virtue-as-ontology>}; rather than truly eliminating human \textquoteleft{shiftiness-of-the-Self’ arising from the ever always present human \textquoteleft{temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity—reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{100} as covert-pretence-of-equivalence/correspondence–
antiakrasiatic-aspiration-ontological-performance `<including-virtue-as-ontology>`'

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 notionally overcoming ‘shiftiness-of-the-Self’. We can appreciate in this regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ due to its corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness–by-reification’/contemplative-distension as of human limited-mentation-capacity-deepening for prospective relative-ontological-completeness that can then allow for the requisite ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflected as of singularisation/–as-of-intemporality/dissingularisation–as-of-temporality of the meaningfulness-and-teleology’. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic-philosophers universalising-idealisation as of the prospective universalisation registry-worldview/dimension ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self’ as induced by the Socratic-philosophers universalising-idealisation construed as universalisation-directed-rulemaking-over-non-

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 antiakrasiac disposition for dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification\(^7\)/contemplative-distension\(^7\) (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality’/shortness \(<{\text{amplituding/formative}}>{\text{wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}^{10}{\text{-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>)) as of human limited-mentation-capacity-deepening \(\) for prospective relative-ontological-completeness’ to allow for the requisite \(^{10}\)universalising-idealisation ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^3\) reflected as of singularisation\(^3\)-as-of-intemporality\(^4\)/dissingularisation\(^7\)-as-of-temporality\(^9\) of the ‘meaningfulness-and-teleology\(^{10}\)’; 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 \(<{\text{amplituding/formative}}>{\text{wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}^{10}{\text{-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
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as to imply underlying medieval-scholasticism-pedants—ideal-type-or-individuation establishment dogmatism was rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’<sup>63</sup>-<shallow-supererogation<sup>97</sup>-of-mentally-aesthetised—preconverging/dementing —qualia-schema>‘, and that it would be more critically a question of upholding the budding-positivism/rational-empiricism reifying <sup>56</sup>meaningfulness-and-teleology<sup>100</sup> as to existence-potency<sup>79</sup>—sublimating—nascence,—disclosed-from-prospective-epistemic-digression onontological-prime mover-totalitative-framework<sup>3</sup> <sup>4</sup><ampulating/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity<sup>7</sup> over time as effected ultimately with the hegemonising ontological-grip of such positivism/rational-empiricism renewed and more profound <sup>5</sup>meaningfulness-and-teleology<sup>100</sup> infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of— <sup>5</sup>meaningfulness-and-teleology<sup>100</sup> that rendered possible the knowledge existential-contextualising-contiguity<sup>19</sup> reifying capacity-and-template for the transformative development-and-cumulation of modern science and liberal society. Thus what is transformatively critical with regards to ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness<sup>9</sup>-by-reification /contemplative-distension<sup>16</sup> as of human limited-mentation-capacity-deepening<sup>13</sup> for prospective relative-ontological-completeness<sup>7</sup>’ in inducing the ontological-contiguity —of-the-human-institutionalisation-process successive secondnated institutionalisation of prospective ‘shiftiness-of-the-Self<sup>‘</sup> construed as of 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 <sup>9</sup>meaningfulness-and-teleology<sup>100</sup> as of specific construction-of-the-Self<sup>‘</sup>, is that with regards to ‘social-construction of’<sup>meaningfulness-and-teleology</sup> as of social-stake-
(uninstitutionalised-threshold\textsuperscript{1}/presublimating–desublimating-decisionality)–of-ontological-performance \textasciitilde{includings-virtue-as-ontology} as highlighted as of the constructiveness-and-destructuring-framework of ‘shiftiness-of-the-Self’ and as reflected in any given registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology\textsuperscript{10} as of its specific construction-of-the-Self’ arises as of destructuring-transitoriness as-of-deratiocination/deratiocontiguity, so-construed as of dissingularisation\textsuperscript{18}/epistemic-nonimmanence/flawed-epistemic-determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textasciitilde{amplituding/formative–epistemicity} causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{19}, preconverging-or-dementing\textsuperscript{18}–apriorising-psychologism representation is wrongly singularised/immanented while postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism representation is wrongly dissingularised/not-immanent. This actually points out why dialogical-inequivalence/intellectual-and-moral-inequivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{21}–shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema’ is associated with sophistic/pedantic representations as knowledge as well as temporal manifestations of postlogism –slantedness and conjugated-postlogism\textsuperscript{27} manifestations including psychopathy and social-psychopathy as of the positivism–procrypticism registry-worldview. While as of human-subpotency temporal \textasciitilde{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akraziatic-drag\textsuperscript{27} 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 sublimating-validation/desublimating-invalidation implications where its eliciting is de-mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of implied underlying supposedly coherent ontological-commitment as of ontological-primumovers-totalitative-framework. <amplituding/formative-epistemicity> causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity is all about existence-potency/sublimating-nascence-disclosed-from-prospective-epistemic-digression and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency/sublimating-nascence-disclosed-from-prospective-epistemic-digression but not otherwise, and as being subpotent with existence it is the human that has to ensure that its meaningfulness-and-teleology coincides with existential veracity, such that where dialogical-equivalence is wrongly implied and thus likely to undermine existence-potency/sublimating-nascence-disclosed-from-prospective-epistemic-digression what gives in is the false notion of dialogical-equivalence. This is equally reflected in the idea that the supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument of meaningfulness-and-teleology is rather as of the implication of relative-ontological-completeness associated with human limited-mentation-capacity-deepening from the perspective of existence-potency/sublimating-nascence-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism rather construed as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism, and not
identitive-constitutedness as ‘epistemic-totality’-dereification in-dissingularisation as flawed-epistemic-determinism flawed projection of supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by ‘mere-formulaic psychologising effect’, without ontological-veracity for the manifested formulaic psychologising, due to the failure to factor in relative-ontological-incompleteness as of shallow human limited-mentation-capacity

deprognosticating/formative-epistemicity causality-as-to-projective-totalitative-implications, for-explicating-ontological-contiguity. Thus supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, rather points to the fact that ‘meaningfulness-and-teleology ‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposured in prospective relative-ontological-completeness’ as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory de-mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why secondnatured institutionalisation reasoning-from-
results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will
tend to act as if 'meaningfulness-and-teleology' is accumulated/in-accumulation thus ending
up beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought

potency\textsuperscript{70}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-
primemovers-totalitative-framework\textsuperscript{71} \textsuperscript{45} <amplituding/formative–epistemicity> causality–as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{67}, likewise it is the

case that ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{72}
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

seeding-misprising of reasoning-from-results/afterthought \textsuperscript{75} meaningfulness-and-teleology\textsuperscript{100} as

covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance\textsuperscript{72}–<including-virtue-as-ontology>’ is associated with ‘ontologically-flawed
denaturing of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ’ construed herein

as of ‘pseudo-edginess/pseudo-incisiveness’; as to the fact that ‘pseudo-edginess/pseudo-
incisiveness’, whether actively projected or passively insinuated as of

vocalisation/interjection/expletive intensification, beyond-the-consciousness-awareness-
televology \textsuperscript{69}–<in-existential-extrication-as-of-existential-unthought> is bound to wrongly imply

the ontological-veracity of the ‘pseudo-edginess/pseudo-incisiveness implied

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

affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring–<as-to-postconverging-or-dialectical-thinking\textsuperscript{71}–apriorising-
psychologism> of prospective relative-ontological-completeness\textsuperscript{78} over

unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring–<as-to-preconverging-or-dementing\textsuperscript{72}–apriorising-
psychologism> of prior relative-ontological-incompleteness\textsuperscript{69} as to existence-
potency\textsuperscript{78}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-
primemovers-totalitative-framework\textsuperscript{71} \textsuperscript{45} <amplituding/formative–epistemicity> causality–as-to-

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leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications> as of
social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology—as-of
—56—inexistent-extrication-as-of-existential-unthought> whether with traditional witchdoctors, the
sophists, medieval-pedants or in many ways pedantising/muddling/formulaic-hollowing-out—in
subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-
entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-
ontological-completeness) today. Thus a given prospective relative-ontological-
completeness 
registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘notional—
singularisation’/epistemic-immanence/veridical-epistemic-determinism’, by its implied
‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of
contextualising/instantiative-devolving-meaningfulness’, operantly reflects the prior relative-
ontological-incompleteness registry-worldview/dimension ‘shiftiness-of-the-Self’ as of ‘a
reifying gesturing that is-not-to-be-drag-in/commingle-with the prior relative-ontological-
incompleteness registry-worldview’s/dimension’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument social-stake-
contention-or-confliction meaningfulness-and-teleology as of its pseudo-edginess/pseudo-
incisiveness <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–
implications,—for-explicating-ontological-contiguity’; as reflected by the fact that positivising
or prospective notional—deprocrypticism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rather construe
respectively non-positivising or procrypticism as of apriorising-teleological-degradation-in-

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notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
parrhesiastic askesis-or-acumen’ have to contend as of social-stake-contention-or-confliction with corresponding
sophistic/pedantic 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} whether as traditional witchdoctors, the sophists, medieval-pedants or in many
ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} today,
with the requisite intemoral-as-ontological reifying <meaningfulness-and-teleology> as to
existence-potency—<sublimating—nascence,—disclosed-from-prospective-epistemic-digression
ontological-primemovers-totalitative-framework> <amplituding/formative—epistemicity>causality—<as-to-projective-totalitative—implications,—for-explicating-ontological-
contiguity> over-time/crossgenerationally inducing the positive opportunism untenability that
overcomes such ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
meaningfulness-and-teleology as covert-pretense-of-equivalence/correspondence—
antiakrasiatic-aspiration-ontological-performance <including-virtue-as-ontology>; and in this
regards, the futural possibility of developing-and-cumulating the capacity-and-template for the
renewed and more profound meaningfulness-and-teleology infrastructure as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology of prospective notional—deprocrypticism
preempting—disjointedness-as-of—reference-of-thought,—as-to—
<amplituding/formative—
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity” that effectively validates the ‘epistemic-veracity of notional—singularisation’/epistemic-immanence/veridical-epistemic-determinism’; wherein the notion of ‘relative-ontological-incompleteness’/relative-ontological-completeness’—
conflatedness /formative–supererogating-/projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence⟩) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism of
ontological-performance ⟨including-virtue-as-ontology⟩ wherein varying ontologically-
flawed superfluous, superstitious, mystical and cultic interpretations of the natural world
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-
incompleteness and the prospective possibility of ontologically-veridical grander unifying
scientific explanation of the natural world <amplituding/formative–
epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality speaks rather of relative-ontological-completeness. Such
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity construal points out that disparateness of
meaningfulness-and-teleology as often wrongly projected in many a social domain-of-study
is not an inherently sovereign notion as to the fact that construal as of relative-ontological-
incompleteness cannot be ‘qualified as sovereign and beyond the countenance of its
ontological-veracity as from relative-ontological-completeness perspective’ given that all
human meaningfulness-and-teleology are of supposedly coherent ontological-commitment
as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-
existential-reality with respect to its social-stake-contention-or-confliction; such that while
recognising the human-subpotency epistemic-veracity perspective of say a given social-setup
attributing an ailment to say magic, this doesn’t override the notion of inherent ontological-
veridicality as to existence-potency—sublimating–nascence,—disclosed-from-prospective-
epistemic-digression epistemic/notional–projective-perspective wherein modern society in
relative-ontological-completeness attributes the ailment to say flu. In order words, sovereign commitments, recognised as of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation, do not override the pre-eminence of supposedly coherent ontological-commitment as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional–projective-perspective, in which case no human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity will be possible. Stated another way, if Einstein’s or Bohr’s seminal theories were viewed say unfavourably by the physics community of their time as of their sovereign predisposition, that wouldn’t annul the ontological-veracity of their theories even if Einstein or Bohr were to acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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 dementative/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. The conflatedness of existential-contextualising-contiguity in the natural sciences is often poorly perceived inherently because of their subject-matter/domain-of-study implicated nature of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’; such that it is often wrongly construed in atomising/taking-to-pieces constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity but with little consequence since such an atomising/taking-to-pieces constitutedness is generally an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond-the-consciousness-awareness-teleology - <in-existential-extrication-as-of-existential-unthought> scientists generally adopt a conflatedness of existential-contextualising-contiguity posture. The reality of existential-contextualising-contiguity conflatedness here is validated by the fact that ‘abstract scientific notions are not the point-of-departure scientists contemplation’ as they are rather ‘delved in existential-contextualising-contiguity in <amplituding/formative—epistemicity> causality—aspecto-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 of epistemic-totalising reconstrual (totalising-entailing reconstrual) of ‘the very same physics notions and their derived implications of new notions’ as of existential-contextualising-contiguity in conflatedness.
involving human limited-mentation-capacity-deepening hermeneutics in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it fails to see that ‘the more elaborate panintelligibility—effusing/ecstatic–inlining nature of existential-contextualising-contiguity in epistemic-conflatedness’ in their domains-of-study implies that their knowledge-reification should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of existential-contextualising-contiguity’ in for-explicating-ontological-contiguity in epistemic-conflatedness to which their abstract notions are aligned’ as well as so-implied by their foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocripticism orientations which drives their knowledge-reification gesturing for unification as to ontological-contiguity as not just an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility—effusing/ecstatic–inlining nature of existential-contextualising-contiguity supervening-conflatedness thus rendering its methodology more explicitly totalising-entailing and teleological even as it is often naively and wrongly construed as ‘a relatively weaker natural science’ from a naïve epistemic constitutedness perspective. This underlying
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-conflatedness and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic constitutedness while inherently ‘less immediate epistemically constrained to ontological-primemovers-totalitative-framework’ domains-of-study like the social domains-of-study are more of an elaborate existential-contextualising-contiguity conceptualisation nature in epistemic-conflatedness 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-identitive-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-of-embodied-consciousness’. It is herein contended that this poor self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is the de-mentatively/structurally/paradigmatically defining issue of many of the social domains-of-study today, as in effect many such domains are turned into technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency ~sublimating–nascence,−disclosed-from-prospective-epistemic-digression


doesn’t wait for the human to incrementally have the complete picture’ and thus it is ‘the 
human subject who has to aspire maximalisingly to conform-as-of-its-self-consciousness-
growth with existence in a <amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity’ conception’, and this further 
indicts our traditional conception of induction as being epistemically incremental wrongly 
construed as of incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation that underlies dispositions for <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 
because of ‘failure to draw <amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity’ 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 <amplituding/formative–epistemicity>totalising~thrownness-in-
existence rather points out that the epistemic-veracity of induction is rather as of 
‘maximalising <amplituding/formative–epistemicity>causality~as-to-projective-totalitative– 
implications,-for-explicating-ontological-contiguity’ (which is rather as of epistemic-
totalising reconstrual or totalising-entailing reconstrual of ‘meaningfulness-and-teleology 
as to <amplituding/formative–epistemicity>totalising~renewing-realisation,-re-perception,-re-
thought-in-epistemic-conflicatedness 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 incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation’ that misses-out-on and ends up pruning-and-existentialising—

This self-consciousness/construction-of-the-Self notion is what deflates such ‘issues implied with regards to human sovereign options/choice or freewill’ and ‘issues of natural determinism beyond human sovereign options/choice or freewill’, as human self-consciousness/construction-of-the-Self as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology implies ‘induced human potentiation of sovereign options/choice or freewill that invalidate natural determinism’. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\) (as the relative-ontological-incompleteness\(^{100}\) in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness\(^{101}\) 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\(^{100}\) in deflating human vices-and-impediments\(^{106}\), necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness\(^{88}\). 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\(^{109}\) as of a nihilistic disposition is dementatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments\(^{100}\), and as the very possibility for prospective ontological-performance\(^{72}\)-<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance’-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human
the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory-de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic "amplituding/formative" wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology[10]-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[7]-<including-virtue-as-ontology> as of human "amplituding/formative–epistemicity"totalising–thrownness-in-existence[4] 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
categorical-imperatives/axioms/registry-teleology with new ones of prospective registry-worldview/dimension as implied by <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of institutional moulting underlies the concept of ‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness-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 purpose will probably construe it as most contemptuous by its construal of existential-contextualising-contiguity–s-reifying/elucidating-of-prospective-relative-ontological-completeness–of-
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
maximising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic/notional-projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⟩-as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩) denaturing of ‘meaningfulness-and-teleology so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of—meaningfulness-and-teleology individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic,
etc. as of a given registry-worldview’s/dimension’s denaturing
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising=axiomatising/referencing—as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to ‘invent’ universalisation–non-
positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing\[^{15}\] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\[^{12}\] 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\[^{15}\] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\[^{12}\] as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to ‘invent’ prospective deprocrypticism, rather reflecting intellectual absurdity; and speaking rather besides a natural weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then ‘understand’, of intellectual-and-moral irresponsibility of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness\[^{11}\]–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 preconverging–de-mentating/structuring/paradigming relationship with meaningfulness-and-teleology (undermining the implied reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the wooden-language–(imbued—temporal–mere-form/virtualities/dereification/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 transcendent-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 transcendent-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-teleology with the prospective one for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) —maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation —amplituding/formative–epistemicity—totalising—renewing—realisation/re-perception/re-thought, in contrast to a naïve incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the ‘reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking —reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of apriorising/axiomatising/referencing—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising —self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising —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/superrational—de-mentativity, it will be naïve to imply that knowledge
is neutral failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as ‘reappraisals of references-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of reference-of-thought that enabled it to be as of the present reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness-of reference-of-thought. Hence it is rather ontological-completeness-of reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/postconvergerne. 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–procrpticism 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\(104\)–(transparency-of-totalising-entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(88\)) hence speaking of the positivism–procrpticism 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\(103\) 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\(103\) especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrpticism 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/\(121\)universal/transcendental/\( maximalising-
recomposuring-for-relative-ontological-completeness\(88\)—unenframed-conceptualisation

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postconverging–de-mentating/structuring/paradigming, uninstitutionalised-threshold mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This is very much in sync with the reality that at a registry-worldview’s/dimension’s uninstitutionalised-threshold human solipsistic mental-dispositions are temporal-to-intemporal with the implication that such intemporal mental-orientation as ontology divulging is just one mental-disposition among others such that any such pre-eminence arises only as of positive opportunity ontological-primumovers-totalitative-framework induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality-asymmetric-subsumption-of-temporality. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness-of-reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiology/ontological-escalation in notional–deprocripticism conflatedness and so over procripticism disojointedness-as-of-reference-of-thought denaturing and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–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 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\(^8\)-of-reference-of-thought issue wherein the incidental denaturing\(^5\) of such manifestations reflected a social denaturing\(^9\) of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiologisation/ontological-escalation conflatedness\(^12\) 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\(^8\). Conflatedness\(^12\) as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness\(^8\)-of-reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness\(^8\)-of-reference-of-thought now being construed as preconverging-or-dementing\(^19\)-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\(^100\) as denaturing\(^17\).]

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
are not ignored/overlooked but construed in preconverging-or-dementing\textsuperscript{(12)}–apriorising-psychologism-\textless stranged-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater ) wherein ontologically-speaking the psychopath’s interlocutors had hitherto by new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-sup ererogation as ‘prelogic supplanting–conviction-as-to-profound-sup ererogation\textsuperscript{(10)}—of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism re-engaging reflex’ represented and referenced/registered/decisioned and related-to the postlogic mindsets in hollow-constituting-\textless as-disjoined-misappropriate-ment-meaningfulness-and-failing-intemporal-preservation\textgreater in postlogic-backtracking-\textless iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’\textgreater as absolving/fleeting/escaping-reflex–logic wrongly as candored/straightness (wrongly ignoring/overlooking and setting-aside to reassume a candoring/straightness-of-thought as to postconverging-or-dialectical-thinking\textsuperscript{(20)}–apriorising-psychologism-\textless stranged-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textgreater over the ontological-veridicality of preconverging-or-dementing\textsuperscript{(12)}–apriorising-psychologism-\textless stranged-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater). Thus the registry-worldviews/dimensions which are in epistemic-decadence (notional-discontiguity/epistemic-discontiguity\textsuperscript{(67)}–\textless shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema\textgreater as-of-epistemic-decadence in hollow-constituting-\textless as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater in postlogic-backtracking-\textless iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’\textgreater ) with respect to ontological-veridicality (ontological-contiguity\textsuperscript{(77)} of reference-of-thought in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and ‘wrongly being temporally integrated intradimensionally’ as candored/straightness rather than decandored/oblongatedness are recurrent-utter-
in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, so as to ‘invalidate the projected false apriorising—registry’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology', and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing>/threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation>/<as-to—attendant-intradimensional’—prospectively-disontologising—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—for-intemporal-preservation-entropy—or-contiguity—or—ontological-preservation doesn’t have the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text)
as against an ‘integrative-mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism ‘as-of-conviction,-in-profound-supererogation’ <-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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-in-shallow-supererogation ‘<as-to–‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing’–apriorising-psychologism> with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism ‘as-of-conviction,-in-profound-supererogation’ <-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind to wrongly elevate psychopathic ‘meaningfulness-and-teleology’ as of veridical ‘existential-contextualising-contiguity’ rather than reflect the reality of its ‘formulaic ‘meaningfulness-and-teleology’ which is ‘meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’. So when we talk about psychopathy we are talking about ‘perversion-of–reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > rather than logical defect (defect of logical operation/processing/contention). This distinction is critical. Why? Basically, meaning is what defines/predicates value, thought and action. Meaning has two elementary aspects: ‘reference-of-thought or axioms or categorical-imperatives (reflected-as-soundness-or-ontological-good-faith/authenticity of of ‘reference-of-thought, by the prospective relative-ontological-completeness of 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\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation in the very first instance). Meaningfulness is thus essentially about the ‘operation of \textsuperscript{84}reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-ontological-good-faith/authenticity\textsuperscript{69} 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/existent veridicality, and logic as an operation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{39} based on the meaning’s implied reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} 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\textsuperscript{100} 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\textsuperscript{69} 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\textsuperscript{64} 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 faultiness arising where the reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity-of-reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought-(reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology is rather obvious and we don’t normally process/operate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising-registry-elements to start with as not of being/ontological/existential veridicality’. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an ‘existential-contextualising-contiguity sense/projection of meaning’ doesn’t even dare to operate/process the logic articulated by John (a logic which in-of-itself while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness’ as of its unsound-reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/mental-
perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought by way of distractive-alignment-to-reference-of-thought-and then reflect the reference-of-thought or registry-teleology of John as perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. In so doing determines that John is ‘manifesting a mental defect’ and more so, not an ad-hoc defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential-defect that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised-preconverging/dementing—schema—as-of-epistemic-decadence in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking—iterative-looping—set-of-dereifying-hollow-narratives-and-acts—by the denaturing of the reference-of-thought or the soundness-or-ontological-good-faith/authenticity—of-reference-of-thought of meaning over which denaturing he tries to get interlocutors to operate/process logic; and ‘is not even contending and that he is the subject of prelogism—as-of-conviction,—in-profound-supererogation—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-outcome-arrived-at contention about his perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation”/>/mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity”/of-
reference-of-thought’. The above is the fundamental nature of psychopathy and ‘it should not
be lost even more critically at the adulthood stage and the corollary of social psychopathy’ as
increasingly prelogism”/as-of-conviction,-in-profound-supererogation”/<existentially-
eridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> minds will tend to align to adult psychopaths and other postlogic teleological mindsets wrongfully as prelogic/conviction-as-to-
profound-supererogation”/or-candored/straightened/prelogism” instead of rightfully keeping a
decandored/oblongated/distractive-alignment-to-‘reference-of-thought”/of-
apriorising/axiomatising/referencing” /threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation”/–as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>
(circumventive/distractive-temporal-prioritisation-of”reference-of-thought). Such
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently
implies a dialecticism involving supplanting–conviction-as-to-profound-supererogation”—of-
‘attendant-intradimensional’–postconverging/dialectical-thinking”–apriorising-psychologism
narratives as of organic-comprehension-thinking (organicalism)/”intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness’-or-ontological-reprojecting or longness-of-register-
of–meaningfulness-and-teleology” and threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation” /as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> narratives. This points to a”perversion-of–reference-of-thought”<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation”/> basically or a registry-worldview denaturing” (when it comes to a registry-
worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity). The dialecticism involves de-mentativity, in-a-contiguity-of-increasing-ontological-normalcy/postconvergence pointing to the skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) for intemporalisation/institutionalisation over the reality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limination/constraint—imbued-‘notional-firstnaturedness—temporal-to-intemporal-dispositions=<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor individuations in transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing”, and enabling ontological-escalation or aetiologisation as ‘metaphorical principle for an infinity/a-million-and-one-instances-and-locales’/aetiologisation/ontological-escalation. The underlying fact about meaningfulness-and-teleology is that the apriorising—registry (as the individual grounding of the reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right and sound in abstract terms but does the apriorising—registry (“reference-of-thought) apply?, i.e. The faulty-mentation-procedure-deception-or-urge” is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising—registry as of “reference-of-thought—categorical-imperatives/axioms/registry-teleology which are: implied—logical-dueness-or-implied-scape (the implied—logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the
situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing-of-narratives! So with the psychopath, you don’t watch the logic, you watch out for the reference-of-thought/apriorising–registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought as perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation do protract and an ignorant prelogism-as-of-conviction,-in-profound-supererogation<-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism-as-of-conviction,-in-profound-supererogation<-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogism-as-of-compulsing–

(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\[1\]–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\[1\]. However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking—anapriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of
dementing—apriorising-psychologism when wrongly eliciting in an interlocutor logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, such that one salient manifestation of conjugated-postlogism 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—reference-of-thought-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-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such reference-of-thought–categorical-imperatives/axioms/registry-teleology are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-normalcy/postconvergence to then articulate the necessary ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’ as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ over naïve elaboration-as-mer-
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’-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. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity 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-discomfitture-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 transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for the psychopath to be slanted/‘cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge’ (entitlement folie/folie raisonnante) as opposed to a logical motivation of a supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-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,-in-profound-supererogation’-<existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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/disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-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\textsuperscript{15} postlogic-backtracking devoiced-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\textsuperscript{7} or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge\textsuperscript{12} 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\textsuperscript{100} such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{12} paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge\textsuperscript{12} operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{9} on such false axioms. Thus, with respect to postlogism\textsuperscript{7} generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism even if it is a perception of ‘poor or bad supplanting–conviction-as-to-profound-supererogation—or–attendant-intradimensional’-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,—in-profound-supererogation’-<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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 ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness’ unlike postlogism as prelogism which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism in hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism in hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism in hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social universal-transparency –(transparency-of-totalising-entailing,-as-to-entailing,<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) as inducing vices-and-impediments which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism in hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking,<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex–logic, in time speaking to the fundamental mental denaturing involved in postlogism in hollow-
enabling/sublimating/de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal prelogic/prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath perversity-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 perversity-of-reference-of-
thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> thus involves these four elements as pre-valuation/pri-individuation/de-
individuation/commitment. Together with its corollary, social psychopathy, this disposition
(passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to
the social-construct as a comprehensive nature of extrinsic-attribution. Passive or suggestive
alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued
as intrinsic ontological depth-of-conviction-as-to-profound-supererogation’. The underlying
reason for the entirety of this mental process in the psychopath has to do with its ‘mere-
formulaic constrained/unconstrained perception and relation to meaningfulness-and-
teleology’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-
form-or-hollow-and-vague-vocalisation-or-subknowledging faulty-mentation-procedure-
deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which
poorly perceives ‘supplanting–conviction-as-to-profound-supererogation’—of-‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism contentions’
not in the ‘essence/conviction-as-to-profound-supererogation’ sense’ but rather as ‘formulaic
mental alienation schemes’ wherein disontologising-perverted-outcome-sought-precedes-
existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness (in order words the developmental psychology of the psychopath is actually to
perceive supplanting–conviction-as-to-profound-supererogation’—of-‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism meaning as
formulaic-schemes/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-
narrated, to which it responds in kind), and so is in transversality–of-affirmative-and-
unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ to
prelogism-as-of-conviction,-in-profound-supererogation<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a social-stake-contention-or-confliction as to preconverging/postconverging–dementating/structuring/paradigmig implications. 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
contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing \( ^{1} \)-apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing \( ^{2} \)-reference as-the-temporal-dispositions-are-dialectically-out-of-phase/dialectically-primitive as suprastructurally reflected by an ‘ordered construct from the intemporal/ontologising disposition’ (since the state of exhibiting/demonstrating ‘perversion-of-reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > will annul temporal-dispositions pedestals/statutes/presumptuousness as postconverging-or-dialectical-thinking\( ^{2} \)-apriorising-psychologism/‘logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t has the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology\( ^{10} \) in its supposed articulation of logic). Paradoxically, the normal prelogism \( ^{2} \)-as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is so attached by supplanting–conviction-as-to-profound-supererogation\( ^{7} \)-of–‘attendant-intradimensional’-postconverging/dialectical-thinking\( ^{7} \)-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 —of–‘attendant-intradimensional’-postconverging/dialectical-thinking\( ^{7} \)-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\( ^{7} \)-as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> 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 /perverted-as-disontologising-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’—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking ‘–apriorising-psychologism’, contrasted to the
psychopath’s compelling–nonconviction/madeupness/bottomlining-{‘<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>},-in-shallow-
supererogation}<disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} or
compulsively-dementing, is ad-hoc, circumspect and highly contextualised since the prelogism-as-of-conviction,-in-profound-supererogation-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind even when acting temporally/badly has a hard time escaping from supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism or prelogism (it has qualms/conscience) while the psychopath’s compulsing–nonconviction/madeupness/bottomlining–(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>, -in-shallow-supererogation–<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) 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,-in-profound-supererogation-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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’—of–‘attendant-intradimensional’-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\(^7\)-as-of-conviction,-in-profound-supererogation\(^7\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind deterministic of other prelogism\(^7\)-as-of-conviction,-in-profound-supererogation\(^7\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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\(^7\)-as-of-conviction,-in-profound-supererogation\(^7\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as to intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism\(^7\) at an intuitive-level)’ as subknowledging\(^5\) ‘prelogism\(^7\)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\) toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknowledging\(^5\) ‘prelogism\(^7\)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\) suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledging\(^5\) ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic’ as subknowledging\(^5\) ‘prelogism\(^7\)-as-of-conviction,-in-profound-supererogation\(^7\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> logical operation narratives; inductive/contextual limitation as subknowledging ‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging ‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging ‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-self-interest of its interlocutors will override intrinsic right or wrong; whether such actions include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as subknowledging ‘intrinsic-attribution of acts as inherently right or wrong’. On the above basis, the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ of postlogic compulsing–nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity> ‘in-shallow-supererogation’–<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>⟩ as to its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing ‘–apriorising-psychologism>’ construed as ‘reverting deduction’ whereas ‘supplanting–conviction-as-to–profound-supererogation’—of–‘attendant-intradimensional’–postconverging/dialectical-thinking ‘–apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague–
vocalisation-or-subknowledging ‘revert or postlogic’ compulsing–nonconviction/madeupness/bottomlining-(‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity>‘in-shallow-supererogation’–<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>⟩ 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 ‘—of–‘attendant-intradimensional’–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-recomposing-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 —of—‘attendant-intradimensional’-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,—in-profound-supererogation’—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ without factoring the ‘postlogism mere-formulaic slanting compulsing—nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising—of—attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising—of—the—‘attendant-intradimensional—ontologising’—imbued/<contextualising/existentialising—attendant-ontological-contiguity>—,—in-shallow-supererogation—<disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>) 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 raisonante, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea again, is due to prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{97}-<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-alignment or in-phasing or prelogism\textsuperscript{79} to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing\textsuperscript{7}’ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ instead of mentally aligning postlogically/by-form/slantedness/distractive-alignment-to-‘reference-of-thought-<of-apriorising/axiomatising/referencing>-\textsuperscript{79} before reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{84}-of-‘reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge\textsuperscript{42} occurs because of overthinking (elevating its perverted registry/mimicking-subknowledging\textsuperscript{5} to wrongly contend with it) rather than underthinking downgrading the \textsuperscript{2}perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and not contending with it, just as is naturally done with a ‘childhood cinglé’ who is not yet
many a supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mind just getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-awareness of the social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative–epistemicity} totalising—in-relative-ontological-completeness


of preconverging-or-dementing—apriorising-psychologism narratives as if it was truly of supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’—
postconverging/dialectical-thinking –apriorising-psychologism as to ontologically-veridical reality thus inducing the phenomenon of social-psychopathy threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. Thus, a non-ignorant temporal pedestal mindset/ reference-of-thought whether affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their temporal-self-interest to cynically elevate the psychopath’s postlogism –as-of-”compulsing–nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising–of-attendant–intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the– ‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant–ontological-contiguity> ‘-in-shallow-supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} or slantedness/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–<as-to-‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>-or-mimicking-or-subknowledging , when this is not socially transparent (at uninstitutionalised-threshold ). Further, the element of the need to be socially-functional-and-accordant first, implies that psychopathy is ‘more than just the drive of a pathological individual’ but inevitably psychopathy and correspondingly social psychopathy involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis for the targeting of another or others, further compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from
established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the more common mental-disposition in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology)

including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly grasable as simply of individual denaturing dynamics rather than of social denaturing dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism-compulsing-nonconviction/madeupness/bottomlining-(‘decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’-of-the–attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-ontological-contiguity’–in-shallow-supererogation’–disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) mental-disposition (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation. (The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social-universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity–totalising–in-relative-ontological-completeness)–but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal
prelogism\textsuperscript{72} -as-of-conviction,-in-profound-supererogation\textsuperscript{97}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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 \textsuperscript{104}universal-transparency\textsuperscript{105}-(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\text{totalising~in-relative-ontological-completeness}\langle\text{amplituding/formative–epistemicity}\text{totalising~in-relative-ontological-completeness}\rangle) about the psychopathic postlogism //slantedness compulsing–nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>, in shallow-supererogation\textsuperscript{97}<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no \textsuperscript{104}universal-transparency\textsuperscript{105}-(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\text{totalising~in-relative-ontological-completeness}\rangle) about notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation), becomes ‘affordable’ (as it doesn’t think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds a temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives to copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is
equally a social dynamism aspect wherein the issue of ‘social allegiance, affordability and initial prelogism’-as-of-conviction,-in-profound-supererogation’<-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopath-and/or-the-protracted-postlogism ’ comes to override the issue of ‘intrinsic rightness’ leading to what is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of social psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism”, is known as ‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing–apriorising-psychologism, and so as ‘ONTLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect
of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start
adjusting to its failing/not-upholding-as-of-apriorising/axiomatising/referencing slanted
mental process as it faces the negating social reaction of its immediate family environment and
the grander society with respect to its compulsive-slanting—preconverging-or-dementing-as-apriorising. But then in its child development psychology, this social negation is rather the
backdrop by which it evolves (in a process of trial-and-error in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts'-absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical’-attendant-intradimensional-apriorising/axiomatising/referencing-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—of-attendant-intradimensional-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-suprerogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking’–apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-suprerogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking’–apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing’–apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing’–apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supperogatory—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
such that it fails to elicit supplanting–conviction-as-to-profound-supererogation—or–of–
‘attendant-intradimensional’–postconverging/dialectical-thinking—or–apriorising-psychologism in
others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the
postlogism at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with
maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a
prelogic/conviction-as-to-profound-supererogation mental-disposition as conjugated-
postlogism /preconverging-or-dementing -integration (conjugated-ignorance, conjugated-
affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism
and conjugated-temporal-enculturation) which is hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with respect to the
meaningfulness of ”reference-of-thought–”categorical-imperatives/axioms/registry-teleology
from the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–
apriorising-psychologism>. The psychopath perceives instances of rebuttal of its postlogism
not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the
postlogic acts as a prelogic supplanting–conviction-as-to-profound-supererogation—or–of–
‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism
mental-disposition will but rather in terms–as-of-axiomatic-construct of not delivering well and
failing/not-upholding<as-of-apriorising/axiomatising/referencing> in its “compulsing–
nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
ontological-contiguity> –in-shallow-supererogation–<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>) postlogic narratives with the idea of
how to further confound/muddle hence the reason it is recursive (postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>) as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or being a victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism’–as-of-conviction,-in-profound-supererogation-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logico-outcome-arrived-at> relation to its ‘compulsing–nonconviction/madeupness/bottomlining-〈‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-‘-in-shallow-supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>〉 or postlogism ‘mental-disposition’ in order for the former to conjoin to its postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>. So basically, as social-and-confliction-stakes develop from childhood to adulthood, likewise the psychopath’s postlogic narratives exercise develop and become increasingly serious in its social consequences as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath. The fact, however, is that many of those who grow together with the psychopath (immediate family, close family friends and relatives, etc.) generally have some insight, however wobbly, into this mental process. Further, psychopathic phenomenon meets with varying impact levels as it’s just a way of being/living for the psychopath, and differences in the setup of ‘socially-perceived-value as of social-stake-contention-or-confliction’ context and time might play a role in making its social consequences
benign or aggravated. But then psychopathy and its social consequences, as a social phenomenon, is often wrongly perceived as exclusively due solely to an individual (the psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faultymentation-procedure-deception to resolving ‘socially-perceived-value as of social-stakecontention-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 noncohering 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’s–reference-of-thought’s–devolving-as-of-instantiative-context, which is what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-suprerogation 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 supplanting–conviction-as-to-profound-suprerogation’s—of-‘attendant-intradimensional’-
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 —of-‘attendant-intradimensional’-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 —of-‘attendant-intradimensional’-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 —of-‘attendant-intradimensional’-
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-
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—of-attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold’). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding rather than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-of-register-of-meaningfulness-and-teleology) or temporal (shortness-of-
register-of– meaningfulness-and-teleology\textsuperscript{100}), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments \textsuperscript{10}. 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 \textsuperscript{104}universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging\textsuperscript{7}/mimicking, by virtue of its ontological-primemovers-totalitative-framework\textsuperscript{7} 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\textsuperscript{7} is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{8}’ (as prior intemporal ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{7}) of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging\(^5\) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) 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\(^{100}\). 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\(^{100}\) are ‘inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging /mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation null and void, calling for the overcoming of the slantedness/decandoring/distractive-alignment-to reference-of-thought–<of-apriorising/axiomatising/referencing>\(^{100}\) of mental-devising-representation and the articulation of new reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\),–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension persion-of-reference-of-thought–<as-
normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ as articulated above gives coherence in conceptualising a continuity in the human emanant/becoming anthropological experience; as putting into perspective and not excepting any particular stage of institutionalisation/intemporalisation, as we might tend to do by focussing on the present positive registry-worldview which is just the backend in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process⟩, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure-{as-to-⟩historiality/ontological-eventfulness ⟨/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality -asymmetric-subsumption-of-temporality ’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) ‘the cross-section of human entropic being’ in the medium to long run towards intemporal-disposition preservation while undermining temporal-dispositions. Such a depth-of-thought as projected by the ‘institutionalisation intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojective/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-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
procrypticism preconverging-or-dementing—apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism’! It should be noted that while ‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposured in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional–deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that
mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is
the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the
backend of the emanant institutional-cumulation/institutional-recomposure-{as-to-
\[\text{historiality/ontological-eventfullness} \text{/ontological-aesthetic-tracing-}\langle\text{perspective–ontological-normalcy/postconvergence-reflected-}`\text{epistemicity-relativism}'>\)
preconverging/postconverging–de-mentating/structuring/paradigming implications, as utilising
the postconverging–de-mentating/structuring/paradigming outcome of previous institutional-
cumulation/institutional-recomposure-{as-to- \[\text{historiality/ontological-eventfullness} \text{/ontological-aesthetic-tracing-}\langle\text{perspective–ontological-normalcy/postconvergence-reflected-}`\text{epistemicity-relativism}'>\)} effort. Hence dimensionality-
of-sublimating\[\langle\text{amplituding/formative} \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} \text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \text{instigation recurrently inducing the}
institutionalisation/intemporalisation process (which is not an analogical notion but a
contiguous notion as to ontological-contiguity by its intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation across institutional-cumulation/institutional-
recomposure-{as-to- \[\text{historiality/ontological-eventfullness} \text{/ontological-aesthetic-tracing-}\langle\text{perspective–ontological-normalcy/postconvergence-reflected-}`\text{epistemicity-relativism}'>\})
rather so-reflecting ontological-contiguity\[\langle\text{perspective–ontological-normalcy/postconvergence-reflected-}`\text{epistemicity-relativism}'>\) as to human limited-mentation-capacity-
deepening\[\langle\text{perspective–ontological-normalcy/postconvergence-}`\text{epistemic-projection is not beholding to human limited-mentation-capacity at any given moment) applies universally across space and time (beyond any given registry-worldview’s/dimension’s institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively
predicative of future institutionalisation/intemperalisation like deprocripticism. 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 ‘preceedingness/supersedingness/ascendency-and-continuity of intemperal-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 intemperal-preservation-entropy-or-contiguity–or–ontological-preservation in the continuous transdimensional/transcendental relation of intemperal 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 (recomposed)-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-in-shallow-suprerogation<-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism>; in transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ along three transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ pedestals (postlogism in hollow-constituting–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemperal-preservation> not/slantedness/compulsive-dementing /subknowledging –
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 100, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold 103, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into a prospective registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology 100 put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology 100 is then represented as preconverging-or-dementing 100–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 100 and ontological-veridicality/ontological-contiguity 67 of reference-of-thought (from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective); with the ontologically-veridical/ontological-contiguity 67 mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity 63 -<shallow-supererogation -of-mentally-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as preconvergingly-de-mentated/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments of the prior (uninstitutionalised-threshold) registry-worldview/dimension, successively as base-institutionalisation, universalisation, positivism and prospectively, deprocrypticism. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposing (along the institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process), have particular ‘central recomposing determinants’ which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising
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-supererogation > and-not-of-logical-contention, this shows ontologically speaking that it isn’t out-of-the-stranding-template to prospectively imply (beyond our own illusion-of-the-present/present-consciousness) such a prospective ‘de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of our ‘perversion-of— reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as of the reference-of-thought—categorical-imperatives/axioms/registry—teleology—, for-intemporal-preservation-entropy—or-contiguity—or—ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness) as procrypticism—or—disjointedness-as-of— reference-of-thought. Noting as well that previous uninstitutionalised-threshold as to recurrent-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 of supposed postconverging—dementating/structuring/paradigming as we do in our positivistic/procrypticism registry-worldview, within the ambits of their the-Good/understanding/knowledge-reification/ontological-prime movers-totalitative-framework conceptualisation. But then their stranding from the prospective institutionalisation/intemporalisation represents them as preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully—
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> 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–depocrypticism 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 (depocrypticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity ~<shallow-supererogation >-of-mentally-aestheticised–preconverging/dementing –qualia-schema> (undisambiguation as notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> are wrongly given the same elevation), and relevantly so at the procrypticism–or–disjointedness-as-of–reference-of-thought uninstitutionalised-threshold. The very specific nature of the depocryptic 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 the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>. notional~deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing

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(‘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-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘postconverging-or-dialectical-thinking’—apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this 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\textsuperscript{11} of temporality-dispositions and particularly in the extended-informality({susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—}meaningfulness-and-teleology\textsuperscript{10}) which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional-firstnature—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 superseding-lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold\textsuperscript{03} 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-phasing 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\textsuperscript{11}—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\textsuperscript{03} 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–firstnaturallyness—temporal-to-intemporal-dispositions–<so-construed-as-
from-perspective–ontological-normalcy/postconvergence>–implications which is more than
just reactionary to the possibility of temporality /shortness (shortness-of-register-of–
meaningfulness-and-teleology) but rather ‘a transcendent-existentialism maturing of
thought’ (intemporality as longness-of-register-of–meaningfulness-and-teleology) that
takes abstract cognisance of temporality /shortness as an intransient potency (hitherto
accounting for the circularity/recurrence/repetition/repeatability of human circular-
uninstitutionalised-threshold (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’–apriorising-psychologism—by—preconverging-or-dementing–
apriorising-psychologism dialectics/dialectical-dynamism’ indicates that while
psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-
devising-representations of ‘thresholding meaningfulness constructs’ (with their reference-of-
thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation) within their ‘functional
institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, notional–deprocrypticism going by ontological-
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism> induced miscuing/disjointed-logic/logical-drug/unconscionability-drug/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation/temporal-endemisation over ‘a wrong supplanting—conviction—as-to-profound-supererogation’—of—attendant-intradimensional’-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-drug 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-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for prospective/transcending/superseding registry-worldview to comply with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation when the prior one fails, while the latter sticks by form to ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether this fails intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or not. The conceptualisation of ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting—as-to-conflatedness notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality,
categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology\textsuperscript{100} (short for the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100}) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing \textsuperscript{56}meaningfulness-and-teleology. The \textsuperscript{56}reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of \textsuperscript{56}meaningfulness-and-teleology, and is capable of ontological-reconstituting–as-to-conflatedness\textsuperscript{11}/deconstruction involving \textsuperscript{14}de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with corresponding \textsuperscript{14}de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) hermeneutically/reproductively/supererogatingly/zeroingly-educing-human–\textsuperscript{56}meaningfulness-and-teleology–into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human \textsuperscript{75}perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and desublimation. More precisely, \textsuperscript{75}perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing –apriorising-psychologism mental-devising-representation implies registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect–as-Being-or-ontological-or-existential–defect (reflecting ‘defects threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing ‘–apriorising-psychologism>’) and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview’s/dimension’s-postlogism/psychopathy in hollow-constituting–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal–
because of failure of \(^8\)reference-of-thought as of perversion-and-derived- perversion-of- \(^8\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining- as-to-shallow-supererogation\(^8\)>. This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking\(^8\)–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> \(^5\)logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to- profound-supererogation\(^8\) (like calculating the answer of an arithmetic operation wrongly) so long as the \(^8\)reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity\(^8\)-of– reference-of-thought on the other hand implies being-or-ontological-or-existential-or- \(^10\)meaningfulness-and-teleology disposition as of supplanting–conviction-as-to-profound-supererogation\(^8\)—of–‘attendant-intradimensional’-postconverging/dialectical-thinking\(^8\)— apriorising-psychologism (reflecting sound \(^5\)logical-processing-or-logical-implicitation— supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^8\) and at worst defect–of- \(^5\)logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to- profound-supererogation\(^8\)) and so in effective prelogism \(^8\) 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
devising-representations (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\text{\textsuperscript{97}}\)-as-to-`attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>) is utterly different from postconverging/dialectical-thinking\(^\text{\textsuperscript{97}}\)–apriorising-psychologism mental-devising-representations (supplanting–conviction-as-to-profound-supererogation —of-`attendant-intradimensional’-postconverging/dialectical-thinking\(^\text{\textsuperscript{97}}\)–apriorising-psychologism) either of sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^\text{\textsuperscript{97}}\) or defect—of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, having to do with appropriate or inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. The postconverging/dialectical-thinking–apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^\text{\textsuperscript{97}}\) and defect—of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^\text{\textsuperscript{97}}\) with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking\(^\text{\textsuperscript{97}}\)–apriorising-psychologism-<stranded-as-rightfullystraight/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 —of-`attendant-intradimensional’-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\(^\text{\textsuperscript{97}}\) simply have to do with inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation’, and not unsound-mental-disposition or perversion-of- reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (which in this latter case will speak of a mental-disposition to act as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising-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-in-shallow-supererogation"<as-to-'attendant-intradimensional’-prospectively-disontologising-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-in-shallow-supererogation"<as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing"<apriorising-psychologism> are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing"<apriorising-psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity"of-reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking'—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity"of-reference-of-thought in implying the ‘revoking of their sound "reference-of-thought status’. To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing"<apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity"<shallow-supererogation"of-mentally-aestheticised-preconverging/dementing—qualia-schema>) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating. The ‘dementation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attribute-dialectics) of ‘reference-of-thought’ notion reflecting prospectively threshold-of—
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\textsuperscript{(ii)}-\textlt{in-existential-extrication-as-of-existential-unthought}> ) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness\textsuperscript{(i)}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{(i)}-\textlt{as-to-‘attendant-intradimensional’-prospectively-disontologising-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\textsuperscript{(i)} on the one hand, and on the other hand is the reason for the more profound/deeper socially-betraying-threshold-of-ontologising-depth-of-analysis of the prospective/transcending/superseding registry-worldview/dimension which is rather in ‘a suprastructural transcendental-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension’, as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation given the less veridical ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(i)},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of its ‘temporal conventioning compromise’ determined by its shallower socially-betraying-threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness\textsuperscript{(i)}/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) involved the following intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to their social-stake-contention-or-confliction specific to each registry-worldview/dimension.
aestheticised-preconverging/dementing —qualia-schema>/’disjointedness-as-of- reference-of-thought in positivism—procrpticism) 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/elianic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which preempting—disjointedness-as-of—reference-of-thought,—as-to-<amplituding/formative—epistemicity>growth-or-conflatedness ⟩transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
‘temporal-dispositions individuations’ will, at that uninstitutionalised-threshold, betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation at their specific temporal-dispositions individuations thresholds (postlogism-slanthedness/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-as-including-virtue-as-ontology) with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipatory/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism and the intemporal percolation-channelling-in-deferential-formalisation-transference of such emancipation/transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance-as-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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism> in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance’–<including-virtue-as-ontology> of postlogism”-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance’–<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold of the registry-worldview/dimension (procrypticism being the
fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly ontological/intemporal analysis as the-Good/understanding/knowledge-reification^ontological-primemovers-totalitative-framework\(^{72}\) construct’ preempting the said ^perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenon. In this respect, it is equally important to be cognisant of potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis especially given the gullible/susceptible nature of the social-construct as it ‘becomes existentially in a dynamism of conventioning and ontology’. Take the case of works of arts like novels and films primarily meant to entertain, and in so doing may induce wrong impressions and conceptions with regards to ^perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature
of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals-and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-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 totalising-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming, contrasted with a temporal extricatory preconverging-de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–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-normalcy/postconvergence>–existentialism-form-factor that arises by the mere fact that all the institutionalisations are of the same ‘human form-factor’ with their ‘snowballed differences’ arise solely due to limited-mentation-capacity-deepening involving institutional-cumulation/institutional-recomposure{(as-to–historiality/ontological-eventfulness)/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>).

veridicality/ontological-completeness’ as the institutional-cumulation/institutional-recomposure-(as-to-\textsuperscript{3}\textsuperscript{2} historiality/ontological-eventfulness\textsuperscript{2}/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) on
the other axis or dialecticisms-of-an-imperfect-human-grasping-of–‘ontological-reference-of-
veridicality’–which-mastery-improves-dialectically) which rather implies defects of
\textsuperscript{7}perversion-of–reference-of-thought-\textsuperscript{3}<as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > or unsoundness-or-
onontological-bad-faith/inauthenticity\textsuperscript{4–5} of–reference-of-thought of corresponding
prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their
\textsuperscript{5}reference-of-thought as ontologically-veridical as these become the subject of contention and
aetiologisation/ontological-escalation from the corresponding prospective/transcending/superseding registry-worldview/dimension which is then the
ontologically-veridical \textsuperscript{5}reference-of-thought. It should be noted that a defect–of–\textsuperscript{5}logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation\textsuperscript{97} of the registry-worldview’s/dimension’s–\textsuperscript{2}reference-of-thought-for-social-
functioning-and-accordance (unlike a \textsuperscript{7}perversion-of–reference-of-thought-\textsuperscript{3}<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >)
implies movement-along-the-same-curve-of-prior-relative-ontological-incompleteness–of-
\textsuperscript{5}reference-of-thought of a given registry-worldview’s/dimension’s \textsuperscript{6}reference-of-thought whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the
\textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation\textsuperscript{77} , and doesn’t fundamentally voids the ‘sound \textsuperscript{6}reference-of-thought
status’ with regards to the possibility of an appropriate \textsuperscript{5}logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{77} in another
instance. This insight is critical because the defect–of–logical-processing-or-logical-
worldview/dimension uninstitutionalised-threshold as it then becomes, by way of ‘de-
mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics) of reference-of-thought’, the subject of contention and aetiological/ontological-escalation. This implies that psychopathy and social psychopathy as perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomenon in the positivistic registry-worldview/dimension (procrypticism) requires a shift-in-the-curve-of-
prospective-relative-ontological-completeness—if-reference-of-thought-as-of-ontological-
normalcy/postconvergence from positivism to notional—deprocrypticism registry-
worldview/dimension as intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming resolution to psychopathy and social
psychopathy, and so beyond an extricatory/temporal preconverging—de-
mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-
prior-relative-ontological-incompleteness—if-reference-of-thought-as-of-ontological-
normalcy/postconvergence that preserves procrypticism (perversion-of-reference-of-thought-
as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation) of positivistic meaningfulness-and-teleology while inducing
preconverging-or-dementing—apriorising-psychologism within the same defective
procrypticism registry-worldview/dimension which requires prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as deprocrypticism. Insightfully again
with regards to ontological-normalcy/postconvergence and ontological-
normalcy/postconvergence critical for a ‘postconverging-or-dialectical-thinking—psychology
or psychology-of-mentation-dynamics or natural—psychological-dynamics’, just in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process has to do with a human-limited-mentation-capacity maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisationly institutionalising from prospective base-institutionalisation preempting recurrent-utter-uninstitutionalisation (as the perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing—apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective universalisation preempting base-institutionalisation–ununiversalisation (as the perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing—apriorising-psychologism of base-institutionalisation–ununiversalisation), prospective positivism preempting universalisation–non-positivism/medievalism (as the perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing—apriorising-psychologism of universalisation–non-positivism/medievalism), and prospectively, prospective notional–deprocrypticism preempting positivism–procrypticism (as the perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing—apriorising-psychologism of positivism–procrypticism); with the implication that notional–deprocrypticism is actually recomposuringly subsuming of positivism which is subsuming of universalisation and it too recomposuringly subsuming of base-institutionalisation (all these with their respective personhoods-and-socialhood-formation existentialisms/full-depths-existential-implications). Likewise their respective methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-
phenomenology in a heuristic hermeneutic/reprojective/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness/\textit{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/\textit{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-\textit{psychologism}, (as ‘first-level presupencing—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-in-shallow-supererogation ‘as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing’–apriorising-\textit{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-(\textit{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 preconverging-de-mentating/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-
settings with their evolving 'socially-perceived-value as of social-stake-contention-or-confliction'. The state of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation' -<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing’—apriorising-psychologism> requires preconverging-or-dementing’—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity’-of-‘reference-of-thought mental-devising-representations and implies the ‘revoking of sound ‘reference-of-thought status’ with respect to interlocution of-similar-or-protracted-contextualisation (in the very first instance) while the state of supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking’—apriorising-psychologism implies a ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity’-of-‘reference-of-thought mental-devising-representation implying a veridical ‘reference-of-thought with respect to interlocution (in the very first instance), and enabling the second instance of engaging in terms–as-of-axiomatic-construct of logical pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity’.

Typically, such an insight with regards to compulsing–nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)} is obvious and transparent with respect to the childhood psychopathy/cinglée mental-disposition, given that an initial encounter often involves a natural ‘postconverging-or-dialectical-thinking’–apriorising-psychologism reflex’ by the interlocutor with respect to their initial narratives but after some familiarisation we come
to understand that the initial narratives are in fact preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{19}–apriorising-psychologism reflex’. This preconverging-or-dementing\textsuperscript{19}–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/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-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\textsuperscript{95}’ and not an articulation of supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—of–‘attendant-intradimensional’–postconverging/dialectical-thinking \textsuperscript{20}–apriorising-psychologism or existential-contextualising-contiguity\textsuperscript{39} principle of reification \textsuperscript{7}, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-normalcy/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought of such protracting threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{2} \textsuperscript{-}<as-to-`attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{2}–apriorising-psychologism>. In the bigger scheme of things, it equally explains our mental-devising-representation preconverging-or-dementing\textsuperscript{2}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{2}–of- reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-dialectical-thinking\textsuperscript{2}–apriorising-psychologism\textsuperscript{2}/soundness-or-ontological-good-faith/authenticity\textsuperscript{2}–of- reference-of-thought mental-devising-representation underlying reflex with respect to prospective/transcending/superseding registry-worldviews/dimensions. A perversion-of reference-of-thought\textsuperscript{2}–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{2} > speaks of a hollow-constituting\textsuperscript{2}–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{2} defect (as sticking ‘in form’ to reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{2},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are ontologically defective rather than as being an adjunct to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation per se, and so due to having attained the socially-betraying-threshold-of-ontologising-depth-of-analysis and thus not initiating ontological-reconstituting–as-to-conflatedness \textsuperscript{2}/deconstruction in superseding this socially-betraying-threshold-of-ontologising-depth-of-analysis) as impression-driven/good-naturedness/wishfulness defect of preconverging-or-dementing\textsuperscript{2}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{2}–of- reference-of-thought mental-devising-representation; since ontological-reconstituting–as-to-conflatedness \textsuperscript{2}/deconstruction as the-Good/understanding/knowledge-reification\textsuperscript{2}/ontological-primemovers-totalitative-framework\textsuperscript{2} of new \textsuperscript{2}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{2},-for-intemporal-preservation-entropy-or-contiguity–
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-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-compose-with-cumulatively by ontological-reconstituting–as-to-conflatedness/deconstruction (which is the critical subsuming mechanism for re-establishing reference-of-thought and ontological-veridicality/ontological-contiguity 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-
deepening\textsuperscript{3} induced institutional-cumulation/institutional-recomposure{(as-to-
\textsuperscript{4})historiality/ontological-eventfulness /ontological-aesthetic-tracing-{<perspective–ontological-
normacy/postconvergence-reflected-‘epistemicity-relativism’>}, and inherently implies ‘a
\textsuperscript{5}universal existentialisms/full-depth-of-existential-implications form-factor across
institutionalisations’; which define their specificities and potentials which are basically
abstractly of a same ‘human form-factor’, with regards to the reality of their
notional-firstnaturedness—temporal-to-intemporal-dispositions<{so-construed-as-from-
perspective–ontological-normalcy/postconvergence} and the existential implications on every
registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of
meaningfulness and reference-of-thought. Ontological-entrainment (as a deterministic point of
reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-
worldview/dimension, and thus avoiding any confusing effects to analysis of the \textsuperscript{14}de-
mentation-\textsuperscript{14}ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics of \textsuperscript{14}de-mentation-\textsuperscript{14}ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics)) is attained by ‘keeping or
aligning’ preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (with no shifting by reflex
into postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism) of the placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} as of the
wrong ontological-references/contending-references of all established \textsuperscript{7}perversion-of-
reference-of-thought-\textsuperscript{8} <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation\textsuperscript{9}> prior/transcended/superseded registry-worldviews/dimensions,
in hollow-constituting-\textsuperscript{8}as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> failing/not-upholding-\textsuperscript{8}as-of-apriorising/axiomatising/referencing>
the \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with respect to
ontological-normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation, as in ontological-reconstituting–as-to-conflatedness/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (as to ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing–apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ or of preconverging-or-dementing–apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any ‘presencing—absolutising-identitive-constitutedness’ distorted ‘meaningfulness-and-teleology. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) as the prospective/transcending/superseding registry-worldview/dimension has the-
Good/understanding/knowledge-reification\(^1\)/ontological-primemovers-totalitative-framework\(^2\) sound reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^3\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting–as-to-conflicatedness\(^4\)/deconstruction); wherein no amount of ‘good-naturedness’ of any individuation based on the former (prior/transcended/superseded) reference-of-thought can fundamentally supersede its preconverging–de-mentating/structuring/paradigming vices-and-impediments\(^5\), but for the ‘emancipatory moulting’ (psychoanalytic-unshackling/memetic-reordering/recompossuring) into the \(^6\)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 preconverging–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-recompossuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in satisfying intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon like psychopathy and its social corollary in a procrypticism–or–disjointedness-as-of\(^8\) reference-of-thought registry-worldview/dimension (the \(^9\) perversion-of\(^8\) reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation\(^7\)> as to preconverging-or-dementing\(^10\)–apriorising-psychologism of positivistic meaningfulness-and-teleology\(^10\) reference-of-thought–categorical-

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 as limited-mentation-capacity-deepening has to do with the veracity/ontological-pertinence of our notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence as individuations of shortness-to-longness-of-register-of–meaningfulness-and-teleology, such that whenever relatively sound reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are institutionalised/intemporalised, human temporality in hollow-constituting–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation individuation dispositions (at uninstitutionalised-threshold) will tend to relate, by limited-mentation-capacity-deepening, to this as hollow/formulaic constraining deterministic constructs which have to be exploited by the mere determinism-of-form about how others will act (hollow-constituting–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) rather than the essence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation being sought originally by the institutionalised/intemporalised
reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{(20)}—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (ontological-reconstituting—as-to-confoundedness ). 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—\textsubscript{<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’—\textsubscript{<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-confoundedness}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism\textsuperscript{6} to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{(20)} individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{(20)}—or-hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-channelling—<in-deferential-formalisation-transference> facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism gets weaker with grander institutionalisations/intemporalisations, and so as the grander human the-good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipatory potential’ over ‘deluded idealisms’ that simply create space for falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-
acting as of conceptivity/epistemic-reflexivity! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>/decandoring with three dementative/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 dementation-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 ‘untranscendable’ (acting as if in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while actually in temporal preservation-as-pseudointemporality; hence dementable/no-longer-thinking) due to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence-{implicated-‘nondescript/ignorable–void-as-to–presencing—absolutising-identitive-constitutedness} which blinds the temporal-dispositions to the registry-

The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing –apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective reference-of-thought-categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. * It is not an ‘avoidable luxury’ as it is the necessary transcendental element in establishing the backdrop for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/prospective-institutionalisation. Galileo’s medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-and-dispensable articulations as all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (occurring at the registry-
worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation

need to ‘break-the-mind’ of the prior temporal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > existential mental orientation to avoid postconverging-or-dialectical-thinking-apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (for example, no ‘God of plane’ for say an animistic mental orientation that sees gods and spirits as causative, i.e. avoiding to operate the meaningfulness-and-teleology of a transcendent registry-worldview/dimension in terms-as-of-axiomatic-construct of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory–de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of reference-of-thought/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for
highlight that meaningful projections of implied intemporality /longness from banal
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology10-as-of-
‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications>}
are not veridically and demonstrable to be ontologically real and should be related to as being in
distractive-alignment-to<29-reference-of-thought-<of-
apriorising/axiomatising/referencing> /threshold-of—nonconviction/madeupness/bottomlining-
in-shallow-supererogation<71-as-to—attendant-intradimensional’-prospectively-
disontologising—preconverging/dementing —apriorising-psychologism> and are rather involved
in ‘temporal preservation’ and not intemtemporal-preservation-entropy-or-contiguity—or—
ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-or-
dementing<71-apriorising (as dialectically—or-contendingly-out-of-phase or hollow-mimicking) in
hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking-<iterative-looping—set-of-dereifying-
hollow-narratives-and-acts’>77 as absolving/fleeting/escaping-reflex—logic in committed
‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction
reason why the psychopath in its postlogism79 in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other
temporal interlocutors mimicking the psychopath’s postlogism79 in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry
on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted
hollow mimicking narratives call for new slanted hollow mimicking 77 persion-of—reference-
of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation79> narratives even if it’s just to get a respite to enable an interlocutor’s
or another interlocutor’s prelogic/conviction-as-to-profound-supererogation alignment to the
new hollow mimicking postlogism

- formulaic slanting

- compelling

- nonconviction/madeupness/bottomlining

- (<decontextualising/de-existentialising

- of-attendant

- intradimensional

- apriorising

- axiomatising

- referencing

- induced-disontologising

- of-the-

- ‘attendant

- intradimensional

- ontologising’

- imbued

- <contextualising/existentialising

- attendant

- ontological-contiguity>

- ‘in-shallow-supererogation’

- <disontologising

- perverted-outcome

- sought-precedes

- existentially-veridical

- ‘attendant

- intradimensional

- apriorising

- axiomatising

- referencing

- ’-logical-dueness>

- ) narrative, a process known as

- absolving/fleeting/escaping-reflex–logic

- ), 3. Psychopath’s interlocutor’s

- perversion-of

- reference-of-thought

- <as-effectively-apriorising

- in-nonconviction

- madeupness/bottomlining

- as-to-shallow-supererogation

- > in hollow-constituting

- <as-disjointed-misappropriation

- of

- meaningfulness-and-failing-intemporal-preservation

- > or

- conjoining-looping-set-of-narratives

- as-of-cohering

- logic-reflex narratives integration from its prelogism

- -as-of-conviction

- -in

- profound-supererogation

- ‐<existentially-veridical–‘attendant

- intradimensional

- apriorising

- axiomatising

- referencing

- ’-logical-dueness-precedes

- disontologising

- logical

- outcome

- arrived-at>

- rationalisation 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—dementating

- structuring

- paradigming

- is drawn so that the principles so articulated can be applied
recomposuring reference-of-thought-categorical-imperatives/axioms/registry-teleology

for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension (iv) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity

(nihilistic (being-dialectically-or-contendingly-out-of-phase/logically-incongruent/transversal) to reflect/perspectivate a mental-devising-representation of the superseded/transcended registry-worldview/dimension as ontologically-preconverging-or-dementing –apriorising-psychologism/dialectical-preconverging-or-dementing –apriorising-psychologism

(‘perversion-of- reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’>/registry-worldview’s/dimension’s-uninstitutionalised-threshold =‘defect-<as-Being-or-ontological-or-

existential–defect>/unsoundness-or-ontological-bad-faith/inauthenticity’=of- reference-of-

thought/mental-perversion/subknowledging’>/mimicking-and-corresponding-

<amplituding/formative–epistemicity>totalising~self-referencing-syncretising), inducing a ‘habituation’ of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have

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

syncretising/circularity/interiorising/akrasiatic-drag or the referencing/registering/decisioning of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overrided/uttered, for instance, retrospectively the ‘god of plane’…

type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist reference-of-
thought–categorical-imperatives/axioms/registry-teleology, and this will equally apply prospectively between notional–deprocrypticism and procrypticism as the procryptic mindset/reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the ‘perversion-of-reference-of-thought’ as effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation 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 postconverging–de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation preconverging–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 notional–deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places
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 takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness of reference-of-thought’ perpetually when aware of its deficiency. Conflation takes a shot at construal/conceptualisation of existential-reality from an open-ended insight/fugue as of referentialism from the more profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening as of metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>), and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond <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 which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence—{implicit-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>}/postdication. Thus, constitutedness will wrongly induce virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and so, with more and more profound defective construal/conceptualisation consequence with deeper and deeper categorisation and analysis. Often, and where aware, about the critical defective nature implied by constitutedness in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as a contingent resetting resolution for the induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness of axiomatic-construct/ reference-of-thought’ (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity ) that will then require another contingent resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness of reference-of-thought’ down the line when aware of its further critical defect again (though, in a sense the entire recomposuring process could be qualified as a ‘practical-presencing—absolutising-identitive-constitutedness’ exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening construal of it is one of evasiveness as implied by the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context as to existence-potency ~sublimating—
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologicallysame-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by constitutedness in categorisation schemes, thus fundamentally defining the limits even of a  

presencing—absolutising-identitive-constitutedness as of existential-conceptualisations/construals. The implication is beyond just the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the de-mentative/structural/paradigmatic basis of categorisation scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and meaningfulness-and-teleology construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology)-<in-existential-extrication-as-of-existential-unthought>-define the ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’, it is critical to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’ are systemic hence inducing ‘flawed-existential-elevation-of-reference-of-thought’ as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing-reflexive/entailing-teleology-differentiation-as-of-subtransversality-of-motif-and-apriorising/axiomatising/referencing) at the given ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’. Beyond its conceptualisation as of knowledge categorisation and categorisation scheming but rather as of effective ontological-and-virtue conceptualisation/construal, constitutedness implies a simplistic/trite categorical relation in the construal/conceptualisation of meaningfulness-and-teleology as of its ontological and virtue essence that is susceptible to defect as perversion-
of-<reference-of-thought->as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or derived-
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >; and as such,
constitutedness\textsuperscript{13} will speak of subtransversality-of-motif-and-
apriorising/axiomatising/referencing and various shades of temporality\textsuperscript{2}/shortness in their
‘constitutedness’ and conjugated-constitutedness\textsuperscript{13} of \textsuperscript{8}reference-of-thought’ including
psychopathic slantedness constitutedness\textsuperscript{13}. The comparison highlighted further below with
respect to the 6 BODMAS characters and character A (Addition) as the additionality defect
character, is most telling of the inherent nature of human limited-mentation-capacity-
deepening\textsuperscript{13} induced constitutedness\textsuperscript{13} which is conceptually associated with
conceptualisation/construal of ‘human temporal uninstitutionalised-threshold\textsuperscript{103} mental-
disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal
\textsuperscript{8}reference-of-thought nature, with high ‘constitutedness’ and conjugated-constitutedness\textsuperscript{13} of
\textsuperscript{8}reference-of-thought’ of temporal-dispositions \textsuperscript{8}reference-of-thought, much like the
‘conjugated-constitutedness’ of ‘reference-of-thought’ of the other BODMAS characters to
A’s fundamental postlogism\textsuperscript{12}-slantedness pathological condition/constitutedness\textsuperscript{12} as when
insisting on upholding the <amplituding/formative> wooden-language-(imbued—temporal–
mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{12}—
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology\textsuperscript{12}) 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- \textsuperscript{2}reference-of-thought- devolving-as-of-
instantiative-context as the more fundamental a priori whose
imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying

The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of conflation which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as conflation speaks of a more profound relation in the construal/conceptualisation of meaningfulness-and-teleology as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing<-perspective–ontological-normalcy/postconvergence>/postdication, and so even when elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity is denaturing as exposed by existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context, to further construe new reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation factoring in the imbricatedness/threadedness/recomposuring reflecting the existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context. Conflation, as so-construed in referentialism, by striving to sync with the very inherent evasive nature of existence in its imbricatedness/threadedness/recomposuring (with respect to human limited-mentation-capacity-deepening) as of referentialism is absolutely referencing on the basis of ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation as being the preceding notion for construal/conceptualisation with respect to existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, and so grasped as conflation emphasises projective-insights for upholding ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. Hence conflation will tend to avoid systemic defects of analysis associated with constitutedness requiring re-categorisation/re-adaptation/re-classification as ‘presencing—absolutising-identitive-constitutedness’. Conflation is thus naturally inclined to induce ‘appropriate-existential-elevation-of-reference-of-thought’ by the ontological and virtue implications (as ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking-differentiation-as-of-supratransversality-of-motif-and-apriorising/axiomatising/referencing). As so articulated, these two concepts operantly address in a storied-construct/ontologically-valid-narration or any other operant conceptualisation the notion of a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of veridical-ontological(reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. Further, constitutedness and conflation, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of
the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the individuation-level with respect to conception and misconceptions of ‘meaningfulness-and-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—‘notional—firstnatures—temporal-to-intemporal-dispositions’—existence/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—reference-of-thought—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—firstnatures—temporal-to-intemporal-dispositions’—existence/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—evenframed-conceptualisation—
inducing-the-uninstitutionalised-threshold”). These two concepts are critical relative to grasping and analysing human choice/notions relative to reference-of-thought—categorical-imperatives/axioms/registry-teleology of meaningful-frameworks. Other implications have to do with human personality development psychology in relation to meaningfulness extending to the construal/conceptualisation of language development as well as aesthetics and virtue as reflecting holographically—conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process. In a further elaboration of constitutedness 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 psychology inducing an overall break into a positivism psychology. It is interesting to note that going by the psychology 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/intelligibility/setup/measuring/instrument in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of 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 amplituding/formative–epistemicity totalising/circumscribing/delineating reference-of-thought–devolving. Thus use of numbers is defined by other ideas in such early
hunter-gather and animist societies given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology like the notion of wealth accumulation, which will be predominantly about ‘inducing a sense of social obligation or faithfulness or deference’ from other persons, and so together with other cultural peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in conflation 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–procrysticism? 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-recomposurer{as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing,<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism>} which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant thresholds of notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> further redefining the possibility of uninstitutionalised-threshold as the threshold for failing/not-upholding the institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology and the possibility of prospective institutionalisation as renewing reference-of-thought—categorical-imperatives/axioms/registry-teleology for upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold, thus further redefining successive prospective socially-functional-and-accordant thresholds as successive
prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-of-presence-(implicated-‘nondescript/ignorable–void’-as-to-‘presencing—absolutising-identitive-constitutedness’), the present registry-worldview’s/dimension’s reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of-meaningfulness-and-teleology should be predicative of human meaningfulness-and-teleology (much the same way that the notion of temporality-to-intemporality thresholds driven construal enables an existentially operant 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\(^{w}\)’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^{w}\)-of-\(^{w}\)reference-of-
thought-\(^{w}\) devolving-as-of-instantiative-context construal of virtue beyond the ‘relatively
impression-driven basis of conceptuality’ associated with \(^{amplituding}\)formative–
epistemicity\(^{w}\)totalising-random-as-impulsive-phenomenal-abstractiveness-of-presencing-
in-
‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\(^{w}\)’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^{w}\)-of-\(^{w}\)reference-of-
thought-\(^{w}\) devolving-as-of-instantiative-context, \(^{amplituding}\)formative–
epistemicity\(^{w}\)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\(^{w}\)’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^{w}\)-of-\(^{w}\)reference-of-
thought-\(^{w}\) devolving-as-of-instantiative-context involving allegiance/subservience driven
construal, \(^{amplituding}\)formative–epistemicity\(^{w}\)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\(^{w}\)’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^{w}\)-of-\(^{w}\)reference-of-
thought-\(^{w}\) devolving-as-of-instantiative-context involving qualification/good-to-bad driven
construal, \(^{amplituding}\)formative–epistemicity\(^{w}\)totalising-intervalist-as-categorising-

institutionalisation psychologism; and we can appreciate that the more thorough dilemmas with respect to vices-and-impediments\textsuperscript{106} of the grander human condition have been de-mentatively/structurally/paradigmatically resolved as of these successive psychologisms postconverging–de-mentating/structuring/paradigming arising from prospective relative-ontological-completeness \textsuperscript{-of- reference-of-thought induced social \textsuperscript{106}universal-transparency\textsuperscript{105}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) as of existential-contextualising-contiguity \textsuperscript{-s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context. For instance, the prospective relative-ontological-completeness\textsuperscript{-of- reference-of-thought of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘first-level presencing—absolutising-identitive-constitutedness\textsuperscript{13} of \textsuperscript{84}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) induced a social \textsuperscript{105}universal-transparency\textsuperscript{105}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of- reference-of-thought’ devolving-as-of-instantiative-context that led to the base-institutionalisation–ununiversalisation psychologism grounded on rule-making differing from the non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications. Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension ‘<amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in–occlusive-consciousness’-enabling-
thought—devolving-as-of-instantiative-context categorising dispositions’ or ‘second-level presencing—absolutising-identitive-constitutedness’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its meaningfulness-and-teleology as value-judgment (not withstanding its prior relative-ontological-incompleteness of reference-of-thought as universalisation—non-positivism/medievalism (failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the meaningfulness-and-teleology as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness as to the normalcy/postconvergence—reflected—epistemicity-relativism as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness of reference-of-thought to then project that there may be a 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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes prospective relative-ontological-completeness of reference-of-thought by social universal-
transparency<sup>10</sup>-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness} as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. As setting up the relevant contingent psychologism is only by a construal that the best possible psychology-construct/psychologism is necessarily attained by successive registry-worldviews/dimensions construals/conceptualisations by their contingent prospective relative-ontological-completeness<sup>2</sup>-of-reference-of-thought by social universal-transparency<sup>10</sup>-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness} as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context (that is, ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic mindset/reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposes as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening<sup>10</sup> inducing the successive registry-worldviews/dimensions institutionalisations reference-of-thought with their own ‘specific institutionalisation/uninstitutionalised-threshold’ mental-
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their prospective relative-ontological-completeness\(^{55}\)-of- reference-of-thought with respect to their social\(^{104}\) universal-transparency\(^{88}\)-\((\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\ )\) as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{88}\)-of- reference-of-thought-\(^{84}\) devolving-as-of-instantiative-context; with the implications being that social\(^{104}\) universal-transparency\(^{105}\)-\((\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\ )\) as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{88}\)-of- reference-of-thought-\(^{84}\) devolving-as-of-instantiative-context as of prospective relative-ontological-completeness -of- reference-of-thought redefines prospective\(^{56}\) meaningfulness-and-teleology\(^{100}\) and the corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an epistemic-totalising\(^{77}\)-renewing-realisation/re-perception/re-thought based on prospective\(^{5}\) maximalising-recomposing-for-relative-ontological-completeness\(^{88}\)—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\(^{100}\) construal/conceptualisation, institutionalisation and overall existential becoming. This validates the notion of ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of its construing of notional–deprocrypticism as ‘notional–deprocrypticism suprastructuration’ or ‘notional–deprocrypticism suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology\(^{100}\) as of the overall registry-worldview/dimension reconstrual of superseding–oneness-of-ontology’ (enabling the \langle\text{amplituding/formative-epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\ )
epistemicity>totalising-ratio-contiguity/ratiocination-as-referentialism-phenomenal-
abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context/conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the
notional-deprocrypticism socially-functional-and-accordant as of intemporal/ontological
contiguity, with no-notional-firstnaturedness—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective—ontological-normalcy/postconvergence—non-dissociability,
thus upholding notional-deprocrypticism as preempting—disjoinedness-as-of-reference-of-
thought—as-to—amplituding/formative-epistemicity>growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirt-
 driveness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism). Thus, with notional-deprocrypticism further enabling the abstract
intemporal/ontological contiguity grasp of human ‘individuation-level and registry-
worldview/dimension-level meaningfulness-and-teleology’ as it can accrue at the
intradimensional-level of individuals-notionally-as-receptacles-of-temporal-to-intemporal-
individuations and individuals-as-institutionally-constrained-actors-as-of-intersolipsistic-deambulation, and hence ontologically-adjoins in its construal/conceptualisation the construct
of the individual and the social as of ‘notional-deprocrypticism suprastructuration’ or
‘notional-deprocrypticism 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’ (just as in the
constitutedness (rather heuristically and beyond consciousness-awareness-teleology in previous institutional-cumulation/institutional-recomposu(e-as-to-`historiality/ontological-eventfulness/ontological-aesthetic-tracing-`<perspective-ontological-normalcy/postconvergence-reflected-`epistemicity-relativism`), with notional–deprocrypticism conflation is rather bound to be perceived and construed as of the (recomposured)-consciousness-awareness-teleology in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of conflation (including `presencing—absolutising-identitive-constitutedness`) can be conceptualised across all transcendence-and-sublimity/sublimation/supererogatory–dementativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposuring of existential-reality as of existential-contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as the prospective registry-worldview/dimension institutionalisation of reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold reference-of-thought in its ‘constitutedness and conjugated-constitutedness of reference-of-thought’ with respect to the prospective registry-worldview/dimension institutionalisation of reference-of-thought overall existential-contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context–meaningfulness-and-teleology; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes ‘prior-conventioning as social-aggregation-enabling’, wherein for instance scientific explanations psychologism (as of prospective conflation ) supersede mythical/supernatural/ALCHEMY explanations psychologism (as of prior constitutedness ) as ‘prospective-conventioning as transcendental-
enabling/sublimating/supererogatory~de-mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/supererogatory~de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/supererogatory~de-mentativity terms as its strive for a prospective relative-ontological-completeness reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold prior relative-ontological-incompleteness reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of conflation will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity, as of ‘intemporal-disposition knowledge constraining construct’, for thorough construal/conceptualisation of social reality which is relatively highly prone to ‘constitutedness’ and conjugated-constitutedness of reference-of-thought and thus resultant presencing—absolutising-identitive-constitutedness as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-deepening to constitutedness as its fundamental mentation deficiency at uninstitutionalised-threshold or as of ‘human temporal uninstitutionalised-threshold mental-disposition’ (which it tends to resolve by presencing—absolutising-identitive-constitutedness when aware of defective constitutedness ) with respect to psychical-orientation, meaningfulness-and-teleology construal/conceptualisation, institutionalisation and its overall existential becoming, as so reflected in the succession of registry-worldviews/dimensions; notional–deprocrypticism by its very transcendental essence comprehensively comes into grips with the constitutedness in positivism–procrypticism as it
attains more than just ‘presencing—absolutising-identitive-constitutedness’ but an overall comprehensive conflation insight as of ontological-normalcy/postconvergence referentialism for superseding positivism–procrypticism. Conflation as of ontological-normalcy/postconvergence referentialism in superseding constitutedness, provides resolution as of 3 aspects of meaningfulness-and-teleology: firstly, with respect to temporal instigating as constitutedness like psychopathic-slantedness insane-fitment ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation and its derivation with respect to temporal reprisings of such constitutedness as ‘conjugated-constitutedness’ of ‘reference-of-thought’ associated with conjugated-postlogism temporal reprisings by construing/conceptualising such perversion-and-derived-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> phenomenon, and re-establishing social universal-transparency-⟨transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the universal aetiologisation/ontological-escalation as of ontological-reconstituting–as-to-conflatedness; and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human temporal uninstitutionalised-threshold mental-disposition’ (speaking of uninstitutionalised-threshold) as ‘a mentation reflex as centered and postconverging-or-dialectical-thinking—apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking—apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence—(implicated-epistemic-veracity-of- nonpresencing—<perspective—ontological-normalcy/postconvergence>), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfulness-and-teleology will be represented as decentered and in de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as the necessary/requisite backdrop for the construal of prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ushering in notional—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—stranding-or-attributive-dialectics of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of conflation as of centering and postconverging-or-dialectical-thinking—apriorising-psychologism reference-of-thought implied with institutionalisations and constitutedness as of decentering and ontologically/preconverging-or-dementing—apriorising-psychologism reference-of-thought implied with uninstitutionalised-threshold; prompting the respective institutionalisation and uninstitutionalised-threshold psychologisms as of the apriorising/precedingness of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-reference-of-thought—devolving-as-of-instantiative-context reflecting this reality beyond and above our subpar <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought in positivism–procrypticism from a notional–deprocrypticism perspective, just as we’ll recognise for instance that a universalisation–non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought as of the apriorising/precedingness of existential-contextualising-contiguity’s-reifying/elucidating-of-
prospective-relative-ontological-completeness\textsuperscript{84}−of-reference-of-thought−devolving-as-of-instantiative-context reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in \textsuperscript{14}de-mentation-(supererogatory−ontological−de-mentation-or-dialectical−de-mentation—stranding-or-attributive-dialectics) of an uninstitutionalised-threshold \textsuperscript{83}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 \textsuperscript{83}as decentered and in \textsuperscript{14}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 \textsuperscript{84}reference-of-thought. This explains why the issue is construed
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’s-reference-of-thought has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology) requisite knowledge or meaningfulness-and-teleology. Such equally applies with respect to notional–deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold. In other words, prospective institutionalisation as transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity is construed not in terms–as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic ontological-prime movers-totalitative-framework outcomes construed as the overtly compelling aspect of the knowledge’ validating a knowledge construct but is construed rather in terms–as-of-axiomatic-construct of ‘organic-knowledge’ which refers to ‘the mental-disposition and mental-orientation as reference-of-thought/psychologism construed as including the 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/superrogatory-de-mentativity is grounded on such an underlying reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that ‘the underlying positivism mental-disposition and mental-orientation as reference-of-thought/psychologism construed as including the discreitional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of positivistic knowledge’ behind its thought process eventually producing the validating ontological-primemovers-totalitative-framework outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology conjure up explanations/meaningfulness-and-teleology in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/superrogatory-de-mentativity requiring its own reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating ontological-primemovers-totalitative-framework outcomes as its mechanical-knowledge aspect but further requires a development of the discreitional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existent-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ‘meaningfulness-and-teleology’ synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold psychology. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied reference-of-thought of meaningfulness-and-teleology as of crossgenerational psychoanalytic-unshackling involving amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/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-existent-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
Good/understanding/knowledge-reification\textsuperscript{7}/ontological-prime movers-totalitative-framework\textsuperscript{7}, 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\textsuperscript{8)—unenframed-conceptualisation (as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming) leading by a dynamic-cumulative-aftereffect to the subsequent prospective \textsuperscript{9}universalisation–non-positivism/medievalism as of the new ‘social- universally-transparent-and-implicitly-formulated direct-constraining-construct’ of universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing grander social-\textsuperscript{10}universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with both forming the new ‘organic-knowledge’. The ontological-contiguity\textsuperscript{11}—of-the-human-institutionalisation-process\textsuperscript{11} carries on this way right up to deprocrypticism, such that across the successive institutionalisations apart from the intemporal-threshold of the registry-worldview’s/dimension’s/reference-of-thought-for-social-functioning-and-accordance as explained above; with respect to temporal-thresholds of the
functioning-and-accordance intemporal-thresholds and so as of ontological-emancipation-beyond-just-virtue) should be the critical and decisive constructive/institutionalising/nascent–sublimating-decisionality element for attaining notional–deprocrypticism wherein the ‘social-
universally-transparent-and-implicitly-formulated direct-constraining-construct’ as mechanical-knowledge is construed as overlapping with the ‘complementing grander social-
universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as organic-
knowledge. The reality of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality driven ontological-contiguity —of-the-human-institutionalisation-process points to the fact that the traditional construal of knowledge often tacitly as of intemporal/longness-of-register-of– meaningfulness-and-teleology is incomplete and rather speaks of ‘vague intellectual intemporal-romanticism’ and doesn’t fit with the reality of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor as upheld by the mediocrity principle underlying a rational-realism perspective, and explains why articulating knowledge merely as ‘mechanical-knowledge’ is bound to lead to its distortion/perversion/misconstrual by the mere fact of human temporal/shortness-of-register-of– meaningfulness-and-teleology mental-
disposition adhering rather to <amplituding/formative> wooden-language–(imbued—temporal–
mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology implied by the mechanical-knowledge explaining the successive need for ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to overcome such distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-romanticism, implicitly where highly pressing we tend to be obliged to recognised this temporal-to-intemporal reality as implied in the way we go about developing many a social formal construct. Thus notional–deprocrypticism knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of–meaningfulness-and-teleology mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of notionalisation/notional-conception/amplituding of knowledge which emphasises in principle and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemporal human disposition in relating to mechanical-knowledge as of prospective possibilities for a better preempting of temporality/shortness and skewing towards the intemporal/longness-of-register-of–meaningfulness-and-teleology, and so as of organic-knowledge overlapping. Further, the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’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 secondnaturizing institutionalisation as of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction thresholds’, with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemporality<longness but rather relating to it as a secondnaturizing exercise of skewing (‘intemporality<asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrorogatory–dementativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality<shortness in their times in resolving the issues of human temporality<shortness in their times). In which case while such intemporality<shortness 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-
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 potency implied as of ontological-
normalcy/postconvergence and reconstrued in the successive prospective relative-ontological-
completeness -of- reference-of-thought, wherein the referentialism technique for conflation
known as point-referencing delineates/disambiguates the various institutional-
cumulation/institutional-recompose-(as-to- historiality/ontological-
eventfulness/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as of ontological-
normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of-
meaningfulness-and-teleology’ as the varying synopsising-depth of human
meaningfulness-and-teleology (recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism,
positivism–procrypticim, 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-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—ontological-performance’ relative to social-stake-contention-or-confliction’, it will fundamentally be perceived sceptically by the respective uninstitutionalised-threshold as it ‘decenters and dements beforehand/as-of-a-priori’ as of their respective prior relative-ontological-incompleteness—reference-of-thought, so implied by their given social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity) totalising—in-relative-ontological-completeness’ as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context; that is, as ‘decentering and preconverging-or-dementing—apriorising-psychologism beforehand/as-of-a-priori’ recurrent-utter-uninstitutionalisation given its non-rules—apriorising/axiomatising/referencing—psychologism—a-impulsive-or-accidented-or-random-mental-disposition or as of its failing/not-upholding—rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as ‘decentering and preconverging-or-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus rendering its \( \text{meaningfulness-and-teleology}^{10} \) threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold\(^{103}\) or the procrypticism uninstitutionalisation \(^{84}\) reference-of-thought in disjointedness-as-of-'reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\)}\) of meaning as of \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^{33}\). But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing –apriorising-psychologism beforehand/as-of-a-priori’ going by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold \(^{103}\) and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold \(^{103}\)-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold \(^{1}\) where \( \text{meaningfulness-and-} \)

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


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 tert-uninstitutionalisation. Central to such ‘a \(^{125}\)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-

teleology even though it is very much present in the formal sphere as well) and the incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity going from procrypticism, or the preconverging-or-dementing-apriorising-psychologism (perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) as to preconverging-or-dementing-apriorising-psychologism) of positivistic meaningfulness-and-teleology, to notional-deprocrypticism will involve a psychoanalytically preconverging-or-dementing-apriorising-psychologism deconstruction/ontological-reconstituting—as-to-confoundedness of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology wherein this is presently postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology wherein the notional-deprocrypticism mindset/ reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology at its uninstitutionalised-threshold in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>. So the notional-deprocrypticism institutionalisation (as a renewed existentialism/full-depth-of-existential-implications meaningfulness-and-teleology or memetic-refinement)
ontologising involves an ontological-normalcy/postconvergence-or-postdictatory
deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation,
as-prospective reference-of-thought, of intradimensional-meaningfulness psychoanalytically
as-preconverging-or-dementing–apriorising-psychologism of our present positivistic
mindset/reference-of-thought at its uninstitutionalised-threshold. Even though as with all
transcended registry-worldviews/dimensions such an implied veridical placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology
will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-
present/epistemic-totalising–self-referencing-syncretising/present-consciousness/mirage; as
the reference-of-thought, in articulating ontological-normalcy/postconvergence and the
suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a
positivistic registry-worldview registering/dueness to a notional–deprocrypticism registry-
worldview registering/dueness with the corresponding de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) stranding the prospective/superseding/transcending registry-
worldview/dimension transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as organic-
comprehension-thinking and the prior/superseded/transcended registry-worldview/dimension
intradimensional-meaningfulness as threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation—as-to-‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing–apriorising-psychologism> (just as successive
registry-worldviews/dimensions reference-of-thought, in a conceptual grasp of ontological-
normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-
veridicality, had priorly moved from an utter-institutionalisation registering/dueness/existentialism to a base-institutionalisation
registrar/dueness/existentialism, to a universalisation registrar/dueness/existentialism and then presently a positivistic registrar/dueness/existentialism, with corresponding de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) stranding prospective/superseding/transcending registrar-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registrar-worldviews/dimensions meaningfulness as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing—apriorising-psychologism>; as-and-when-it-is-established that a registrar-worldview’s/dimension’s institutionalisation is no longer intemporal-preservational, when it is ‘perversion-of-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—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in
attributive-dialectics) of preceding registry-worldviews/dimensions from our vantage point of being at the backend of the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism⟩) process like an insight in the recurrent-utter-institutionalised ‘so-called savage’ mindset/ reference-of-thought or the medieval mindset, for instance. Likewise such a threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation¬<as-to–‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing¬<apriorising-psychologism¬ registry-worldview projection though of a different nature of the positivistic registry-worldview/dimension can be made prospectively from a notional–deprocrypticism insight that overrides our illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/present-consciousness/mirage given its more suprastructural and ontological-normalcy/postconvergence vantage perspective in relation to intrinsic-reality/ontological-veridicality/ontological-referencing. The general underlying principle for notional–deprocrypticism methods and techniques is that of being utterly ontologising, beyond positivistic meaningfulness conventioning and temporal-accommodation as ‘ontologically-reconstituting/deconstruction’ for undermining notional-discontiguity/epistemic-discontiguity¬<shallow-supererogation¬of-mentally-aestheticised–preconverging/dementing¬<qualia-schema> arising from temporal-dispositions perversion-of-reference-of-thought¬<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation¬ as to preconverging-or-dementing¬<apriorising-psychologism, and as it upholds veridical ontological-veridicality/ontological-contiguity as the veridical reference-of-thought; which is what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is being ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity¬<shallow-supererogation¬of-mentally-
emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our procrypticism. The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional–deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposition-(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-\textsuperscript{-}asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{-}de-mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its ontological-primemovers-totalitative-framework\textsuperscript{73}, and hence its supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of ‘perversion-of-reference-of-thought\textsuperscript{\textasteriskcentered} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ that intemporally calls for the introduction of ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘perversion-of-reference-of-thought\textsuperscript{\textasteriskcentered} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ as ununiversalisation intemporally calls for universalisation), - universalisation institutionalisation/intemporalisation (whose \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation ‘perversion-of’ reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ as non-positivism/medievalism intemporally calls for positivism), - positivism institutionalisation/intemporalisation (prospectively, whose reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘perversion-of’ reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ as procrypticism intemporally calls for deprocrypticism), - and prospectively notional—deprocrypticism institutionalisation/intemporalisation (whose reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that ‘perversion-of’ reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is ‘a lost cause’ due fundamentally to mediocrity principle of humans having in reality notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ and not ‘universal intemporal-disposition’, and the construct of deprocryptic categorical-imperatives/axioms should be anticipatory and preemptive of ‘perversion-of’ reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ perpetually at the ‘uninstitutionalised-threshold’. More like the modern notion of medicine doesn’t work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and preempt the above causations; likewise deprocryptic virtue operates on a
realistic grasp of human subknowledging /mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall Apart on how a community where a traditional registry-worldview with its sense of purpose had to deal with positivistic transcendence-and-sublimity/sublimation/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-in-shallow-supererogation}<-as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>’ is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as reference-of-thought supersedes/precedes logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation°),
so you rather have a reinvention as <amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought of a new and better registry-worldview/axiomatic-
construct/categorical-imperatives by the psychoanalytic-unshackling coming from its better
grasp/ontological-primemovers-totalitative-framework of the world/intrinsic reality. Basically,
we can say that human-emanant/becoming-transcendence is the first level of human invention
(incremental inventions of relatively sounder minds; with the would-be ‘intellectual-analysts’
undergoing their own philosophical/first-level transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity to liberate themselves before
secondnaturing/institutionalising for the new possibilities for the species; noting that, this
doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins… of the world,
miraculously came up with positivism to supersede/precede/override/utter medievalism, as they
were of medieval stock but by philosophical transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity could project beyond the limits of non-
positivism/medievalism even were they were still imbued with remnants of the old like
alchemic beliefs. Hence it is the transcendental process that is actually critical)! Now what
positive can come from psychopathy? From the intemporal perspective NONE. Besides specific
social consequences of psychopathy as the context of ‘socially-perceived-value as of social-
stake-contention-or-confliction’ moves from family, neighbourhood, school, company,
administration, business, criminality, etc. depending on the development of the specific
psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking
(organicalism/~intemporal-prioritisation-of-/reference-of-thought—as-conflatedness~or-
ontological-reprojecting/longness-of-register-of/~meaningfulness-and-teleology°), the
psychopath’s and other postlogic articulations have a nefarious effect, on social
meaningfulness-and-teleology particularly in ‘spheres of extended-informality{(susceptible-
imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation are as pertinent only as these preserve intemporality, and are collapsed/overridden by new reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, when shown not to be preserving intemporality, as when of perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing—apriorising-psychologism with regards to the preceding reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Further a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding—<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 seconddnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendental construct of deprocripticism, as the ‘ontologising organic-comprehension-thinking (organicalism/intemporal-prioritisation-of—reference-of-thought—as-conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and—
teleology\(^{(1)}\) that reflects/perspectivates the protracted threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>\(^{(2)}\). 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\(^{(3)}\) 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\(^{(4)}\) science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the \(^{(5)}\)universal implications on human civilisation of postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and \(^{(5)}\)perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>\(^{(6)}\) 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\(^{(7)}\) mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profund-supererogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profund-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking—apriorising-psychologism as to existential-contextualising-contiguity and by reflex will tend to see prelogic supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism narratives while the psychopath is of postlogic—compulsing—nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising—of—attendant-intradimensional—apriorising/axiomatising/referencing>-induced—disontologising’—of—the—attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity>,—in—shallow—supererogation)—<disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness>) (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—of—‘attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism in the normal mind by—compulsing—nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing>-induced—disontologising’—of—the—attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant—ontological—contiguity>,—in—shallow—supererogation)—<disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness>) 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—of—‘attendant—intradimensional’—postconverging/dialectical—
is a fairly common social mental-disposition, at 'uninstitutionalised-threshold' as we are not inherently intemporal (the-Good as longness-of-register-of—meaningfulness-and-teleology) in our solipsistic projection but have the potential of temporal (shortness-of-register-of—meaningfulness-and-teleology) solipsistic/emanant projections of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance—<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew ('intemporality—asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our 'present institutionalised/intemporalised positivistic meaningful worldview' will seem to imply that we do have a first nature disposition to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the 'mediocrity principle', (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-
as-from-perspective–ontological-normalcy/postconvergence> creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews (‘intemporality’-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/knowledge-reification /ontological-prime movers-totalitative-framework’ (institutionalised, formalised and internalised). This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at ‘uninstitutionalised-threshold’ we aren’t anymore intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) than temporal (shortness-of-register-of–meaningfulness-and-teleology) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation with a de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) highlighting organic-comprehension-thinking (organicalism/intemporal-prioritisation-of reference-of-thought—as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) and the distracting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–‘attendant-intradimensional’-prospectively-disontologising–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 preconverging–de-mentating/structuring/paradigming of the human—presencing—absolutising-identitive-constitutedness social-vestedness/normativity—discretely-implied-
Why? The foundation of a human psychological science should be fundamentally about ‘the contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence>}) or anthropopsychology or ‘the anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–unununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and assumes a fundamental referencing base in the study of the psyche (noting that by saying ‘notion’ is meant, the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation covers the concepts of temporal preservation (including subknowledging , mimicking)-to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we
normalcy/postconvergence-reflect{'ed-epistemicity-relativism’} for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of \textsuperscript{14} de-mentation-\textsuperscript{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\textsuperscript{88}—unenframed-conceptualisation ontological-prime-movers-totalitative-framework\textsuperscript{73}, i.e. notional–firstnatures—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–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation’ which serves to avoid the supplanting–conviction-as-to-profound-supererogation\textsuperscript{77}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{20}–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’\textsuperscript{102} reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. \textsuperscript{14}de-mentation-\textsuperscript{supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding-or–attributive-dialectics}, as to its corresponding notions of preconverging–or–dementing\textsuperscript{19}–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically–or–contendingly-out-of-phase> and postconverging–or–dialectical-thinking\textsuperscript{19}–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically–or–contendingly-in-phase>, are central to transcendental psychoanalytic-unshackling and memetic-reordering.
worldview’s/dimension’s perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superoeration, of its categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether a retrospective, present or prospective registry-worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-worldview’s/dimension’s institutionalisation with prospective transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a universal dimensionality-of-sublimating—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/decanored is not recognised by the non-positivism/medievalism mindset/reference-of-thought by its syncrctic reflex to be functionally in its mental straightness and canored (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–attribute–dialectics) of our own mental-devising-representation by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–meaningfulness–and–teleology as of prospective notion–deprocrypticism
as oblongated and decandored at our uninstitutionalised-threshold requiring notional–deprocrypticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising/self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> as the means and basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendental manifestations involves dialectically (the transcended and transcending relation with regards to:) deductive narratives instances, life episodes, life schemes, general being/existential dispositions and the specific existentialism/full-existential-depth-implications involved with a registry-worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-of-the-present) perpetually portray candor and straightness but on retrospection are shown to be decandored and oblongated which ontologically implies these are veridically of de-mentation-(supererogary–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as of preconverging-or-dementing–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> notwithstanding their wrongly projected postconverging-or-dialectical-thinking–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). de-mentation–(supererogary–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) prevents temporal-dispositions
(in the articulation and re-articulation of narratives) by the ‘temporal-dispositions
disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-
articulated are of intemporal-disposition teleology hence wrongly implying candored and
straightness, whereas these are in effect <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag iterating narratives of
temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-
temporal-dispositions-defect/preconverging-or-dementing–apriorising-psychologism (the-
perversion-of-the–categorical-imperatives/axioms/registry-teleology–for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside
which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-
dementing–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect ‘the
(de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics), in-a-contiguity-of-increasing-ontological-normalcy/postconvergence’.
Ontology is an altogether coherent construct with no room for excepting from coherence, which
then simply implies the superseding of any such pretence of an excepting. (For instance, we can
be calculating the sum (5 * 5)+5 –5, and make the mistake to say 5 * 5 =24 but then overlook it
and agree together that the answer should be 24 and go on to resolve the entire equation as 24.
This type of non-ontological thinking (a non-ontological thinking is also known as a
misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing–apriorising-psychologism,<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> or <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag or notional-
discontiguity/epistemic-discontiguity\textsuperscript{-}\textless \text{shallow-supererogation}\textsuperscript{-}\textgreater \text{-of-mentally-aesthetised\textsuperscript{-}preconverging/dementing\textsuperscript{-}qualia-schema\textgreater , as there is no veridical meaningfulness that exists out of ontology or isn’t in ontological-contiguity\textsuperscript{-}) is highly prevalent in the extended-informality\textsuperscript{-}(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to--meaningfulness-and-teleology\textsuperscript{-}) of society as social-aggregation-enabling, the reason we strive to formalise whether in terms\textsuperscript{-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\textsuperscript{-}(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\textsuperscript{-}in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent perversion-of-reference-of-thought\textsuperscript{-}\textless \text{effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\textsuperscript{-}\textgreater\textsuperscript{-}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\textsuperscript{-}(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions perversion-of-reference-of-
positivism/medievalism mindset/reference-of-thought crossgenerationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-positivistic registry-worldviews in the th and early 20th century). Stranding defines the ‘decandored registry-worldview/dimension dialectically-or-contendingly-out-of-phase/dialectically-primitive) mental-devising-representation’ such as the mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, and so, beyond the illusion-of-the-present/present-consciousness of all these successive registry-worldviews/dimensions which in their totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality /longness rather than decandored/oblongated mental-devising-representation as temporality9. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness—in—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturig’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating—

supererogatory–de-mentativeness/epistemic-growth-or-confaltedness/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-teleology00 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 and positive-opportunism as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) articulates temporal-dispositions teleologies orientations as ‘subknowledging/mimicking/mental-perversions/slantedness manifestations at that uninstitutionalised-threshold, i.e. the reference-of-thought-categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity— or—ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting disposedness-(as-to-orientation/value-construct/valuation—derived-parameterising) and entailment-(as-to-totalising-contiguous/coherent—factuality-of-variability))’ and with regards to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-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 teleology of human de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de- mentation—stranding-or-attributive-dialectics) reflects the human-subpotency for attaining
crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity with corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it is well beyond the idea of just a ‘de-mentative/structural/paradigmatic argumentation convincing’ intradimensionally as to ‘presencing—absolutising-identitive-constitutedness’ (based-on-the—categorical-imperatives/axioms/registry-teleology—of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-ontological-incompleteness that is ontologically-deficient/preconverging-or-dementing—apriorising-psychologism as of its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-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/totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions perversion-of reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of their dimension’s/registry worldview’s reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality/longness instead preserving prospective reference-of-thought—
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous \textsuperscript{100}meaningfulness-and-teleology\textsuperscript{100} towards the ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ as secondnaturing of the new reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation relation with meaningfulness-and-teleology\textsuperscript{100} is sound such that it goes on to operate/process logic by <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{100} non-positivism/medievalism meaningfulness-and-teleology\textsuperscript{100} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. Rather the positivistic mindset/reference-of-thought will project the new reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism\textsuperscript{100} of a positivism-based rule of law, social organisation, polity, nation-building, etc. based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{[10]}, 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/\textsuperscript{[55]} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{[88]}—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-in-shallow-supererogation \textsuperscript{[=as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing\textsuperscript{19}–apriorising-psychologism> when it is demonstrated that it is \textsuperscript{‘perversion-of-\textsuperscript{reference-of-thought-\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{[> as perversion-of-the–\textsuperscript{categorical-imperatives/axioms/registry-teleology\textsuperscript{[10]}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and rather syncretises in operating those same \textsuperscript{reference-of-thought–\textsuperscript{categorical-imperatives/axioms/registry-teleology\textsuperscript{[10]}, 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 \textsuperscript{reference-of-thought–\textsuperscript{categorical-imperatives/axioms/registry-teleology\textsuperscript{[10]}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\textsuperscript{[9]}. The reason for the human ‘transcendental/transdimensional/interdimensional/\textsuperscript{maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation
reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when <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 \(\text{de-mentation-}
\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to elucidation-and-superseding-of-its-\(\text{perversion-of-}
\) reference-of-thought-\(\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}
\), 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-\(\text{as-of-apriorising/axiomatising/referencing}
\) 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-\(\text{as-to-}
\) historiality/ontological-eventfulness /ontological-aesthetic-tracing-\(\text{perspective–ontological-normalcy/postconvergence-reflected-}
\) ‘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 to achieve the best intellectual-and-moral outcome for man’ than ‘working with what-one-wishes’ from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase the grandor of a universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ with regards to human temporality/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ of intemporality/longness for temporal correctness towards which the intemporal-disposition is definitely intransigent and uncompromising for effective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a rational-realism as notional—deprocrypticism disposition views the fundamental anthropopsychology drive for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity which involves de-mentation- (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by decandoring/oblongating (representation of perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing<apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) on the basis of the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor rationally, and ontologically represents the social-construct (as validated by the ‘shifting relation of social conventioning and
purist ontology’) as being in effect ‘a highly cohesive postconverging–de-
mentating/structuring/paradigming’ at institutionalised/intemporalised-thresholds-of-
temporal-preservation-entropy-or-contiguity–or–ontological-preservation but ‘a poorly cohesive extricatory preconverging–de-mentating/structuring/paradigming’ at uninstitutionalised-threshold. The notion of the social-construct as intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming is actually an aspirational ideal and reference for ‘human intemporal projection towards it’ but it isn’t ontologically veridical by the inherent solipsistic human nature due to a notional–firstnaturedness—temporal-to-intemporal-
dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence
human reality, and thus the need for institutionalisation to skew (‘intemporality –asymmetric-
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity) towards intemporality /intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology of rational-realism as notional–deprocrypticism (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-
reflexivity in existence as ontological (so-reflecting disposedness–(as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment–(as-to-totalising-contiguous/coherent–factuality-of-
variability))’ and so as to the specific human-subpotency as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility–<imbued-and–
‘hermeneutically/reprojectively/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\(^\text{52}\), and hence compromise ontology), but rather to aspire for a transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^\text{102}\) of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> at uninstitutionalised-threshold\(^\text{93}\)). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/desublimation/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/desublimation/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\(^\text{41}\) 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’\(^\text{102}\) and not nested-congruence to uphold intemporality\(^\text{52}\), and hence a complete ontology. To put it in other terms, for instance, transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^\text{102}\) of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing among interlocutors, in principle or notionally, so that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-disagreement of any human interlocutors as we are all mortals and likely to corrupt such intemporal rules with our mortality out of an intemporal frame of reference that is transcendental-enabling/sublimating/supererogatory-de-mentativity is vital to preserving ‘ontological arithmetic’ as transcendental-enabling/sublimating/supererogatory-de-mentativity, whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance,<including-virtue-as-ontology>. * It should be noted that in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. (as to its superseded Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology) do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given institutional-development–as-to-social-function-
development and living-development–as-to-personality-development so-referenced to its given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology). The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/supererogation/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 preconverging–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/supererogation/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/supererogation/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 preconverging/postconverging–de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology) with respect to the intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure-(as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’) process. Ontological-normalcy/postconvergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as intemporalisation/institutionalisation, and so, involving ‘notional–firstnaturedness—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 onto-logical-performance\textsuperscript{72}–<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protruction-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\textsuperscript{75}> 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/\textsuperscript{84}reference-of-thought–supererogation> of its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Instead this requires a transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{102} (due to the dialectically-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought/preconverging-or-dementing – apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor acquiesce to the implied–logical-dueness-or-implied-scape and subsequent apriorising–registry-elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation perspective preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as from prospective notional—deprocrypticism as a dementative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of notional—deprocrypticism in superseding 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—dementativity (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—<in-deferential-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—{transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} (of both the perversion-of-
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-impediments of, as well as human
emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-
postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical
transformation as prospective reference-of-thought of renewing existentialism/full-depth-of-
existential-implications of transdimensional-meaningfulness–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades
is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly
evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-
references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism
of organic-comprehension-thinking (organicism/intemporal-prioritisation-of-reference-of-
thought’–as-conflatedness or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology by virtue of intemporal higher teleologies, distracted by
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{1}-<as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{1}–apriorising-psychologism>, due to temporal and/or perverted/subknowledging \textit{/}mimicking degraded-teleologies; in the psychoanalytic-unshackling process that explains transcendental-dialecticism transdimensionally/across-registry-worldviews as reflected/perspectivated as soundness-or-ontological-good-faith/authenticity\textsuperscript{6}-of-\textsuperscript{6} reference-of-thought/candoring-and-dialectically-in-phase with regards to organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-\textsuperscript{8} reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100}) and as oblongated/decandored-and-dialectically-out-of-phase with regards to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. * The underlying idea behind the circular dialectical dynamism of organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-\textsuperscript{8} reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100}) in relation to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> is that the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> is rather an existentially naïve miscuing (with subsequent disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism at the temporal-dispositions perversions/defects of postlogism\textsuperscript{12}}}
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>. This undermines the ontologically-veridical organic-
comprehension-thinking (organicalism/’intemporal-prioritisation-of’ reference-of-thought’ as-
conflatedness” or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-
teleology”). The ‘ontological-primemovers-totalitative-framework” retracking (for
notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation) as “reference-
of-thought-scheme’ is critical as it is the only means for articulating
notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> disambiguation in perspective as
otherwise by the ‘conviction-as-to-profound-supererogation”—reflex/prelogic-reflex-
admittance-reflex/in-phase-reflex’ instead of rightly aligning as dialectically-or-contendingly-
out-of-phase (non-ontological-reference or non-contending-reference-but-ontologically-or-
contendingly-reflected-or-perspectivated-as-preconverging-or-dementing —apriorising-
psychologism or not-veridical-thinking-reference-rather-preconverging-or-dementing” —reference or
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,—and-not-of-logical-
contention reflex or transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-
and-apriorising/axiomatising/referencing”—reflex) temporal-dispositions are directly engaged
wrongly as straight/candored/conviction-as-to-profound-supererogation” and elevated as
ontologically veridical as if these were intemporal, to effectively reflect/perspectivate the
temporal-dispositions by “de-mentation—(supererogatory—ontological—de-mentation—or-
dialectical—de-mentation—stranding-or-attributive-dialectics) while avoiding
meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex-logic given their conjugated/inflected/derived temporal-dispositions perversion, while the intemporal-disposition prelogic/conviction-as-to-profound-supererogation> organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology>) supersedes intemporally as ontological-veridicality (ontological-contiguity/refERENCE-OF-thought/veridical-thinking-reference-over-preconverging-or-dementing-reference), and with the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness-or-ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional–projective-perspective), and holds that other and subsequent notions are as pertinent as they are intemporally-preservational and where those same supposed notions social use was not intemporally-preservational but perverted/subknownled/mimicked/confounded, their ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without notional-discontiguity/epistemic-discontiguity-<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing –qualia-schema>-as-of-epistemic-decadence in
hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts那样 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 preconverging-de-mentating/structuring/paradigming, for instance), or worst still in teleologically-degraded social situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-consciousnessas-amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving reference-of-thought-categorical-imperatives/axioms/registry-teleology wherein prospective meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-teleology, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness in dialectical transformation as
of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—or—the-human-institutionalisation-process of successive registry-worldviews/dimensions that is truly of ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness of reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of—meaningfulness-and-teleology and intemporal/longness-of-register-of—meaningfulness-and-teleology mental-dispositions across all registry-worldviews will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘<amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) of prior/transcended/superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of ‘intemporal-prioritisation-of-reference-of-thought’—as-confaltedness—or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of-reference-of-thought’—as-confaltedness—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-confaltedness—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 conceptualisaion for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Finally, by affirming ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional—projective-perspective) over notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>—as-of-epistemic-decadence in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’>” as perverted, ‘intemporal-prioritisation-of-‘reference-of-
thought’–as-confaltedness -or-ontological-reprojecting validates ‘the stranding/mental-
devising-representation of temporal-dispositions in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -<as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing ‘–apriorising-
psychologism> (<amplituding/formative–epistemicity>totalising–self-referencing-
sycnetising/circularity/interiorising/akrasia-drag) as transversal/logically-incongruent-and-
in-distractive-alignment-to-‘reference-of-thought-<of-apriorising/axiomatising/referencing>’
to organic-comprehension-thinking (intemporal-disposition’s ‘intemporal-prioritisation-of-
reference-of-thought’–as-confaltedness ‘or-ontological-reprojecting). Basically, with regards
to the ‘psychologism of precedence as placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology” with respect to ‘a
prospective/transcending/superseding registry-worldview’s/dimension’s prospective relative-
ontological-completeness’ ‘of-‘reference-of-thought psychologism’ as postconverging-or-
dialectical-thinking ‘–apriorising-psychologism and centered over ‘a
prior/transcended/superseded registry-worldview’s/dimension’s prior relative-ontological-
incompleteness ‘of-‘reference-of-thought psychologism’ as preconverging-or-dementing ‘–
apriorising-psychologism and decentered and beyond-the-consciousness-awareness-
teleology”<in-existential-extrication-as-of-existential-unthought> of the latter psychologism,
even before appraising ‘reference-of-thought issue as of the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance construed as of temporal-to-
temporal thresholds within the ambit of distractive-alignment-to-‘reference-of-thought-<of-
apriorising/axiomatising/referencing>”’ given the inherent-and-tautological ontological
precedence of the prospective/transcending/superseding psychologism as of its prospective
of its prospective relative-ontological-completeness of reference-of-thought) in preconverging-or-dementing apriorising-psychologism and decentering the prior-as-present/transcended/superseded reference-of-thought (as of its prior relative-ontological-incompleteness of reference-of-thought), as validated by existential-contextualising-contiguity’s reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. Critically, for aetiologisation/ontological-escalation as of an intemporal synopsising depth of analysis what is decisive with regards to a postlogism manifestation is the grasp of the reality of prior relative-ontological-incompleteness of reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness of reference-of-thought defective reference-of-thought–categorical-imperatives/axioms/registry-teleology for a postlogism manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism manifestations in recurrent-utter-uninstitutionalisation, likewise that of universalisation as resolution with postlogism manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism manifestations in universalisation–non-positivism/procrypticism, the organic-knowledge depth of notional–deprocrypticism is what is required as resolution for postlogism manifestations in positivism–procryptism. On this basis distractive-alignment-to reference-of-thought-of-apriorising/axiomatising/referencing point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism construal but rather implying a construal preconverging-or-dementing apriorising-psychologism and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of ‘non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-
or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness—of-reference-of-thought defective reference-of-thought—categorical-
imperatives/axioms/registry-teleology\textsuperscript{10} and endemising/enculturating the postlogism\textsuperscript{10} and social postlogism\textsuperscript{7} manifestation as well as other temporal phenomena construed as vices-and-impediments\textsuperscript{15} of the registry-worldview/dimension as of its prior relative-ontological-incompleteness\textsuperscript{7}–of–reference-of-thought; thus attaining the supratransversality–of-motif-and-apriorising/axiomatising/referencing required for aetiolisation/ontological-escalation as intemporal/ontological/social/species/\textsuperscript{7}universal/transcendental/\textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}–unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming. In other words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness\textsuperscript{7}–of–reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for \textsuperscript{<amplituding/formative–epistemicity>totalising–renewing–reality/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness\textsuperscript{8}–of–reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness–of–reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism\textsuperscript{7} as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness\textsuperscript{8}–of–reference-of-thought is prospectively construed from notional–deprocrypticism as preconverging-or-dementing–apriorising-psychologism and decentered by its procrypticism/’disjointedness-as-of–reference-of-thought’–as-misappropriated–‘meaningfulness-and-teleology\textsuperscript{10}, implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for \textsuperscript{<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought as of the notional–deprocrypticism registry-worldview/dimension ontological-completeness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-positivising/non-rational-empiricism of the universalisation–non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring positivising/rational-empiricism in want of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-universalising of the base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring universalisation in want of universalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-utter-uninstitutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring rule-making in want for base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective deprocrypticism, the reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-
supererogation to be stirred-up/instigated and endemised/enculturated. This articulation is also important because while it can be countenance retrospectively, however prospective our metaphysics-of-presence-{(implicit)-nondescript/ignorable–void–as-to–presencing–absolutising-identitive-constitutedness} as of our \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex and so beyond-the-consciousness-awareness-teleology\(\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) beforehand/as-of-a-priori, will tend towards ‘a circular \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ego complex that rather circularly upholds procrypticism–or–disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, just as occurred in all the prior registry-worldviews/dimensions. The bigger point being that just as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism prospective relative-ontological-completeness-of reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation issue like notions-and-accusations-of-sorcery implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise its contending status as postconverging-or-dialectical-thinking –apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied meaningfulness-and-teleology is preconverging-or-dementing –apriorising-psychologism and decentered, likewise beforehand/as-of-a-priori engaging (from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
(as will be wrongly implied by a circular <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ego complex that rather circularly upholds procrypticism—or-disjointedness-as-of-reference-of-thought of apriorising/axiomatising/referencing/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-existential-preempting-of-existential-unthought as compared to others of their statuses (conjugated as of various shades of temporal teleologically-degraded synopsising-depth of meaningfulness-and-teleology psychologism) in their respective social-setups from a non-transcendental as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness of reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness of reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiologising/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsising-depth of meaningfulness-and-teleology psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-teleology). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness of reference-of-thought as the underlying disjointedness-as-of-reference-of-thought of procrypticism relative to prospective ontological-completeness-of-reference-of-thought as
faith/inauthenticity\textsuperscript{4} of reference-of-thought) \textsuperscript{10} threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{7} as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{10} –apriorising-
psychologism> of temporal-dispositions in derived-distraction/derived-subtraction to the
organic-comprehension-thinking articulation which integrates the hollow-possibility-
logic/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated of the
psychopath, and is thus of notional-discontiguity/epistemic-discontiguity \textsuperscript{7} as-of-
epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-
looping–set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{7} -contiguity and is veridically ‘not the
reference-of-thought as well but rather reflected/perspectivated as a manifestation of prelogic-
alignment to postlogic compulsive-slanting—preconverging-or-dementing\textsuperscript{7} -apriorising. - With
de-mentation\textsuperscript{7} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics) as dialectically/contendingly-in-phase and prospective
intemporalisation registry-worldview/dimension associated with organic-comprehension-
thinking (organicalism/intemporal-prioritisation-of reference-of-thought–as-conflatedness\textsuperscript{7} -
or-ontological-reprojecting/longness-of-register-of meaningfulness-and-teleology\textsuperscript{7}), and
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a
dialectically/contendingly-out-of-phase, retrospective perversion-of reference-of-thought-
as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{7}> registry-worldview/dimension associated with threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{7} as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{7} –apriorising-
psychologism>. - And so, from the veridicality of human-subpotency–
with respect to the
‘ontological-primemovers-totalitative-framework’ retraction (for notional–firstnaturedness—
temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>-pedestals-disambiguation) as reference-of-thought-scheme’ as
elaborated above, due to the natural reflex to be in prelogism—as-of-conviction,—in-profound-
supererogation—<existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>, and thus wrongly engaging logic by reflex, leads to the wrong elevation
of the dialectically-or-contendingly-out-of-phase/brazen-but-unsoundness-or-ontological-bad-
faith/inauthenticity—of—reference-of-thought) psychopathic perversion-of—reference-of-
thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—> (eliciting the threshold—of—nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—<as-to—‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing—‘apriorising-psychologism’)> temporal-dispositions
integration of the psychopath’s postlogism in hollow-constituting—<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and conjugation
with it perversion-of—reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—>, and thus wrongly
implying the same apriorising—registry as the organic-comprehension-thinking
(organicalism/‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-
onontological-reprojecting/longness-of-register-of—‘meaningfulness-and-teleology—) as to
supplanting—conviction-as-to-profound-supererogation—‘of—‘attendant-intradimensional’—
postconverging/dialectical-thinking—‘apriorising-psychologism, and thus wrongly implying a
logical contention; instead of the organic-comprehension-thinking (organicalism/‘intemporal-
prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological—
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation"/> as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-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 for instance $7(\sqrt{64}+3-1)-(6+4-2)\div2$. Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, $\sqrt{64}=8$ and then addition $8+3=11$, then subtraction $11-1=10$. For the second brackets, addition as $6+4=10$, then subtraction as $10-2=8$. The division operation then follows with the second brackets result as $8\div2=4$. Then the multiplication operation with the first brackets result as $7\times10=70$. Finally, comes the subtraction with $70-4=66$ as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as $\sqrt{64}=8$, $8+3=12$, $12-1=11$, for the first brackets, and $6+4=11$, $11-2=9$, for the second brackets. The division operation with the second brackets yields $9\div2=4.5$, and the multiplication operation with the first brackets yields $7\times11=77$. Finally, subtracting both brackets gives $77-4.5=72.5$ as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and points to the fact that all the 6 BODMAS
characters, not only A (Addition) the additionality defect character have failed ontological-
veridicality/ontological-contiguity as of their relative-ontological-incompleteness-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing”–
apriorising-psychologism>’ (from ontological-normalcy/postconvergence
epistemic/notional~projective-perspective), as "reference-of-thought–categorical-
imperatives/axioms/registry-teleology”, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-
reality/existential-reality as these are only as pertinent as they are ontologically-
veridical/ontologically-continuous/contextually-contiguous (in ontological-
normalcy/postconvergence). This ontological state with respect to all the characters registries
(not only A) is known as perversion-and-derived- perversion-of- reference-of-thought<-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation” as-of-unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-
thought, as ontological-veridicality/ontological-contiguity of “reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) precedes
projected <amplituding/formative> wooden-language-{imbued—temporal–mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing”–
narratives—of-the-"reference-of-thought–categorical-imperatives/axioms/registry-
teleology "}, with "reference-of-thought–categorical-imperatives/axioms/registry-teleology”
nothing more but human mental inventions (construed by psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) for the sake of achieving ontology/intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation, and pertinent in that regard
only when not-failing/upholding intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation as of ontological-normalcy/postconvergence which always factor in human
limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication. Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as superseding/preceding over projected <amplituding/formative> wooden-language-(imbued—temporal–mere-
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-
perspective–ontological-normalcy/postconvergence> nature. But then, this being an
uninstitutionalised-threshold 03, B 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 at
uninstitutionalised-threshold 03 may just as well due to there being ‘no institutionalisation
constraining’ (i.e. no social 10 universal-transparency105–{transparency-of-totalising-entailing,-
as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } of persion-of- reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>), no internal-
contradiction induced from ontological-primemovers-totalitative-framework , no
preconverging-or-dementing 19—apriorising-psychologism of the persion-of- reference-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> , and no intemporal projection superseding the transcendence-unenabling-
uninstitutionalised-threshold 03 in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity / nihilistic as of
temporality 9/shortness inducing corresponding formalisation and internalisation as values),
choose to act because of one temporal reason or the other whether by ignorance of the need for
this new persion-of-thought–categorical-imperatives/axioms/registry-teleology106,–{for-
temoral-preservation-entropy) or affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation (i.e. induced-ring-of-gyges-effect/solipsistic–point-of-temporal-

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thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-ofexistential-reality); and so, fail to follow the latter reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-reference-of-thought and thus failing/not-upholding—as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. That being the case, this doesn’t in anyway undermine the intrinsic reality/ontological-veridicality/ reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought thus requiring de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of all such temporal-dispositions. It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold), where the constraining elements of institutionalisation are not available, i.e. social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) of perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, internal-contradiction induced from ontological-prime movers-totalitative-framework.
inoperance, de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) the perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dispositions at various social roles going from A’s condition, and the potential overlooking of the intemporal-preservation-entropy-or-contiguity—or-ontological-preservation dispositions by all the other characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that fundamentally the conjugation of such an de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold of that registry-worldview/dimension, reflected/perspectivated by the marginal perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect of its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation
with the prior registry-worldview/dimension now preconverging-or-dementing<sup>12</sup>–apriorising-psychologism,<sub>12</sub> stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation<sup>14</sup> reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>100</sup>, 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<sup>14</sup> reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>100</sup>, 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<sup>12</sup> –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-syneretising/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–ontological-good-faith/authenticity–of–reference-of-thought (as mental
As to shallow supererogation > registry-worldview/dimension. Thus but for the inherent difficulty of living and experiencing the effective personhoods-and-socialhood-formation existentialism across all the registry-worldviews/dimensions, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘beyond any one registry-worldview/dimension meaningfulness’ like ours is perfectly possible in garnering a more profound and informed insight on human nature whether presently, retrospectively to prospectively. In the bigger scheme of things, just as logic can only be grounded on coherent and concrete ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology’ based articulations for its ontological effectiveness and veridicality, human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed logical-basis/logic-<as-to—transversality–of-affirmative-and-unaffirmative–disambiguated— motif-and-apriorising/axiomatising/referencing’ going beyond the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ within just a given registry-worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on intradimensional ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical
juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking’–apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing’–apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity–(as of relative constitutedness) to deeper limited-mentation-capacity–(as of relative conflation) behind the successive institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness)/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness)/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) of relatively deeper limited-mentation-capacity–(as of relative conflation) is the shifted ‘reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking’–apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity while the prior transcended/superseded institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness)/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) of relatively shallow limited-mentation-capacity–(as of relative constitutedness) is no longer the ‘reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘preconverging-or-dementing’–apriorising-psychologism mental-devising-representation’ as it is of notional-discontiguity/epistemic-discontiguity–<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema>; thus transcendentally coming into grips with a shifting but more and more profound notion of ‘reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity as enabled by ontological–
normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity\textsuperscript{67} 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{95}-impulse/compulsive-dementing \textsuperscript{8} 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{78}-as-of–compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity> ‘,-in-shallow-supererogation’–<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\textsuperscript{⟩}; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<-iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex–logic, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging -impulse/compulsive-dementing \textsuperscript{7}
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-conflict-and-conflict-targets and furthermore the profoundness of the postlogism –slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant⁴, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold⁵. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology⁶ thus effectively producing the wrong result 7.5 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-threshold⁷. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new reference-of-thought–categorical-imperatives/axioms/registry-teleology⁶, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 7.5 to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing⁸-reference/ontologically-veridical/ontological-contiguity⁹ registry-worldview/dimension) is known as de-mentation—(supererogatory ontological–de-mentation–dialectical–dementation—stranding–attributive-dialectics). Even though going by its illusion-of-the-


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-reflect–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’ 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 subknowledge-impulse/compulsive-dementing pedestal is of
notional-discontiguity/epistemic-discontiguity^−/<shallow-supererogation^−of-mentally-
aestheticised−preconverging/dementing−qualia-schema>/non-ontological-and-non-
contending-referencing−<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
preconverging-or-dementing^−apriorising-psychologism> (not-veridical-thinking-reference-
rather-preconverging-or-dementing^−reference). This is effectively the pedestalled state of 
psychopathic postlogism^−as-of−compulsing−nonconviction/madeupness/bottomlining-
(‘<decontextualising/de-existentialising−of-attendant-intradimensional−
apriorising/axiomatising/referencing>−induced-disontologising’−of-the’−attendant-
intradimensional−ontologising’−imbued−<contextualising/existentialising−attendant-
onontological-contiguity>’−in-shallow-supererogation^−<disontologising-perverted-outcome-
sought-precedes-existentially-veridical’−attendant-intradimensional−
apriorising/axiomatising/referencing’−logical-dueness>)) 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^−
reifying/elucidating-of-prospective-relative-ontological-completeness^−of−reference-of-
thought^−devolving-as-of-instantiative-context/non-veridical-hollow-narratives to be 
reflected/perspectivated from the intemporal/ontological angle as unsoundness-or-ontological-
bad-faith/inauthenticity−of−reference-of-thought or perversion−of−reference-of-thought−
as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation^> as to preconverging-or-dementing^−apriorising-psychologism and so in 
<amplituding/formative−epistemicity>totalising−self-referencing-
syncretising/circularity/interiorising/akrasiac-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\textsuperscript{2} /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\textsuperscript{19}-impulse/compulsive-dementing\textsuperscript{19} disposition points out that the actual and given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity\textsuperscript{0}-of-\textsuperscript{2} reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/\textsuperscript{0} reference-of-thought/ontological-contiguity \textsuperscript{3}. It is this pedestal that is the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-\textsuperscript{16} reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of-\textsuperscript{18} meaningfulness-and-teleology \textsuperscript{1}) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity\textsuperscript{0}-of-\textsuperscript{2} reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{3} 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 \textsuperscript{21}.5 which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’ \textsuperscript{<shallow-}
supererogation\textsuperscript{97}-of-mentally-aestheticised-preconverging/dementing\textsuperscript{98}–qualia-schema–rather than which is ontologically veridical. This is the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{99}–as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{100}–apriorising-psychologism\textsuperscript{101} 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\textsuperscript{102} registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in demi-mentation-\textsuperscript{\langle}\textsuperscript{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/\textsuperscript{9}intemporal-prioritisation-of–\textsuperscript{10}reference-of-thought–as-conflatedness\textsuperscript{11}–or-ontological-reprojecting/longness-of-register-of–\textsuperscript{12}meaningfulness-and-teleology\textsuperscript{13}) 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{14}/ontological-primemovers-totalitative-framework\textsuperscript{15} construct for the possibility of a conceptual insight and de-mentative/structural/paradigmatic resolution with regards to (at the registry-worldview/dimension or intradimensional level) procrypticism/the-reality-of-human-notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>--with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing\textsuperscript{16}–apriorising-psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new\textsuperscript{84}–reference-of-thought–\textsuperscript{categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or–
contiguity—or—ontological-preservation to resolve the uninstitutionalised-threshold$^{103}$ from $^{104}$5 to the ontologically-veridical, and so not only with regards to the specific but as a de-
mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This pedestalled articulation points out that the organic-comprehension-thinking (organicalism/’intemporal-
prioritisation-of–’reference-of-thought’–as-conflatedness$^{11}$–or-ontological-
reprojecting/longness-of-register-of–’meaningfulness-and-teleology’ ) pedestal (ontological-
veridicality/’reference-of-thought) is transversal/transversality–of-affirmative-and-
unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’$^{102}$ and not actually in logical-congruence with both the subknowledging$^{9}$–impulse/compulsive-
dementing$^{17}$ pedestal (ontological-decandence/non-ontological-reference/non-contending-
reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-
dementing$^{18}$–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-
or-dementing -reference) and the threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation$^{97}$–<as-to–’attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> pedestal (epistemic-
de cade/n e-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$^{100}$ are all undue and pervertedly implied). So we then speak of an utter/ maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (not ‘incrementalism-in-relative-ontological-incompleteness’—
enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual
aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology") pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging–impulse pedestal and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> pedestal. Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge towards ‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms–as-of-axiomatic-construct of country-of-the-blind temporality/shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of–meaningfulness-and-teleology nature. But that will still be temporality/shortness and the notion of an aetiologisation/ontological-escalation as of intemporality/longness will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the universal human social phenomena of psychopathic
postlogism and conjugated-postlogism across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won’t be surprising that such a universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolutive construal of their corresponding postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>’,-in-shallow-supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicited. But then that is an inevitability with respect to the more critical universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation” with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-reference-of-thought’–as-
conflatedness-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology pedestal, both in apriorising-registry and registry-worldview terms as it is reflected/perspectivated as de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing much in parallel as intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity doesn’t accommodate human temporality, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and has nothing to do with issues of defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional—deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging/perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-dementing—apriorising-psychologism based on the
fact that such societies didn’t develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as present day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional–firstnatures–temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiology’ 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-in-shallow-supererogation as-to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism> pedestal which is rather an extricatory preconverging–dementating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of the idea that the notion of witchcraft is bogus, with corresponding lack of perceived untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a notion, thus a collective-consciousness that doesn’t register it as preconverging-or-dementing apriorising-psychologism (as we do today) and finally, no ontological alienating reason for not believing, endemising and enculturating the phenomenon of witchcraft. The organic-comprehension-thinking (organicism/‘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 nonpositivism/medievalism registry-worldview/dimension is actually, in the bigger scheme of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the
intemporal mindset/ reference-of-thought in organic-comprehension-thinking
(organicalism/’intemporal-prioritisation-of-’ reference-of-thought’–as-conflatedness’–or-
on-ontological-reprojecting/longness-of-register-of–’meaningfulness-and-teleology’)
the problem is now the insight about the intellectually and morally wrong in metaphorically-a-
million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of
witchcraft and the implications across all societies of the human species qualified as non-
positivism/medievalism, with the bigger ontological implications of this specific accusation
rather being how is this enlightening de-mentatively/structurally/paradigmatically about the
endemisation and enculturation of vices-and-impediments associated with superstition in the
said registry-worldview/dimension. That is, the problem is now about the
aetiologisation/ontological-escalation that can be made to address such lack of positivistic
empirical and rational notions in all possible human societies qualified as non-
positivism/medievalism. In other words, the graver ‘de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) problem’ for the organic-comprehension-thinking
(organicalism/’intemporal-prioritisation-of-’ reference-of-thought’–as-conflatedness’–or-
on-ontological-reprojecting/longness-of-register-of–’meaningfulness-and-
teleology’)/’intemporal-prioritisation-of-’ reference-of-thought’–as-conflatedness –or-
on-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in
‘mentation equivalence’ with a subknowledging–impulse/compulsive-dementing
mindset/ reference-of-thought pedestal accusing it of witchcraft and the specific locale where
such an accusation is made in threshold-of–nonconviction/madeupness/bottomlining-in-
shallow–supererogation <-as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism>/temporal prioritisation
pedestal that entertains notions of witchcraft (as the intemporal mindset/ reference-of-thought
is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘de-mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall de-mentative/structural/paradigmatic 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-in-shallow-supererogation—<as-to–attendant-intradimensional’—prospectively-disontologising–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 postconverging–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-confaltedness–or-ontological-reprojecting-pedestalling is simple. ‘Intemporal-prioritisation-of-reference-of-thought’–as-confaltedness–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-
institutionalisation as a universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-meaningfulness/human-species-level postconverging–de-mentating/structuring/paradigming across all space and all time (and not a temporal, extricatory, shortness-of-register-of–meaningfulness-and-teleology\(^{102}\), individuals, extrinsic-attribution, incidental or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation preconverging–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\(^{105}\)—apriorising-psychologism) and (superseding registry/registry-worldview-or-dimension) mental-devising-representation as straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (and thus the requisite reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\), 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\(^{99}\)—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturizing to a given set of reference-of-thought—
categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, 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 secondnaturing \textsuperscript{(point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding)}. Thus at the uninstitutionalised-threshold\textsuperscript{11}, circumventive/distinctive-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{12}\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{10}, 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{13}–as-of\textsuperscript{14} compelling–nonconviction/madeupness/bottomlining\textsuperscript{-’decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued–’contextualising/existentialising–attendant-ontological-contiguity’\textsuperscript{15}, in shallow-supererogation\textsuperscript{17}\textsuperscript{-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–}
apriorising/axiomatising/referencing’-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-primemovers-totalitative-framework’ conceptualisation as registry-worldview/dimension defining, and not about good-naturedness/vague-temporal-impression-driven notions that may arise in circumstantial situations. This Arithmetic ontological-contiguity’ comparison equally gives an insight on why notional–firstnaturedness—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 perverseness reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology’) which are actually meant to represent it at uninstitutionalised-threshold’/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–’attendant-intradimensional’-prospectively-disontologising–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’/impulse/compulsive-dementing’/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’}
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of reference-of-
thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when
it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-
thought (as from ontological-normalcy/postconvergence epistemic/notional-projective-
perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and
so for the betterment of the species); that is, from an animal that was emanantly/becomingly/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing–apriorising-psychologism–stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective
articulation, procrypticism–or–disjointedness-as-of-reference-of-thought, and so
respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking–apriorising-psychologism–stranded-
as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-
institutionalisation, universalisation, positivism and prospectively 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 point then is that, from a transcending registry-worldview/dimension, the relation with its transcended registry-worldview/dimension is ‘not ontologically an exercise in logical-congruence with the transcended registry-worldview/dimension as a postconverging-or-dialectical-thinking–apriorising-psychologism exercise’ but rather ontologically an exercise in transversality–of-affirmative-and-unaffectative–disambiguated–motif-and-apriorising/axiomatising/referencing by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a preconverging-or-dementing–apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing

demention–(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) perversion-of-reference-of-thought—as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). de-mentation-
⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity/
reification /superseding–oneness-of-ontology⁴. This involves maximalising-recomposuring-for-relative-ontological-completeness⁴—unenframed-conceptualisation as enabled by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness⁵-of-reference-of-thought and relative-ontological-completeness⁶-of-reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity⁵-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 the⁶-reference-of-thought–categorical-imperatives/axioms/registry-teleology⁶, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing−apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimation/supererogatory−de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing−apriorising-psychologism−<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/supererogatory−de-mentativity’s reference-of-thought−categorical-imperatives/axioms/registry-teleology−for-intemporal-preservation-entropy-or-contiguity−or−ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising−self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness depocrypticism−or−preempting−disjointedness-as-of−reference-of-thought registry-worldview/dimension. In the bigger picture, de-mentation−(supererogatory−ontological−de-mentation−or−dialectical−de-mentation−stranding−or−attributive-dialectics) effectively will seem to place human (recomposuring)-consciousness-awareness-teleology in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively <amplituding/formative> wooden-language-

Fundamentally, without the possibility of de-mentativity-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-teleology¹⁰ 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”¹⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity ‑of¬ reference-of-thought but
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold\textsuperscript{103} and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the \textsuperscript{84}reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, at its uninstitutionalised-threshold\textsuperscript{103} requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/dialectically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism in a de-mentation\textsuperscript{5} ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ wherein its mental-devising-representation is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter \textsuperscript{84}reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing \textsuperscript{-reference})’ over the former which is ‘no longer \textsuperscript{84}reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity -of- reference-of-thought today but rather ontologically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism’. This dialectical conceptualisation equally applies regarding procrypticism and futural Being-
existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—with-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism>, circumventive/distractive-temporal-prioritisation-of-reference-of-thought, subknowledging-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging-normalcy’ (epistemic-totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as de-mentation (supererogatory–ontological–de-mination-or-dialectical–de-mentation—stranding-or-attributive-dialectics) does as it further induces ‘transdimensional or memetic thinking’ by its implied de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemperal-preservation-entropy-or-contiguity–or–
ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold<br/>–defect–<as-Being-or-ontological-or-existential–defect>” brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A’s condition, but it is a sense of “de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold, and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview’s/dimension’s-uninstitutionalised-threshold<br/>–defect–<as-Being-or-ontological-or-existential–defect>” term thereafter, we grasp that it is the ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ in ‘notional-discontiguity/epistemic-discontiguity–<shallow-supererogation–of-mentally-aestheticised~preconverging/dementing–qualia-schema> apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing–apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold<br/>–defect–<as-Being-or-ontological-or-existential–defect>” (and not about defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Specifically, "de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such implies
registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect>/not-just-a-logical-processing-or-an-implicitation-of-act-execution-or-a-implicitation-of-notion-of-agreement-or-disagreement-defect’ wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism’s (the-’preconverging-or-dementing –apriorising-psychologism of positivistic-meaningfulness) de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness-‘or-ontological-reprojecting reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing -reference). Furthermore, by its de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is the only notional term that operantly and deterministically projects the requisite psychoanalytic-unshackling/memetic-reordering/recomposuring/new-mentation with regards to the implied veridical existentialism/full-depth-of-existential-implications taking into
perverting/undermining ontological-normalcy/postconvergence, thus highlighting the follow dichotomies that are always associated with ontological-normalcy/postconvergence dialectics (underlied by teleological-inflections-(as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating)): 1) impetus for intemporal-preservation beyond reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textdegree} at uninstitutionalised-threshold\textsuperscript{\textdegree} versus impetus rather for \textsuperscript{\textdegree}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textdegree} at uninstitutionalised-threshold\textsuperscript{\textdegree} 2) thinking as veridical \textsuperscript{\textdegree}reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing–reference) of mental-devising-representation of the prospective registry-worldview/dimension as soundness-or-ontological-good-faith/authenticity -of- reference-of-thought versus preconverging-or-dementing\textsuperscript{\textdegree}–apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{\textdegree} of reference-of-thought as it is no longer an \textsuperscript{\textdegree}reference-of-thought (not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{\textdegree}-reference) 3) organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of–meaningfulness-and-teleology\textsuperscript{\textdegree}) versus threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textdegree}<-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{\textdegree}–apriorising-psychologism\textsuperscript{\textdegree}> as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{\textdegree}) 4) ‘intemporal-prioritisation-of-\textsuperscript{\textdegree}reference-of-thought’–as-conflatedness\textsuperscript{\textdegree}–or-ontological-reprojecting as defining the priority of life choices or existential living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality\textsuperscript{\textdegree}/longness versus circumventive/distractive-temporal-prioritisation-of- reference-of-thought as defining the priority of life choices or
existential living as priorly unaccountable to the possibility for the furtherance of intemporality\textsuperscript{12}/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation

reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold\textsuperscript{13} to the projected <amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification\textsuperscript{13}/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}) considered circumventive/distractive-temporal-prioritisation-of-reference-of-thought over inherent ‘intemporal-prioritisation-of-reference-of-thought’–as-confatedness\textsuperscript{14}–ontological-reprojecting of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; at which point of uninstitutionalised-threshold\textsuperscript{13}, 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-confatedness\textsuperscript{14}–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-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics) is effectively the notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality)
which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory-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, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrysticism and prospectively perpetuation-of-deprocryticism) is as de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) over and as denaturing positivistic meaningfulness reference-of-
thought–categorical-imperatives/axioms/registry-teleology/-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procripticism) and implying a prospective need for deprocripticism. Postdication, when alluding to an de-mentation- (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing—apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, from a prospective registry-worldview’s/dimension’s reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended superseded registry-worldview/dimension is no longer referenced/registered.decisioned (as reference-of-thought) but ‘dialectically preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought’ while the prospective/transcending superseding registry-worldview/dimension is referenced/registered.decisioned (as reference-of-thought) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of-reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven
on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the "reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing'-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness'-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 reinstitutionalisation 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—deprocripticism of procripticism—or—disjointedness-as-of— reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-
impediments\textsuperscript{106} of our registry-worldview/dimension and just as critically the de-
mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human
emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution
of defective-issues or vices-and-impediments\textsuperscript{107} of non-positivism/medievalism together with
the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human
emancipative potential, and the same applies with ununiversalisation and \textsuperscript{108}universalisation,
and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to
fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed
maturation’ of the phenomenological ontological-performance ‘<including-virtue-as-
on-tology> conceptualisation of the social. Though with the weakness we must be able to rise up
to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively
overcome by ‘appropriately \textsuperscript{10}universalising and detached meaningfulness by percolation-
channelling-<in-deferential-formalisation-transference>’ as devised for all formalised and
institutionalised settings capable of introducing, upholding and internalising the ascendency of
many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social
disposition’ as may arise in the extended-informality{(susceptible-to-effecting-parsimony-as-of-
shoddiness-and-incompleteness-to–\textsuperscript{10}meaningfulness-and-teleology\textsuperscript{100})} would hardly be
countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension
transcendence-and-sublimity/sublimation/suberogatory–de-mentativity from procrypticism to
notional–deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of
the vices-and-impediments\textsuperscript{106} together with the de-mentatively/structurally/paradigmatically
inhibiting effect on the furtherance of human emancipative potential of the \textsuperscript{1}perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supenerogation\textsuperscript{107}> as to preconverging-or-dementing\textsuperscript{1}–apriorising-psychologism
of positivistic \textsuperscript{10}meaningfulness-and-teleology\textsuperscript{100}, and specifically resolution of the implications
of psychopathic subknowledging / perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) may be to think, given our own illusion-of-the-present/present-consciousnessas <amplituizing/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , that such an analysis applies only to prior institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness >/ontological-aesthetic-tracing-<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 postconverging–de-mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meet with some resistance or the other and thus a reason for transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ reflex to preserve the precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-
institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambiats 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 postconverging–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 postconverging–de-mentating/structuring/paradigming that prolongs to intemporality/an-abstract-eternity 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—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, preceding/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is the reason for human registry-worldview/dimension perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> defect at uninstitutionalised-threshold; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation beyond the defective ‘intradimensional-subknowledging-normalcy or reflex-normalcy’ which is rather an <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our
dimension has an uninstitutionalised-threshold\textsuperscript{12} like procrypticism--or--disjointedness-as-of reference-of-thought with the need for prospective transcendence-and--sublimity/sublimation/supererogatory--de-mentativity as depocrpticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{11}~self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging\textsuperscript{16}--normalcy in lieu of the ‘ontological-normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity--or--ontological-preservation). It is this ‘ontological-normalcy/postconvergence’ that reflects/perspectivates\textsuperscript{16} perversion-of\textsuperscript{14} reference-of-thought--\textit{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{13}>} defect as\textsuperscript{15} de-mention--\textit{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as against the defective reflex-normalcy/intradimensional subknowledging\textsuperscript{16}--normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of perversion-of reference-of-thought--\textit{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{13}>} is more than just the instigating effect of the subknowledging\textsuperscript{16}--impulse/compulsive-dementing\textsuperscript{13} (psychopathic postlogism in hollow-constituting--\textit{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity/uninstitutionalised-threshold\textsuperscript{12} in the very first place. As this is the preconverging--de-mentating/structuring/paradigming disposition for the possibility of perversion-of reference-of-thought--\textit{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-}
(intradimensional-subknowledging -normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds (ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all the institutional-cumulation/institutional-recomposure-{as-to-"historiality/ontological-eventfulness"/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-"epistemicity-relativism">} is about bringing the prior registry-worldview/dimension "perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation"> to its placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening"-threshold (uninstitutionalised-threshold). This is brought to the collective-consciousness so that with regards to social-stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander individual-and-social good as positive-opportunism. For instance, achieving base-institutionalisation requires that it should be brought to the collective-consciousness that it is ‘perilous to survival-and-flourishing’ to remain recurrently-uninstitutionalised for the grander individual-and-social good as positive-opportunism. Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-
conceptualisations extend the intemporal-skewing (‘intemporality’-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the-Good/understanding/knowledge-reification'/ontological-primemovers-totalitative-framework' to construe knowledge and virtue conceptualisations as this is what proxies/syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound appropriate in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag' but are often defective by lack of universality, not ontologically-driven in terms–as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of–meaningfulness-and-teleology. In this light, the articulation of the ontological-veridicality/'reference-of-thought of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturesdness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor-pedestals-disambiguation of our mental-devising-representation in explication of our ‘mentation capacity limitations’ accounting for our perversions-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 (procripticism–or–disjointedness-as-of–reference-of-thought) or perversion-of-reference-
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–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the mere–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the latter’s pertinence is rather about and subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such perversion-of-reference-of-thought-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-suprerogation> 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\(^{19}\)-impulse/compulsive-dementing\(^{19}\)/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging\(^{19}\)-impulse/compulsive-dementing\(^{19}\)/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new \(^{19}\)-reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100}\), 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 \(^{84}\)-reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), 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-\(^{84}\)-reference-of-thought– \(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) and subknowledging\(^{19}\)-impulse/compulsive-dementing\(^{19}\) 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\(^{21}\), for a suprastructural resolution to human perversion-of-\(^{84}\)-reference-of-thought– \(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) disposition, enabling the ‘postconverging-or-dialectical-
attributive-dialectics) process is a dialectical exercise of stranding; either as mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase to imply a superseded/transcended/unsound registry-or-registry-worldview/dimension or as mentally straight/candored-and-dialectically-or-contendingly-in-phase to imply a superseding/transcending/sound registry-or-registry-worldview. De-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) further implies that instead of a ‘conventioning influenced and driven’ more or less notational study of human psychological phenomena as is the case today; we can ‘think’ of psychology in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) terms of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective “reference-of-thought (de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/ reference-of-thought of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-
driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising/self-referencing-syncretising/present-consciousness/mirage referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) over reflex-normalcy or intradimensional-subknowledging-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for an appropriate de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) exercise wherein the reference-of-thought (‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness-induced—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—
‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism’, as-it-is-‘in-wait’-for- perversion-of- reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—or-temporal-preservation-as-pseudointemporality-preservation, in line with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-reference-of-thought and fails to factor in human limited-mentation-capacity-deepening and the consequent uninstitutionalised-threshold or relative-ontological-incompleteness-induced—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to-‘attendant-intradimensional’-prospectively-disontologising-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-pseudointemporality-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⟩.
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 recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing—apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting—as-to-conflatedness'/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as reference-of-thought, rather than intradimensional-subknowledging—normalcy or reflex-normalcy) for de-mentation-(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-oblolngated/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-existing-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective ‘reference-of-thought. A dialectical ontological-reconstituting–as-to-conflatedness /deconstruction of ‘reference-of-thought (recognising human limited-mentation-capacity-deepening and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure–as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’>) as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of present day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naive 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\textsuperscript{23} (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\textsuperscript{24} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{25} mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy preconverging–de-mentating/structuring/paradigming with respect to positivistic chemistry postconverging–de-mentating/structuring/paradigming, a flat-world preconverging–de-mentating/structuring/paradigming with respect to a round world postconverging–de-mentating/structuring/paradigming, a creationism preconverging–de-mentating/structuring/paradigming with respect to an evolution postconverging–de-mentating/structuring/paradigming, a \textsuperscript{104}universal humanity postconverging–de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal preconverging–de-mentating/structuring/paradigming, a science postconverging–de-mentating/structuring/paradigming with respect to a superstition preconverging–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\textsuperscript{\textsuperscript{106}} and overcoming inherent inhibitions to human emancipation) are not in veridicality about a need for a shift in prospective postconverging–de-mentating/structuring/paradigming. This brings forward fundamentally the limited-mentation-capacity/uninstitutionalised-threshold\textsuperscript{23} construct of our times (procrypticism) and the de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking\textsuperscript{79}–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 \textit{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)} as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold\textsuperscript{10}), which otherwise any \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{7} registry-worldview will overlook as it is a \textit{<amplituding/formative>} wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{100}—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\textsuperscript{100},-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 \textit{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)} that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new \textit{8}reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{17}-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\textsuperscript{[18]}–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 \textsuperscript{72.5}. Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an \textsuperscript{[supererogatory–ontological–de-mentation–or-dialectical–de-mentation–stranding–or–attributive–dialectics]} of the BODMAS characters at that uninstitutionalised-threshold\textsuperscript{[19]}. In the bigger picture, ‘knowledge-deadends—preconverging–de-mentating/structuring/paradigming’ (to varying degrees of pertinence) are often the explanation of underlying social issues and problems more than just about limited human ability or insufficiently directed effort towards the resolution of such issues and problems on the basis of present preconverging–de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends—preconverging–de-mentating/structuring/paradigming will always require that the would-be intellectual-analyst or intellectual-analysts ‘blunt it’ (just as intrinsic-reality is uncompromisingly blunt) to the <formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a postconverging–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\textsuperscript{[20]}–apriorising–
psychologism/subknowledging <sup>7</sup>/ perversion-of-<sup>7</sup>reference-of-thought-<sup>6</sup>-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing<sup>19</sup>—apriorising-psychologism/dialectically-preconverging-or-dementing<sup>19</sup>—apriorising-psychologism from futural Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology<sup>20</sup> as of prospective notional–deprocrypticism as reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing)<sup>13</sup>-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<sup>20</sup>–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<sup>10</sup> in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold<sup>5</sup>; much the same way like a positivistic world opened up from the de-mentation–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold<sup>10</sup>. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking<sup>20</sup>–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<sup>20</sup>–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the de-mentation–ontological–de-mentation-or-dialectical–de-mentation—stranding–
or-attributive-dialectics) of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (respectively postconverging-or-dialectical-thinking–apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing–apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the result that mented/stigmatic psychology is limited to hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human intradimensional conventioning 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 in its preconverging–de-mentating/structuring/paradigming, and not in a prospective positivistic postconverging–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-conflectedness/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 postconverging—de-mentating/structuring/paradigming 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\textsuperscript{37}/ontological-aesthetic-tracing-\textless perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'\textgreater of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that \textless de-mentation–\textgreater (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\textsuperscript{53}. 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 respecto-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure–\textless \textsuperscript{46}historiality/ontological-eventfulness\textgreater /ontological-aesthetic-tracing–\textless perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'\textgreater has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology\textsuperscript{100}’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the \textless 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\textsuperscript{100} 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~firstnaturedness—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 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/mirage 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/procrysticism perspective with respect to the prospective (deprocrysticism), just as all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/superrergatory–de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/reference-of-thought is increasingly set to ‘relate to its institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating — superrergatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> and not a secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive). Suprastructuring allows for the necessary transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-}nonpresencing-{perspective–ontological-normalcy/postconvergence}>’ projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence-{implicated–nondescript/ignorable–void ’as-to-}presencing—absolutising-identitive-constitutedness’). Suprastructuring boldly answers the underlying issue involved with ‘communicating the true
implications of deconstruction as ontological-reconstituting–as-to-conflatedness by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought and meaningfulness of the seemingly reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given reference-of-thought and projecting the appropriate reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought. This is akin to the idea of a positivistic mindset/reference-of-thought articulating chemistry rules and principles to an alchemic mindset/reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-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—as-of—’nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>) of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its given registry-worldview metaphysics-of-presence—(implicit—’nondescript/ignorable—void’—as-to—absolutising-identitive-constitutedness), by effectively taking full cognisance of the fact that de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or-attributive-dialectics) is the driving mechanism of human placeholder-
institutionalisation-process points-of-reference, with the truer nature and representation of human psychology ultimately tied-to/driven-by ontological-normalcy/postconvergence-construct’. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally the construction of psychology needs to be priorly subjected to ‘a becoming that defines psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting–as-to-conflatedness of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of present day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a postconverging–de-mentating/structuring/paradigming shift with regards to present day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional–deprocripticism (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-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’/> are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-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-prospectiveinstitutionalisation 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–universalisation 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 preconverging–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 complexion 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-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 totalising-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework) without institutionalisation design or conceptualisation! This is an unspoken recognition of the inherent reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatureredness—temporal-to-intemporal-dispositions—with-totalising~in-relative-ontological-normalcy/postconvergence’–existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturising. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for
instance the prophetic philosopher using the prophecy tools of their times, as the sumnum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of-meaningfulness-and-teleology) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling-⟨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—or–disjointedness-as-of-reference-of-thought reasoning by way of the ontological-contiguity (as from prospective ‘deprocrypticism—or—preempting—disjointedness-as-of-reference-of-
thought notional-contiguity/epistemic-contiguity\textsuperscript{17}-<profound-supererogation\textsuperscript{17}-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\textsuperscript{16}<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 postconverging–dementating/structuring/paradigming shift. But this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically preconverging-or-dementing–apriorising-psychologism mental-devising-representation of the present procrypticism registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism) as the new reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as the ‘veridical reference-of-thought’ articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the
positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought notional-discontiguity/epistemic-discontiguity <-shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> as of its perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in a prospective de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontology) supersedes intradimensional-subknowledging-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublation/supererogatory-de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; the holy grail of the notional–deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct
notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for 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-


or postlogism or hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
psychopathy. By the way this operant conceptualisation is relevant with phenomena of
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in all registry-
worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-
worldview/dimension: - the subknowledging-impulse/compulsive-dementing-postlogism-
slantedness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting
compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>-<decontextualising/de-
existentialising–attendant-intradimensional–apriorising/axiomatising/referencing>-logical-dueness>) or
postlogism in preconverging-or-dementing–apriorising-psychologism as to postlogic-
backtracking–<iterative-looping–set-of-dereifying-hollow-narratives-and-acts>-threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–attendant-
intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> - and temporal-dispositions in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–attendant-
intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> by their hollow-constituting-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives
as-of-cohering-logic-reflex to the formulaic slanting compulsing–
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-

intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity> ›, -in-shallow-supererogation‘-<disontologising-perverted-outcome-
ought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism or hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>  
thus inducing the wrongful elevation of the formulaic slanting ¹⁰ compelling–
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising--of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity> ›, -in-shallow-supererogation‘-<disontologising-perverted-outcome-
ought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism or hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>  
as being of supplanting–conviction-as-to-profound-supererogation ¹⁰—of–‘attendant-
intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism whether
unconsciously by ignorance, or consciously by affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation (the temporal–‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation‘-<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’) – with the two above
being retrospectively construed from the veridical ¹⁰ reference-of-thought of a vantage
positivistic registry-worldview/dimension as being non-positivism/medievalism
mindset/reference-of-thought and non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing –apriorising-psychologism and construed ontologically by their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (the organic-comprehension-thinking) - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively positivistic, just as the ontological-escalation/aetiologisation of psychopathy and social psychopathy is essentially 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 postconverging–de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought (to be transcended by a prospective transcending/superseding registry-
worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like sorcery in the non-positivism/medievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. It should be noted that an intemporal or ontological or longness-of-register-of-meaningfulness-and-teleology resolution to perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging -impulse/compulsive-dementing (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal
social universal-transparency arising from postlogism in hollow-constituting for instance which is then at the base of a registry-worldview’s/ununiversalisation (which is overall the de-mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’skewed’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suprastructural/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—speak of human mental-devising-representation dead-ends and the need for postconverging—dementating/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, 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-
recomposing-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming in all recurrent-utter-institutionalised
human locales beyond just an extricatory preconverging–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
intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging-de-mentating/structuring/paradigming in all ununiversalised human locales beyond just an extricatory preconverging-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
postconverging-de-mentating/structuring/paradigming in all non-positivism/medievalism human locales beyond just an extricatory preconverging-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 procripticism—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 postconverging–de-mentating/structuring/paradigming in all procripticism—or–disjointedness-as-of-reference-of-thought human locales beyond just an extricatory preconverging–dementating/structuring/paradigming of any one human locale, requiring the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of procripticism—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 procripticism—or–disjointedness-as-of-reference-of-thought as preconverging-or-dementing′–apriorising-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) over which memetic-reordering/psychoanalytic-unshackling can then occur. Otherwise, while such an insight is intuitive from our vantage positivistic registry-worldview point of reference with respect to prior registry-worldviews/dimensions de-mentativity/ de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such’ perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ applies with regards to both psychopathic subknowledging -impulse/compulsive-dementing /slantedness and its corresponding postlogism/compulsing–nonconviction/madeupness/bottomlining-
(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity>’,-in-shallow-supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\) 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–
(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\textsuperscript{100} persion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> 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 persion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising—registry is the ‘veridical reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity—of-reference-of-thought/candoring-and—
dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing—<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing—apriorising-psychologism> and hence preconverging-or-dementing—apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality'/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation'> and the-Good which is about understanding in ontological-primemovers-totalitative-framework how reality is/how things work to deliver virtue and hence is the basis for formalisations, and actually the ‘deferential-formalisation-transference’ has been the process by which throughout human history, increasingly segments of social thinking (present-day subject-matters) are taken out of common hotchpotching and undisambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in the extended-informality—(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology') to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This de-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic as of temporalit'y, 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) meaningfulness-and-teleology which is not-of-ontological-reference, and in the place of the temporal-dispositions (incircumventive/distractive-temporal-prioritisation-of-reference-of-thought threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-sup ererogation\textsuperscript{vii}\textsuperscript{-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising- psychology}\textsuperscript{viii}\textsuperscript{-s}) imply their preconverging-or-dementing\textsuperscript{v}\textsuperscript{-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-sync retising/circularity/interiorising/akrasiatic-drag\textsuperscript{ix} 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{x}. 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-in-shallow-sup ererogation\textsuperscript{vii}\textsuperscript{-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism–}) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/sup ererogatory–de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnatur ing process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/ reference-of-thought ‘can only be in reasoning-through/utterion over‘ a medieval mindset/ reference-of-thought and ‘not reasoning-with‘ it as otherwise the former wrongly validates that there is no medieval mindset/ reference-of-thought in preconverging-or-dementing\textsuperscript{v}\textsuperscript{-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase> (wrongly defining medievalism as of defect–of logical-processing-or-logical-implicationation—supposedly-apriorising-in-conviction-as-to-profound-supererogation within rational-empiricism/positivism postconverging-or-dialectical-thinking–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising–frame), and warrants in lieu of any pretence of medieval mindset/reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset reference-of-thought–categorical-imperatives/axioms/registry-teleology in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology exitentialising–framing (categorical-imperatives/axioms/registry-teleology-elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social universal-transparency-(transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) imposes crossthegenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-trading’, otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for
instance, in the natural sciences we can’t negotiate about gravity being 9.8 m/s², but with ‘the social’ which is rather ‘emotionally involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the ‘de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a comprehensive intemporality—preserving ontological-entrapment of the ‘notional-discontiguity/epistemic-discontiguity —<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing —qualia-schema> of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ (i.e. absolving/fleeting/escaping-reflex—logic—by-psychopathic-in hollow-constituting—<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 —of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex so as to wrongly align to the next looped narratives as straight/candored-and-dialectically-or-contendingly-in-phase whereas veridically these are also of notional-discontiguity/epistemic-discontiguity —<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing —qualia-schema>—as-of-epistemic-decadence as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase or preconverging-or-dementing —and-not-thinking), as the perversion-of—reference-of-thought—<as-effectively—
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism state of temporal-dispositions more than just about specific narratives rather reflects (preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism of \textsuperscript{19} perversion-of- reference-of-thought\textsuperscript{84} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{97}–defect\textsuperscript{97}–as-Being-or-ontological-or-existential–defect\textsuperscript{97} (beyond defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97}) as-registry-worldview-or-dimension-defect of recurrent (psychopathic) in hollow-constituting\textsuperscript{84}–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking\textsuperscript{77} as-iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex–logic, and (other-temporal-dispositions) hollow-constituting\textsuperscript{84}–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> conjoining-looping-set-of-narratives-of-postlogic-narratives/cohering-logic-reflex by way of circumventive/distractive-temporal-prioritisation-of\textsuperscript{84} reference-of-thought wrongly implying temporal-dispositions postconverging-or-dialectical-thinking\textsuperscript{97}–apriorising-psychologism\textsuperscript{97}–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textsuperscript{97} (wrongly implying ‘postconverging-or-dialectical-thinking\textsuperscript{97}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{84}–of–reference-of-thought rather than preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{84}–of–reference-of-thought in veridicality), and recurrently undermined/corrected from an intemporal/ reference-of-thought as preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism\textsuperscript{97}–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textsuperscript{97}; and so, superseding/overcoming a conceptualisation of temporal-dispositions perversion-of- reference-of-thought\textsuperscript{84}–as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as to preconverging-or-dementing apriorising-psychologism as to
‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring exercise for prospective/transcending/superseding reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation with respect to the prospective registry-
worldviews/dimensions as base-institutionalisation, universalisation, positivism or
deprocrypticism, which in so doing re-establishes ontological-contiguity in line with
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a mental-
devising-representation as postconverging-or-dialectical-thinking apriorising-psychologism-
<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. In fact,
it is this latter veridical representation of the mental-devising-representation of temporal-
dispositions as recurrently preconverging-or-dementing apriorising-psychologism/subknowledging/
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,
–with-corresponding as to their <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as reflected with all registry-
worldviews/dimensions (preconverging-or-dementing apriorising-psychologism)
uninstitutionalised-threshold, that suprastructurally and in perspective ontological-
normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-
primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism or procrypticism–or–disjointedness-as-of- reference-of-thought. The
bigger point is that fundamentally it is impossible to conjugate/inflect/protract
intemporal /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-de-
mentativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-
dialectical-thinking→apriorising-psychologism) when in fact it is preconverging-or-
dementing→apriorising-psychologism/subknowledging→registry-perverting-in
<amplituding/formative–epistemicity>totalising→self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag . This latter idea is actually the
<amplituding/formative–epistemicity>totalising→self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag reflex of all prior/transcended/superseded
registry-worldviews/dimensions with respect to the suggestion of
prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate
from our vantage perspective at the backend of the institutional-cumulation/institutional-
recomposure→{as-to→historiality/ontological-eventfulness→ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected→‘epistemicity-relativism’>}
process to be rather not true with prior transcendence-and-
sublimity/sublimation/supererogatory→de-mentativity though we’ll in turn obviously act by
reflex in <amplituding/formative–epistemicity>totalising→self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag with respect to the suggestion of
prospective transcendence-and-sublimity/sublimation/supererogatory→de-mentativity
undermining our registry-worldview’s/dimension’s categorical-imperatives/axiom/registry-
teleology→for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.
The ontological-normalcy/postconvergence nature of intrinsic-reality as such explains why
ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality, over incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-procrypticism/notional-disjointedness-as-of-reference-of-thought which is more about ‘transversality-of-affirmative-and-unaffectative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ human conceptual elucidation of reality’ (given that the former emphasises ontologicalprimemovers-totalitative-framework as all-determinant); with reasoning-through/utterion generally implied in formal constructs and settings as the Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework settings while informal constructs and settings tend more to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-procrypticism/notional-disjointedness-as-of-reference-of-thought and hence are highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is that formal constructs and settings emphasise ‘intemporal-prioritisation-of-reference-of-thought-as-conflectedness—or-ontological-reprojecting in longness-of-register-of-meaningfulness-and-teleology and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal-dispositions and hence are highly subjected to circumventive/distractive-temporal-prioritisation-of-reference-of-thought-in shortness-of-register-of-meaningfulness-and-teleology and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>. ‘Intemporal-prioritisation-of-reference-of-thought—as-conflectedness—or-ontological-reprojecting points out that conventioning constructs like subpar/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normaley/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
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 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 reference 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 prophesiers (working rather more assertively on ‘supernatural postconverging–de-mentating/structuring/paradigming’ implications) 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
they actually aspired for ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes universal and philosophical principles as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even though where relevant this will subsume-as-supplant–as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-instantiative-context) the golden mean into ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting but with the latter rather superseding/encompassing it). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism which are of transcendental nature as ‘shaping the human psyche’ and providing the emancipatory umbrella for second-order-ontology and their temporal yearnings which are rather non-transcendental and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms–as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-relative-ontological-completeness–unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmning addressed from first-order-ontology
constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting will be skewed (‘intemporality’–asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure–⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–⟨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-conflatedness /deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external environment like language, organisation, culture and other institutional construct by which it existentially accesses the external environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s institutionalisation is actually an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting/intemporal-
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–apriorising-psychologism–stranded-as-rightfully-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect=<as-Being-or-ontological-or-existential–defect>, reflected in terms–as-of-axiomatic-construct of registry-teleology-mentation, behind this mental-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-in-shallow-supererogation’–as-to–‘attendant-intradimensional’-prospectively-disontologising–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 re-tracing (for notional–firstnuredness—temporal-to-intemporal-dispositions–as-construed-as-from–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicalism even if it seem counterintuitive to the transcended registry-worldview’s/dimension’s sllusion-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 persion-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-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ (speaking-abstractly-to-metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-

That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-preservation-entropy-or-contiguity—or–ontological-preservation or ontological-contiguity”/ontological-normalcy/postconvergence at the procripticism uninstitutionalisation). And all these, as notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is, notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> teleological reference of solipsistic grandeur as the differentiating element of characters supplanting–conviction-as-to-profound-supererogation”—of–‘attendant-intradimensional’–postconverging/dialectical-thinking”—apriorising-psychologism depth highlighting-and-tracing the ontological-primemovers-totalitative-framework”\), based on the fundamental fact that ‘registry/soundness-or-ontological-
good-faith/authenticity-of-reference-of-thought-precedes-logic’. This equally explains the reason for de-matement-(supererogatory-ontological-de-matement-or-dialectical-de-mation—stranding-or-attributive-dialectics) including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-primemovers-totalitative-framework narratives is shown to be of perverse/low teleology ontologically speaking). The ‘ontological-primemovers-totalitative-framework-retracing (for notional-firstnaturesdness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence disambiguation) scheme’ is equally critical in other respects. It rightfully prevents the ontological mental-devising-representation from being flipped from formulaic slanting ‘compulsing—nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—of-the—‘attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity>—<disontologising-perverted-outcome-sought—precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>)—or-postlogism narratives in preconverging-or-dementing—apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation —or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity-of—reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity —of—reference-of-thought/subknowledging/mimicking as <amplituding/formative—epistemicity>totalising—self—referencing-syncretising/circularity/interiorising/akrasiatic-drag, as it is rightfully perceived during the psychopath’s childhood when the psychopath is ‘delirious’ as at the underdeveloped
stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not
decisively credulous and not decisively crafty). Thirdly, the ‘ontological-primemovers-
totalitative-framework’-retracing (for notional–firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>

disambiguation) scheme’ equally prevents the relaying of the postlogism in hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> as of formulaic–compulsing–nonconviction/madeupness/bottomlining-
(‘<decontextualising/de-existentialising–of-attendant-intradimensional–

apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-

intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-

ontological-contiguity>’,<in-shallow-supererogation>–<disontologising-perverted-outcome- 
sought-precedes-existentially-veridical–‘attendant-intradimensional–

apriorising/axiomatising/referencing’-logical-dueness>) 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-protraction) with the temporal-dispositions of

ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing
miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-
temporal-endemisation. Finally, the ‘ontological-primemovers-totalitative-framework’-
retracing (for notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-
as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as

‘reference-of-thought-scheme’ allows for the possibility of a registry-worldview/dimension
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–or–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 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–depocrypticism 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-totalititative-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/mediavalism, positivism–procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as metaphysics-of-presence-{implicated-‘nondescript/ignorable–void’~as-to~}presencing—
absolutising-identititive-constitutedness⟩, of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn’t have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity”, One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well.

Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology”<in-existential-extrication-as-of-existential-unthought> of the <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a
secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/reference-of-thought and the intemporal–individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing->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\textsuperscript{20}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-representation by which human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking’–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\textsuperscript{76} (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, \textsuperscript{104}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>VENT-perspective–ontological-normalcy/postconvergence> epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as ‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality.
of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting–as-to-conflatedness/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by conceptivity/epistemic-reflexivity as to human limited-mentation-capacity-deepening).

This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–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\textsuperscript{a}, as induced by maximal-as-intemporal-operating-modality-of- reference-of-thought-as-of-\textsuperscript{a} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{a}—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\textsuperscript{a} 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{a} to handle the requisite transcendence-and-sublimity/sublimation/supererogatory−de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with notional−deprocrypticism absolute ontological-contiguity by undermining ‘disjointedness-as-of-\textsuperscript{a} reference-of-thought’-as-misappropriated−meaningfulness-and-teleology −in-arrogation’ (longness-of-register-of− meaningfulness-and-teleology\textsuperscript{a} over shortness-of-register-of− meaningfulness-and-teleology\textsuperscript{a}). 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{a}) to deeper limited-mentation-capacity-(as of relative conflation \textsuperscript{a}) was first to have a base-institutionalisation institutionalisation, universalisation institutionalisation, positivism institutionalisation before prospectively notional−deprocrypticism institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring are indirectly (skewing towards) addressing base-institutionalisation, universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-present/present-consciousnesses/epistemic-totalising~self-referencing-syncretising/mirage at these successive institutionalisation/intemporalisation levels including the positivism–procrypticism institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/knowledge-reification ontological-prime movers-totalitative-framework inducing of social universal-transparency~(transparency-of-totalising-entailing, 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/profundness of thought’ to then transversally address the issues it raises while projecting prospectively. A further insight can be grasped regarding the relationship between psychopathy, anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality (illusion-of-the-present/present-consciousness/epistemic-totalising~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-
superseding registry-worldview/dimension validated by ontological-primemovers-totalitativ-framework and implying a psychoanalytic-unshackling of the perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview. For instance, there isn’t any logical nested-congruence between the non-positivism/medievalism mindset/ reference-of-thought and the positivistic mindset). A positivistic mind can’t explain the denaturing of the notion of witchcraft to a non-positivism/medievalism mindset as the state of being of non-positivism/medievalism means we make reference to non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/reference-of-thought (which is subknowledging /mimicking) wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by the positivist’s scientism (superseding) makes the medieval mind put in question its reference-of-thought–categorical-imperatives/axioms/registry-teleology in the very first place. This ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism–procrypticism and the notional–deprocrypticism registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-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-
apriorising/axiomatising/referencing> is thus called for, more like we perceive the ‘slantedness of a childhood cinglé’ (in terms–as-of-axiomatic-construct of the mental state of the psychopath as well as its protraction on the psychopath’s interlocutor). In other words, *the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-reality/ontological-veridicality defines mental-devising-representation as the latter is not inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-veridicality established by ontological-primemovers-totalitative-framework). For instance, while the traditional reflex of the human mental-devising-representation is disposed to think otherwise, Einstein theory-of-relativity abstraction, and likewise with many conceptualisations of a doppler-thinking nature, is more real by its ontological-primemovers-totalitative-framework, thus pointing to the error of the human reflex/impulse thinking). In another light, this explains the transformative evolution of our registry-worldviews/dimensions mental-devising-representations of reality from the recurrent-utter-uninstitutionalised earlymen to our current positivism–procrypticism registry-worldview, with the insight that our mental-devising-representation will evolve when prospective abstract reality ontological-primemovers-totalitative-framework shows that it is defective/perverted as procrypticism–or–disjointedness-as-of–reference-of-thought, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-{implicated– nondescript/ignoreable–void ’-as-to-‘ presencing—absolutising-identitive-constitutedness } perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–reference-of-thought’–as-conflatedness’--or-

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ontological-primemovers-totalitative-framework\(^2\). That is, an understanding of the abstract temporal-dispositions as a specie-level/universal/intemporal postconverging-dementating/structuring/paradigming as prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^5\), for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation, i.e. transcendence-and-sublimity/sublimation/supererogatory-dementativity as deprocrypticism. It is a psychoanalytic-unshackling ordered construct (as-the-temporal-minds-pedestals-are-out-of-phase-dialectically-or-dialectically-primitive-by-a-bare-matter-of-fact) from the intemporal-solipsistic/emanant-registry-pedestal in transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^6\). The bigger scheme of things being the dementative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case procrypticism–or–disjointedness-as-of-reference-of-thought. Such an emanant insight can be garnered from the fact that, positivism was established by the ‘diktat’/ordered-construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins… of the world, and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-intrinsic-reality and the positive-opportunism that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing\(^7\) are responsible for the vices-and-impediments\(^8\) of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/knowledge-reification\(^9\)/ontological-primemovers-totalitative-framework\(^1\) conceptualisation’ making reference to ontological-primemovers-totalitative-framework\(^2\) 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\(^10\)-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 intemporal/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–
idealism postconverging–de-mentating/structuring/paradigming, which is of 
<amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-
of-reference-of-
thought–devolving-as-of-instantiative-context and represents virtue in terms–as-of-axiomatic-
construct of categorisations/kindness-humility-helpfulness-etc. sransience), and prospectively 
notional–deprocrypticism (rational-realism nondisjointing ‘postconverging–de-
mentating/structuring/paradigming as of human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation’, which is a <amplituding/formative–
epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-
abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-
of-reference-of-
thought–devolving-as-of-instantiative-context and represents virtue ‘contiguously’ in 
terms–as-of-axiomatic-construct of human-mentation-capacity/shortness-to-longness-of-
register-of–meaningfulness-and-teleology/registry-teleology-of-meaning 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’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-
of-reference-of-
thought–devolving-as-of-instantiative-context insightfully implying all
institutionalisations/registry-worldviews/dimensions are about ‘construing the same underlying ontology’, though yield different but more and more accurate representation of ontology, due to different but improving human limited-mentation-capacity-deepening\textsuperscript{13} from shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{13}. notional–deprocrypticism being the ontological foundation for the next human virtue de-mentative/structural/paradigmatic construct that fully achieves conceptually preempting—disjointedness-as-of- reference-of-thought,-as-to-\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}\textsuperscript{13}~existence-potency\textsuperscript{13}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality! Such an articulation of the human, retrospective and prospective, skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards/development of virtue is grounded in a the-Good/understanding/knowledge-driven conceptualisation on veridicality established by ontological-prime-movers-totalitative-framework\textsuperscript{13} 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\textsuperscript{100} as of its relative-ontological-incompleteness\textsuperscript{98}-induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ - <as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>’ is responsible for the vices-and-impediments\textsuperscript{96} of that registry-worldview’s/dimension’s ‘reference-of-thought’; and, requiring prospective ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-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\textsuperscript{96} 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’ —of–’attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism deductive reasoning’ as prelogism\textsuperscript{99} 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—of–‘attendant-intradimensional’–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’—of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–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’—of–‘attendant-intradimensional’–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-{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>–<in-shallow-supererogation–<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>)} 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 persion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect> as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism-as-of-conviction,-in-profound-supererogation<-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ 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-‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity’,-in-shallow-supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> (whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing¹—apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivized 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, unconsciousability-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/subknowledging²-impulse/compulsive-slanting—preconverging-or-dementing³-apriorising as of incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation additionality with 1 leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold⁴. It should be noted that at all uninstitutionalised-threshold⁴, it is de-mentation—supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) that enables the mental-reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)-representation of the registry-worldview’s/dimension’s-uninstitutionalised-threshold⁴—defect<as-Being-or-ontological-or-existential–defect>⁸ as perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation"> in construing unsoundness-or-ontological-bad-faith/inauthenticity⁸—of-reference-of-thought (preconverging-or-dementing⁹—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically—or-contendingly-out-of-phase>) from whence an exercise of ‘postconverging-or-dialectical-thinking¹⁰—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring with new reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or-ontological-preservation initiates a crossgenerational transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. Ontologically, the mental-devising-
representation of such perversion-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is as strands-of-
perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing>, 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 positivistic mental-disposition for intemporal-preservation-entropy-or-contiguity–or-
ontological-preservation. Likewise, procrypticism (threshold-of
nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-
intradimensional’-prospectively-disontologising–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-
synergetising/circularity/interiorising/akrasiatic-drag of positivistic reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation) is registry-worldview’s/dimension’s-
uninstitutionalised-threshold\textsuperscript{01}–defect\textsuperscript{-}\textsuperscript{-as-Being-or-ontological-or-existential–defect}\textsuperscript{05} at the uninstitutionalised-threshold\textsuperscript{01} where you need deprocrpticism. 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 \textsuperscript{\textsuperscript{-}}incrementalism-in-relative-ontological-incompleteness\textsuperscript{02}—enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of \textsuperscript{\textsuperscript{-}}perversion-of- reference-of-thought\textsuperscript{-}\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\textsuperscript{06} as strands-of-perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/knowledge-reification/ontological-premovers-totalitative-framework reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or \textsuperscript{\textsuperscript{-}}amplituding/formative–epistemicity\textsuperscript{08} totalising–self-referencing- syncretising/circularity/interiorising/akrasiatic-dr\textsuperscript{08} (attempting to operate logic in a superseding registry-worldview on the basis of the \textsuperscript{-}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{09}–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{10} are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology\textsuperscript{09}–in-existential-extrication-as-of-existential-unthought\textsuperscript{10} 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/intemperalisation by skewing (‘intemperality’-asymmetric-
subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-
transference for the supersedingness of the intemperal-disposition over temporal-dispositions
for intemperal-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 intemperal reference for defining virtue (with no ‘emanance
disambiguation’/notional-firstnaturedness—temporal-to-intemperal-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-intemperal-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—
thought-<of-apriorising/axiomatising/referencing—perversion-of—reference-of-thought—\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—\textgreater>/mental-perversion or slantedness along reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the-Good conceptualisation; pointing to the fact that impression-driven/good-naturedness/wishfulness conceptualisations are rather inclined to induce vices-and-impediments given that the veridicality of reality (reflected by the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation) is all the virtue enabler that there is and other conceptualisations are rather distractions that are in effect vice-ridden and an impediment, and more specifically when these undermine the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack veridical ontological-contiguity. One may query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology that carries the prospective transcendence-and-sublimity/sublimation/supercerogatory—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-
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 supplanted—conviction-as-to-profound-supererogation —of—‘attendant-intradimensional’—postconverging/dialectical-thinking ‘—apriorising-psychologism’ or prelogism but rather ‘compulsing—nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing>—induced—disontologising’—of—the—‘attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant—ontological—contiguity>”—in—shallow—supererogation’—<disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness> as to threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation’—<as—to—‘attendant—intradimensional’—prospectively—disontologising—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 conversioning-rationalising refers to the temporal mental-disposition to use conversioning 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\textsuperscript{7}--of--reference-of-thought projection/representation that
captures the meaningful framework of a registry-worldview teleology\textsuperscript{100} 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--\textsuperscript{9} meaningfulness-and-teleology\textsuperscript{10} as of prospective notional--deprourypticism
institutionalisation. Human mental development across time validate the notion that we have
consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing 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\textsuperscript{1}. Memetic-reordering
(psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality --asymmetric-
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory--de-mentativity)/deferential-formalisation-
transference towards intemporal-disposition involves: articulating a social \textsuperscript{100} universal-
transparency\textsuperscript{10}\textsuperscript{5}--(transparency-of-totalising-entailing,-as-to-entailing,<amplituding/formative--
epistemicity>totalising--in-relative-ontological-completeness \textsuperscript{7} of \textsuperscript{7} perversion-of--reference-
of-thought--<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation \textsuperscript{8} defect; positive-opportunism \textsuperscript{9} as common interests to institutionally
skew/deferential-formalisation-transference towards intemporality\textsuperscript{10}; disambiguating temporal-
dispositions as the backdrop for new anticipatory and preempting \textsuperscript{8} reference-of-thought--
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation; and, intemporal projection superseding of transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{101} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{7}/nihilistic for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing\textsuperscript{19}—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\textsuperscript{39} 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\textsuperscript{102} 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\textsuperscript{39} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{39}/mental-perversion at uninstitutionalised-threshold\textsuperscript{102}. Memetic-reordering (psychoanalytic-unshackling) is actually the institutionalisation/intemporalisation process at uninstitutionalised-threshold\textsuperscript{103} requiring dimensionality-of-sublimating—amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluated-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> projection to overcome temporal-dispositions (to supersede preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{78} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as subknowledging\textsuperscript{5} impulse by
and-not-reasoning-with) perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation-/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought and as this conjugates temporally with ignorance–affordability–opportunism–exacerbation—social-chainism/negative-social-aggregation–temporal enculturation/endemisation, and the need for new and superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. These fundamental human mental-devising-representation or apriorising–registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same reference-of-thought with regards to categorical-imperatives/axioms/registry-teleology for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold where there is divergence in meaningfulness-and-teleology construed as transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing. At uninstitutionalised-threshold, 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 in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has ontological-primemovers-totalitative-framework veridicality and carries a positive-opportunism that can allow it to dominate human temporal-dispositions reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) their
registries/mental-representations perversion, and so, through social institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference> in the medium to long-run. It is only after such uninstitutionalised-threshold is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology that establishes the substantive/existential-contextualising-contiguity (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating reference-of-thought-categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation but involves anticipating human 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 of prior/superseded registry-worldview’s reference-of-thought-categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; as rational-realism take stock of the fundamental reality across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-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-aesthetic-tracing-as-to-ontological-normalcy/postconvergence-reflectèd-‘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 deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for perversion-of-reference-of-thought–as-effectively-
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 intemporal-ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-rationalising. ‘Rational-Realism as of notional–deprocrypticism or institutionalisation/intemporalisation full-cycle’ can thus be construed as a contiguous cumulation of successive memetic-reordering (as institutional recomposuring) for intemporal-preservation-entropy–or-contiguity–or–ontological-preservation; with such successiveness due to the limitation of human mentation-capacity to be able to mimeticly (across suprastructural-meaningfulnes) come full-cycle in one transcendance-and-sublimity/sublimation/superceryatory–de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recomposure–(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-mentation-capacity-deepening, human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising reference-of-thought–categorical-imperatives/axioms/registry-teleology) is limited at successive instances of transcendance-and-sublimity/sublimation/superceryatory–de-mentativity/institutionalisation, due to: (i) the reality of human dispositions not being just of intemporal-disposition but rather notional–firstnuturedness—temporal-to-intemporal-dispositions—so-construed-as-from—
perspective–ontological-normalcy/postconvergence> (with temporal-dispositions a drawback/distractive to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at uninstitutionalised-threshold\textsuperscript{103}; since these induced in any given institutionalisation a ‘least-and-derived-temporal-operating-modalities-of-the’\textsuperscript{2}reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{103} as of temporality\textsuperscript{\textsuperscript{99}}/shortness thus raising the issue of the uninstitutionalised-threshold\textsuperscript{103} ultimately resolved by ‘maximal-as-intemporal-operating-modality-of’\textsuperscript{4}reference-of-thought-as-of-’maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ as of intemporality\textsuperscript{\textsuperscript{4}}, and so on, circularly with the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}.\textsuperscript{.) (ii) limited memetic-reordering/psychoanalytic-unshackling mentation-capacity (in devising \textsuperscript{2}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{105}) for the intemporal-disposition as it skews (‘intemporality’\textsuperscript{\textsuperscript{52}}-asymmetric-subsumption-of-temporality\textsuperscript{\textsuperscript{99}}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for perversion-of-’reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > at uninstitutionalised-threshold\textsuperscript{\textsuperscript{103}} (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textsuperscript{19}}--as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> eliciting slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi as to temporal-dispositions elicited act defects of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) Hence
intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation, construed as ‘postconvergence memetic recomposuring’; recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or on the other hand, a distractive/decandored alignment as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (as validated by veridicality/ontological-primemovers-totalitative-framework). This definition explains the succession of the recomposuring of institutionalisations with the notion that where intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is lost at a registry-worldview’s/dimension’s uninstitutionalised-threshold, a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity <-shallow-supererogation –of–mentally-aestheticised–preconverging/dementing –qualia-schema>/epistemic-totalising –self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (-of–perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation <-reverence-of-thought–categorical-imperatives/axioms/registry-teleology. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as ‘perversion-of–reference-
of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/> its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold, even though this from the temporal-dispositions mindset/ reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as the ‘base de-mentative/structural/paradigmatic decandored/distractive-alignment-to-reference-of-thought¬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/understandingknowledge-reification /ontological-primemovers-totalitative-framework\(^{9}\) reflection/perspectivation’ (hence a veridical ontological-primemovers-totalitative-framework\(^{9}\) 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/misquing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-rationalising conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing\(^{19}\)–apriorising-psychologism as of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{103}\)–defect<-as-Being-or-ontological-or-existential–defect>\(^{\circ}\)’ (induced from temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\)<-as-to-‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing \(^{19}\)–apriorising-psychologism> as to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-threshold\(^{103}\) as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\)<-as-to-‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing \(^{19}\)–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\(^{100}\) (i.e. reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\)) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{100}\) (categorical-imperatives/axioms/registry-teleology\(^{100}\)) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in re-institutionalising the uninstitutionalised-threshold\(^{103}\). There is no
reason for de-mention-(supererogatory Ontological de-mention or dialectical de-mention—stranding or attributive dialectics) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy or-contiguity or-ontological-preservation at its uninstitutionalised-threshold, as its threshold of nonconviction/madeupness/bottomlining in shallow supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing—apriorising-psychologism provides the dynamic association for psychopathic/postlogic subknowledging/mimicking impulse leading to the vices-and-impediments of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy or-contiguity or—ontological-preservation veridicality (as ontological-primemovers-totalitative-framework) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy or-contiguity or—ontological-preservation (at uninstitutionalised-threshold) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology.

The example highlighted on page provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy or-contiguity or—ontological-preservation at its uninstitutionalised-threshold ... To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human subknowledging caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to
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/supererogatory-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 intemporal/universal/intrinsic, hence, ‘the inherent cumulating/recomposing of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism,
logical conceptualisation we have of such a transformation in today’s positive world is rather in
effect an afterthought appraisal) but because the grander grasp on reality of positivism
constrained and made the medieval registry-worldview untenable/internally-contradictory (the
ships that set sail around the world for spices elicit a positive commercial opportunism that is
responsible for destroying the social myth of a flat world; the bacteria theory that will ensure
that one lives or die if we believe in it or not coerced the destruction of a superstitious medical
worldview; the scientific tools and knowledge that ensured that nation A or nation B will
triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is
naïve to think that such progression occurred because of cross-sectional human
‘dimensionality-of-sublimating’—<amplituding/formative>supererogatory_de-
mentativeness/epistemic-growth-or-conflatedness>/transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness−equalisation>
disposition’. Rather it is a secondnatured/ontological-contiguity—are-of-the-human-
institutionalisation-process as this notion inherently validates the anthropological-continuity
by distinguishing between the notion of same human natural ability across the various registry-
worldviews/dimensions and the notion more and more profound institutionalised registry-
worldviews/dimensions arising out of human institutional-cumulation/institutional-
recomposure-{as-to−historiality/ontological-eventfulness/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’—
<amplituding/formative>supererogatory_de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness−equalisation> disposition’ development of the cross-section/averageness/banality of
solipsistic human thought to wrongly imply human dimensionality-of-sublimating —
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-
drivenness—equalisation> disposition is inherently intemporal, for the possibilities of human
progress (due to the veridicality of a human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence>—existentialism-form-factor at the uninstitutionalised-threshold(<a> across all levels of institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence—reflected—epistemicity-relativism’>) —‘a lost cause’ which will
never be changed with the result that temporal-dispositions will always dement ( perversion-
of—reference-of-thought—as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining—as-to-shallow-supererogation > inducing registry-
worldview’s/dimension’s-uninstitutionalised-threshold (—defect—as-Being-or-ontological-or-
existential—defect) /unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-
thought/mental-perversion/subknowledging/mimicking-and-corresponding—
<amplituding/formative—epistemicity> totalising—self-referencing-syncretising) at
uninstitutionalised-threshold (unconstrained extended informalities). But this can rather be
anticipated and preempted, ‘the central tenet of deprocrypticism’ by
notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence>—pedestals-disambiguation before logical
processing/operation. Notional—firstnatures—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-in-shallow-supererogation—as-to—attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism> as ‘perversion-of—reference-of-thought—as-effectively-apriorising—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—as—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—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-in—shallow—supererogation—as—to—attendant—intradimensional’—prospectively—
disontologising–preconverging/dementing –apriorising-psychologism>. At uninstitutionalised-threshold (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) exists in preemption leading potentially to preconverging-or-dementing–apriorising-psychologism. Basically, such a representation of organicalism and mechanicalism can be storied or narrated as follows: Supposed going by the case highlighted where a psychopath met a stranger talking about another stranger as molesting children; the so accused stranger was actually a guardian of the child assuming various responsibilities that come with it (this represents the organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-‘reference-of-thought’–as-conflatedness—or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologismly/prelogically to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> by ignorance, and goes on to miscue by articulating that the accused stranger should be reported to the police or any other relevant organisation, and possibly does that. Further still, this miscuing comes to develop into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein ‘a comprehensive depth of perverted narratives’ has now been cultivated in the social environment. All such denaturing (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism to human temporal defects of
postlogism -slantedness/- ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of "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-in-shallow-
supererogation"--"as-to-‘attendant-intradimensional’-prospectively-
disontologising-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–firstnaturesdness—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-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-
or-ontological-bad-faith/inauthenticity -of- reference-of-thought in effect involves on the part
of psychopathic and conscious conjugated-postlogism minds as with exacerbation-temporal-
disposition ‘vice in preconverging-or-dementing—apriorising-psychologism perversions’
wherein the mimicry/subknowledging enters into an active dynamics with temporal-
dispositions prelogism-as-of-conviction,-in-profound-supererogation-<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> inducing their threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to–‘attendant-
intradimensional’-prospectively-disontologising–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
from the angle of a specific ‘institutionalisation/seconndnaturing 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 analogous to the development of physics which is not only on the basis of what is immediately at the conscious operational level of physicists but equally projecting into a physics conceptualisation of the macrocosm (astronomy and cosmology) as well as the microcosm (particle physics) in other to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the social domain is the idea of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence and institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness /ontological-aesthetic-tracing—theontological–normalcy/postconvergence—reflected—epistemicity-relativism). On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporality/longness and failing/not-upholding—as-of-apriorising/axiomatising/referencing to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempts by transversality-of-affirmative-and-unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and
temporality /shortness is more scientific than the impression notions of good and bad. Intemporality /longness points to ‘what generates the greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and metaphysical pedestals’). 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-primumovers-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-primumovers-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
thought-devolving-as-of-instantiative-context (allegation/subservience transience),
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\-\langle perspective\-ontological-normalcy/postconvergence-reflected\-\'epistemicity-relativism\'\}/transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Thus by intemporal\{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 stigmatisre 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–firstnatures—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–firstnature—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–firstnature—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, and hence the possibility of ontological-prime movers-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-
ignorance-temporal-disposition individuation-pedestal’, ‘postlogic affordability-temporal-disposition individuation-pedestal’, postlogic opportunism-temporal-disposition individuation-pedestal, postlogic exacerbation-temporal-disposition individuation-pedestal, postlogic social-chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation \( ^{37} \) ‘ontologically-reconstituting’ intemporal-disposition-teleology \( ^{100} \) is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology \( ^{100} \)-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \( ^{100} \) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of—meaningfulness-and-teleology \( ^{100} \) 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 \( ^{100} \) (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \( ^{100} \), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology \( ^{100} \) (ontological-veridicality/ontological-contiguity \( ^{7} \) of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold \( ^{103} \), 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
(enabling ontological reference), as it achieves social universal-transparency - (transparency-of-totalising-entailing-as-to-entailing-amplutuing-formative-epistemicity-totalising-in-relative-ontological-completeness)’ with corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-preempting the comprehensively distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing of the subknowledging dimension temporal-dispositions for the prospective registry-worldview’s/dimension’s(deprocrypticism) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising-registry is at the institutionalised/intemporalised threshold of prelogism-as-of-conviction,-in-profound-supererogation-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> meaning or at the uninstitutionalised-threshold of meaning involving perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > requiring distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing>, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing> which will explain a dialectically-or-contendingly-out-of-phase or dialectically-primitive alignment by oblongating/decandoring/downgrading. *, i.e. Remember ‘mental-devising-representation’ is a devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as
the latter never changes, and it is mental devising that adjusts to the illumination/insight we get about abstract reality/veridicality as validated by ontological-primemovers-totalitative-framework. In the bigger scheme of things, ‘unconscionability-drag’ as a notion points to ‘ontological abstraction and mental-devising-representation of reality/veridicality defect’ whether dealing with psychopathic postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing apriorising-psychologism postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>s or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing). The reason why the ‘study of the social’ had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (reference-of-thought and logic); with reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social universal-transparency-universal-transparency-<as-to-entailing-amplituding-formative–epistemicity-totalising-in-relative-ontological-completeness>-induced-threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism’. However as articulated above, the ‘unconscionability-drag’ carries
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/desublimation, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality /longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism of the psychopath’s postlogism’-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and is different from ‘a defect of logical operation/processing/contention which does not imply any temporal-disposition defect (in terms–as-of-axiomatic-construct of perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or the denaturing of the reference-of-thought-elements/apriorising–registry-elements out of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of- reference-of-thought- devolving-as-of-instantiative-context as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology). With temporal-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms-as-of-axiomatic-construct of shortness-of-register-of-meaningfulness-and-teleology or immediate-temporal-interest and not a universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as answer. Whereas with ‘a defect of logical operation/processing/contention’ (which is not the case here), an interlocutor perfectly projects intemporally (i.e. projects in terms-as-of-axiomatic-construct of longness-of-register-of-meaningfulness-and-teleology or a universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-as-Being-or-ontological-or-existential-defect but rather ‘an adhoc defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-as-Being-or-ontological-or-existential-defect that speaks to the unprincipled-ordered-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-prime movers-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-
"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 procrysticism as validated by 'unconscionability-drag' such that the temporal-dispositions, which are 'conjugated/inflected/derived/mimicked/in-protractions-to-psychopathic-preconverging-or-dementing—a-priorising-psychologism slantedness' as these are protraction 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—of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowledging/in-protractions-to-psychopathic-preconverging-or-dementing—apriorising-psychologism—oblongated, i.e. a manifestation of perversion—of—reference—of—thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation—>’ 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—in—shallow-supererogation—<as—to—attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism> and are rather
manifestations of registry/mental defect or denaturing and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s <reference-of-thought–categorical-imperatives/axioms/registry-teleology> is rather ‘unfathomable’ for the prior <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification} akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology of the so-called ‘perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dimension’; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrypticism and deprocrypticism. The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is ‘all-defining of meaningfulness (in terms–as-of-axiomatic-construct of reference-of-thought and logic)’ to the individuals and so right up to their subconscious mind. But then a prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the ontological-primemovers-totalitative-
framework\textsuperscript{105} social universal-transparency\textsuperscript{106}—(transparency-of-totalising-entailing,\textless{} as-to-entailing—\langle\textendash{}amplituding/formative–epistemicity\rangle\textendash{}totalising\textendash{}in-relative-ontological-completeness\rangle\textsuperscript{107} of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling—\langle\textendash{}in-deferential-formalisation-transference\rangle\textsuperscript{108} 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\textsuperscript{109}. 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—\langle\textendash{}as-to–\textendash{}historiality/ontological-eventfulness\rangle/ontological-aesthetic-tracing—\langle\textendash{}perspective–ontological-normalcypostconvergence-reflected–\textendash{}epistemicity-relativism\rangle\rangle\textendash{}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\textsuperscript{100} (as of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism) at the point where the former starts perversion-of-reference-of-thought—\langle\textendash{}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\rangle\textsuperscript{21} its own reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, 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-in-shallow-supererogation -<as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing”–apriorising-psychologism> from a prospective dimension perspective in the sense that. The decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase insight we think of non-positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has never been the way they represented themselves as they are candored,straight/integratively-aligned/’dialectically-or-contendingly-in-phase’ in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present mental-devising-representation of themselves. Rather it is the more profound grasp of reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations across the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>/anthropological-continuity/anthropopsychology. The reason for making the above point is that we will most possibly as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present act likewise when it is time to imply our own decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase 8 procrypticism–or–disjointedness-as-of-7 reference-of-thought mental-devising-representation of our reference-of-thought–categorical-imperatives/axioms/registry-teleology 10 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 ‘unconsciousability-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—firstnatures—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 nonpositivism/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-primemovers-totalitative-
of de-mentation-{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} preconverging-or-dementing"—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-thinking—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, as the prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied re-joining as logical articulation is rather <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold ) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity"—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing –qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This
implies de-mentation—supererogatory—ontological—de-mention—dialytical—de-mention—stranding—attributive-dialectics) of B to such perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as prior intemporal reference-of-thought—categorical-imperatives/axioms/registry-teleology) is the effective backdrop for ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mention—dynamics or natural—psychological—dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy—or-contiguity—or—ontological-preservation, and this is rather crossgenerational in nature (rather than instant intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy—or-contiguity—or—ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity of reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialytically 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 dialytically—or-contendingly-out-of-phase...
meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is thus central to resolving the rational-realism nondisjointing ‘postconverging–dementating/structuring/paradigming as of “human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation” 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-originarily-
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 postconverging–de-mentating/structuring/paradigmimg (the latter being any notion that put in question informal or formal conventioning/social-temporal-thresholding ways of perceiving and doing things for supposedly prospective better ways). Correspondingly, the social-construct cannot be and should not be related to as a philosophical construct since it is rather ‘conventionalised from institutionalisation/intemporalisation (secondnatured), and has not evolved as of dimensionality-of-sublimating —<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> projection; as it may be inclined to make references to temporal reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are preconverging-or-dementing ‘apriorising-psychologism/of-perverted-registry/subknowledging’/mimicking–
human intemporal/ontological/social/species\textsuperscript{104}—universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory preconverging–de-mentating/structuring/paradigming. ‘Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-chanelling-<in-deferential-formalisation-transference>’ that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-chanelling-<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\textsuperscript{76} wherein the ontologising construct elicits positive-opportunism\textsuperscript{76} for the undermining of defective conventioning/social-temporal-thresholding constructs/categorical-imperatives of meaning (for instance, a natural causes disease conception leading to more cures such that positive-opportunism\textsuperscript{76} 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\textsuperscript{100}) to intemporal (longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}) requiring skewing (‘intemporality\textsuperscript{99}-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference to the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by mere rightness’ has never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never
took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation.

Regarding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional–deprocrypticism because of its ‘rightness’ over conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling<in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one
transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/superroratory-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/superroratory-de-mentativity is about ‘subverting’ perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superroration by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing. 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-deprocriptism and procriptism 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 procriptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications> of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–
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-in-shallow-supererogation\(^{37}\)-<as-to-‘attendant-intradimensional’-prospectively-disontologising–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\(^{10}\) (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\(^{38}\)> at uninstitutionalised-threshold\(^{10}\)); deconventioning as such skews (‘intemporality\(^{-}/\)-asymmetric-subsumption-of-temporality\(^{\circ}\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) 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\(^{37}\)—of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologismly/prelogically even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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’s 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-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–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 precedingly notional—firstnatedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence disambiguation, i.e. in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), by prelogism—as-of-conviction,—in-profound-supererogation—existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at reflex, prelogic/conviction-as-to-profound-supererogation and postlogism-formulaic slanting narratives as to threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—‘attendant—profound—supererogation’—prospectively-disontologising—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-in-shallow-supererogation—as—to—‘attendant—intradimensional—prospectively-disontologising—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 psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-
dereifying-hollow-narratives-and-acts’>, is about a mental-disposition to re-undermine
intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex-
logic. Hence once the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation> as of postlogism-formulaic slanting threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-
psychologism> is elicited in an interlocutor, the ontological construct is not to allow it be
meaningfully sound (in terms–of-axiomatic-construct of implied-registry and thus implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>). The application of
the universal technique of human transcendent-and-
sublimity/sublimation/supererogatory–de-mentativity to procrypticism-
notional–deprocryptic explaining transcendent-and-sublimity/sublimation/supererogatory–de-
mentativity can be basically be articulated as follows (the ontological entrapment): -
prelogism-as-of-conviction,-in-profound-supererogation-<existentially-veridical-‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logico-outcome-arrived-at> ANCHORING (‘setup of supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking–apriorising-psychologism meaning’); -DOWNGRADING (psychopath’s hollow
mimicking narrative wrongly ‘slanting the supplanting–conviction-as-to-profound-
supererogation\textsuperscript{97}—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{100}—apriorising-psychologism meaning’); - MISCUING (temporal-dispositions first aligning prelogically/in-prelogic supplanting–conviction-as-to-profound-supererogation ‘—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologismly to the slantedness of the prelogism—as-of-conviction,-in-profound-supererogation\textsuperscript{97}—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> anchoring at ignorance pedestal, and then by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial supplanting–conviction-as-to-profound-supererogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism meaning’); - denaturing\textsuperscript{9} referencing/registering/decisioning or STRANDING (the intemporal-disposition/ontology stigmatising of temporal-dispositions as strands-of-perverting-temporal-dispositions acting as the preempted backdrop for ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism registry-worldview/dimension with its subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, just as strands-of-perverting-temporal-dispositions of the non-positivism/medievalism mindset/ reference-of-thought are what act as the preempted backdrop for prospective positivism and the subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed); and - PERCOLATION-CHANNELLING\textsuperscript{<in-deferential-formalisation-transference>} (the intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-
incoherence/institutional-constraining, medium to long term positive-opportunism\(^5\), referencing/registering/decisioning of the perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\)> for social \(^{10}\) universal-transparency\(^{105}\)-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^9\)) and then its transcendence-unenabling-uninstitutionalised-threshold \(^{10}\) in alienation— as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^{2}\) as to fundamentally undermine \(^1\) 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\(^2\), with pertinenence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling-<indeferential-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\(^{10}\)’ (where there is no ‘intemporal social \(^{10}\) universal-transparency\(^{105}\)-(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-
inuniversalisation (requiring base-institutionalisation). Institutionalisation and formalisation
are based exactly on the fact that we don't have a universal intemporality /longness or the-
good disposition, but rather according to the mediocrity principle of science we are
solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-
perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices
(institutions with their formal rules) by the skewing (‘intemporality-asymmetric-subsumption-
of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference of
our collective thought process in the medium to long perspective towards intemporal-
preservation-entropy, to dominate and preempt temporal dispositions. This explains why
modern man (positivistic registry-worldview) is apparently more evolved/developed than
he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised
men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she
will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic
makeup or hardware that is different from the others. The difference is the cumulated ‘software’
or institutionalisations and formalisations that have been internalised into modern man.
Anthropologists know that if you were to take a newly born child from a society like those that
do not have contact with the modern world, and raise the child in a modern family, there is no
different outcome on average as with any other child bred in the modern world. So our faith in
virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the
software/institutionalisation that has cumulated, and insightfully, which creative template we
will prospectively develop! Incidentally institutionalisation and formalisation ensures that we
take the best form of human individuation thinking/capacity potential and constrain society and
individuals to that individuation thinking/capacity potential, and inherently so, by the overall
positive-opportunism to the cross-section of the species since it better grasp intrinsic reality
and its virtues! Solipsism means I exist alone (as to the epistemic perspective with respect to
intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the
deepest sense of existence and meaning available to an individual in its spontaneous emanance
or becoming, and as it projects itself ‘purely and universally’. It is a firstnature/intemporal
construct beyond and ‘inventing the possibility’ of secondnatured institutionalisation, and
places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is
about our ‘transcendental valour’ irrespective of the level of institutional-
cumulation/institutional-recompose-(as-to- historiality/ontological-
eventfulness/ontological-aesthetic-tracing/<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) at which we are. It contrasts
with institutionalisation/intemporalisation which is ‘a negotiated and secondnatured or nurtured
construct with respect to existence and meaning around social-stake-contention-or-confliction’.
Institutionalisation/intemporalisation as such, by way of positive-opportunism and inducing
untenability/internal-contradiction/internal-incoherence/institutional-constraining of temporal-
dispositions, has at least the merit of allowing for the possibility for human temporal-
dispositions to be skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for
relative intrinsic-reality/ontological-veridicality 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-normality/postconvergence is meant that ‘intrinsic reality’ is one and given (ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’ (metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000 AD and possibly 5000 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the-Good/understanding/knowledge-reification 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 ontological-normalty/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-
syntretising/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 ‘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
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-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase>, i.e. in distractive- alignment-to reference-of-thought-apriorising/axiomatising/referencing, (and so all along the apriorising–registry-elements: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) of the mental-devising-representation from the intemporal-disposition/ontological perspective. Ontology being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted and is rather <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totallitative-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/supraerogatory de-mentativity notion while often obscured in the social <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their
'emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or 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/intemporatisation (skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) for intemporal domination) and human progress; given human temporal/shortness-to-intemporal/longness dispositions. Such an articulation of reality introduces the concept of ‘reasoning-through/utterion’ over ‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness’. Reasoning-through/utterion refers to the uncompromising and non-negotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn’t adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms—as-of-axiomatic-construct of ontological-primemovers-totalitative-framework and anything else is defined, whether to be candored or to be decandored, at that ordered construct point-of-reference or point-referencing. Reason is thus ontologically a ‘reasoning-through’ as allowed through in a ‘pure, organic and intemporally uncompromising state’ by reality ontological-primemovers-totalitative-framework ‘at-a-superseding-pedestal and incisively/bluntly’. incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness-as-of-reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality. incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and
notional-disjointedness-as-of-reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of an 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 depprocryptic 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.

reflects apriorising–registry defect and not logical defect. More precisely, how can meaningfulness-and-teleology\textsuperscript{10} be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as ‘temporally seems’ to vary depending on the uninstitutionalised-threshold\textsuperscript{03} point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness//transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality> projection irrespective of the uninstitutionalised-threshold\textsuperscript{03}, 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\textsuperscript{03} translating the ‘apparently prelogism -as-of-conviction,-in-profound-supererogation\textsuperscript{79}-<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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\textsuperscript{97}> teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity—<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–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—\textsuperscript{ref}, 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\textsuperscript{ref}. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology\textsuperscript{ref} finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology\textsuperscript{ref} 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\textsuperscript{ref} 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 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-

untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism\textsuperscript{(7)} and transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-
ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology—and
temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{5}—\textsuperscript{as-to-‘attendant-intradimensional’-prospectively-
disontologising—preconverging/dementing\textsuperscript{6}—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—\textsuperscript{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\textsuperscript{7}—asymmetric-subsumption-of-temporality\textsuperscript{8}, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-
mentativity), by way of institutionalisation/intemporalisation percolation-channelling—<indeferential-formalisation-transference>, towards the supersedingness of the intemporal-
disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation). For instance, a state of nature (recurrent-utter-
uninstitutionalisation) application of the law variably making reference to circumstantial social
power relations and spontaneously articulated notions of vices and virtues but no or poor
universal rules (mob situations as well as social psychopathic situations will fall under such
an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of—reference-of-
thought’—as-conflatedness -or-ontological-reprojecting pedestalling) articulates the relative
grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-
disposition by its intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-
sublimating’—<amplitunding/formative> supererogatory—de-mentativeness/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 deprocripticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating’—<amplituding/\textit{formative}>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating’—<amplituding/\textit{formative}>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of-\textit{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 predicking constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuaciones temporal-dispositions. ‘\textit{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 preconverging–dementating/structuring/paradigming of reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather as perversion-of–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of subpar reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold\textsuperscript{103} is ‘perverted reference-of-thought and meaningfulness’ (<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}), and is ontologically-preconverging-or-dementing–apriorising-psychologism (dialectically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{28}–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\textsuperscript{100}–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 exercise, so as to avoid temporal-dispositions denaturing as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional~deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> projection induced deference’ of the averageness/banality-of-thought (notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>) for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional~deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /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 to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the-unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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-conflatedness–or-ontological-reprojecting pedestalling will be necessary as the mere exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for transcendence; such a complete human being doesn’t and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’ individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-recomposure-⟨as-to-‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-⟨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
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-non conviction/madeupness/bottomlining-as-to-shallow-supererogation>` 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-conflatedness /transvalutive-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
postconverging–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 preconverging–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 totalising-self-referencing-synergising/circularity/interiorising/akrasia-dragnmental-dispositions meant to satisfy the ‘mortal’s temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘universal implications’; as inevitably, ontologically, the resolution of ontological/being perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defects (and as per their manifestation and conjugation as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance-incorporating-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview’s/dimension’s perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because not universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection,
more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality\textsuperscript{5}/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\textsuperscript{99}/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortals’ perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing –apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through \textsuperscript{104}universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~deprocrypticism (to thwart \textsuperscript{81}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> projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality as enabling ontologisation and re-ontologisation) otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect as perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and hence are doing
‘postlogic/psychopathic elevation wittingly or unwittingly’ by prelogism -as-of-conviction,-in-
profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> 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”—of–‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism credulity’ to
elevate and integrate the perversion-of reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of a ‘slanted mind’. As of, virtuous construal arises de-mentatively/structurally/paradigmatically from a universal/intemporal projection which is operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of perversion-of reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal pervasion-of reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in any 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 subknowledged/registry-perverted/dialectically-preconverging-or-dementing–apriorising-psychologism at their uninstitutionalised-threshold[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]> 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–ontological-preservation known as ‘procrypticism–or–disjointedness-as-of-reference-of-thought implies that ‘it is not and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise’ known as notional–deprocrypticism which highlights the positivism–procrypticism registry-worldview’s/dimension’s enculturated/endemised vices-and-impediments 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/ontological-primemovers-totalitative-framework 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-devolving-as-of-instantiative-context as to existence-potency’s~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-realality) and not vagueness based on impression of discreet human or social qualities which just serve to confuse and distort the fundamental knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of all human subject-matter formalisms which are the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible by ‘reasoning-through transversality–of-affirmative-and-unaffirmative–disambiguated–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’102 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-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-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism> defect or a defect outside the preconverging–de-mentating/structuring/paradigming logical-basis/logic-as-to—transversality—of-affirmative-and-unaaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’> of the said registry-worldview) and not logical defect (conviction-as-to-profound-supererogation defect or a defect in the operation/processing of the preconverging–de-mentating/structuring/paradigming logical-basis/logic-as-to—transversality—of-affirmative-and-unaaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’> 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’—of–‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism’ (which is a supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism or prelogism nonetheless) but an elicited threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to–‘attendant-intradimensional’–prospectively-disontologising–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-
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 of itself as intemporal with the notion that its reference-of-thought–categorical-imperatives/axioms/registry-teleology are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such 'preconverging/dementing–apriorising-psychologism strands-of-perverting-temporal-dispositions' regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to reference-of-thought), ununiversal (from universalisation institutionalisation/intemporalisation as to reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to reference-of-thought), and prospectively our procrypticism (from notional–deprocrypticism institutionalisation/intemporalisation as to reference-of-thought); to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring over our perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> ‘preconverging/dementing–apriorising-psychologism strands-of-perverting-temporal-dispositions’ at our prospective 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-<of-apriorising/axiomatising/referencing>-\textsuperscript{29} (mental-
slantedness or decandoring-of-the-mind or denaturing \textsuperscript{1}, and not soundness-or-ontological-
good-faith/authenticity -of- reference-of-thought/candor): refers to the technique at
‘uninstitutionalised-threshold \textsuperscript{103}’ (as against the natural reflex to align-in-prelogic supplanting-
conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-
postconverging/dialectical-thinking\textsuperscript{72}–apriorising-psychologismly or prelogism\textsuperscript{70}) by which to
align the apriorising-registry to the postlogism\textsuperscript{71} in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> articulated by
psychopathy and its corollary social psychopathy. Distractive-alignment-to- reference-of-
thought-<of-apriorising/axiomatising/referencing>-\textsuperscript{29} is induced at the ‘uninstitutionalised-
threshold \textsuperscript{103}’ by the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-
thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
derdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality’ derived from the psychopath’s initiated postlogism \textsuperscript{1} in hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. It
works like this, supposed by \textsuperscript{75}perversion-of- reference-of-thought-<as-effectively-apriorising-
in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversion
(going by the two narratives highlighted above about the psychopath’s \textsuperscript{75}perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation >/mental-perversion) an interlocutor effectively integrates the
\textsuperscript{75}perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversions,
at this ‘uninstitutionalised-threshold \textsuperscript{103}, i.e. procrypticism’, the normal
institutionalised/intemporalised logic (involving secondnaturing/supersedingness of
institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer
with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, and in
succession by the derived postlogic temporal-dispositions perversion/mental-perversion
pedestal transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and correspondinglyly; (iii) an ‘uninstitutionalised-threshold aetiology’ of ‘temporal perverted-
registries characterisations in their depth-of-teleologies/orientation as temporal-projections
(more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for instance,
\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-supererogation > 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-supererogation > of positivistic
categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising
characterisation in its depth-of-teleology as intemporal/universal-projection; (iv) in the
bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as
it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any
defective reflex of human mental devising of representation of meaning such that it is the latter,
the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of
threshold will perfectly explain how ‘apparently sound human mental-dispositions’ within the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ go on to produce such consequences as ‘crowd effects’ and worst still in teleologically-degraded social and political environments rationalise and/or partake in ‘genocidal acts’, for instance. Technically, distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> by the temporal-dispositions involves simply conjugating/inflecting the underlying ‘(as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment’ of the postlogic mind of the psychopath to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. In the bigger scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. The reason this is possible is that such a referential ontological-normalcy/postconvergence representation is not shaped to prioritise any registry-worldview/dimension as being inherently the absolute reference of thought, such as we unwittingly do with our representation of reality due to the illusion-of-the-present/present-consciousness (a massive drawback in grasping veridical ontological reality especially in the ephemeral social world). With ontological-normalcy/postconvergence referentialism we place reality as an abstract construct of oneness that is preceding-and-
supersedes our-and-all temporal representations of meaning, and the exercise of articulating ontological/intemporal meaning then becomes ‘one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is ‘a hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency’—sublimating–nascence,-disclosed-from-prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness) possibilities) —subexistence-in-existence being that which holds existential possibilities or existential potency for existential reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting–as-to-conflatedness (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation about evasive atomic-level physical reality,
more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism /organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-reference-of-thought—apriorising/axiomatising/referencing>/threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism>, even as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation implies a continually-evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows for a truly universal and dynamic psychological science (and sound foundation for grasping ‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about ‘de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications ‘transdimensional-meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation as prospective reference-of-thought involving fundamentally the organic harnessing of the notions of candoring/prelogism, dialectically-or-contendingly-in-phase, organic-comprehension-thinking, prelogism—as-of-conviction,—in-profound-supererogation—
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 positivist 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
intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-
psychologism>. Even if this sounds unintelligible/existentially-suprastructural, in any case a
retrospective registry-worldview/dimension is ‘existentially parochial/narrow-minded as
reflected/perspectivated by its threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing-apriorising-psychologism> denaturing from an
organic-comprehension-thinking (organicalism/intemporal-prioritisation-of- reference-of-
thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology)-ontologising from the prospective registry-
worldview/dimension’. For instance, where a positivist mind might see a forest as a subject of
scientific inquiry/understanding, a non-positivist/medieval mindset/reference-of-thought
might rather see a mentally unconscious man going into the ‘evil forest’. Such ‘existential
parochial perspectives’ will arise anyway from 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 preconverging–de-mentating/structuring/paradigming 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-demntation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding–or-attributive-dialectics) of temporal-dispositions-postlogic-backtracking<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> subknowledging /mimicking-set-of-narratives, and wrongly leads to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising-as-straight/candored) at that registry-worldview’s/dimension’s uninstitutionalised-threshold requiring prospective memetic-reordering. (As a side note, this will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-cadre for such a more or less deconstructive articulation in ontological-normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-
perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transpiring dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-(as-to-
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 (‘intemporality’-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 grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality’ and its vices-and-impediments 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 notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘intemporality’/longness nature which is equally not ontologically true’—the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-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–equality> 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/supererogatory–de-mentativity. By extension this explains how the notion of ‘knowledge problem’ is to be apprehended transcendently/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–
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity), 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 postconverging–de-mentating/structuring/paradigming is an
intemporal/ontological projection referencing beyond-and-non-implicative 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-
derenting–apriorising-psychologism dimension, more like the positivist ontological biology
and medicine postconverging–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 postconverging–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\(^2\) 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\(^1\)/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’> (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of \(^3\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing\(^{19}\)–apriorising-psychologism–<stranded-as-rightfully-oblengated/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-in-shallow-supererogation–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing\(^{19}\)–apriorising-psychologism>, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of’–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\(^9\); hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential disposition’ which is ‘in essence intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-supererogation\(^9\) disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\) but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so- reflected by dimensionality-of-sublimating → <amplituding/formative> supererogatory–dementativeness/epistemic-growth-or-conflatedness\(^7\)/transvaluative-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\(^8\)) –equivocates as of profound-supererogation\(^7\) to the highest teleologies of <ununiversalisation (as percolation-channelling-\(<in-deferential-formalisation-transference>\) undermining of ununiversalisation and its vices-and-impediments\(^9\)) –equivocates as of profound-supererogation\(^7\) to the highest teleologies of Positivism (as percolation-channelling-\(<in-deferential-formalisation-transference>\) undermining of non-positivism/medievalism and its vices-and-impediments\(^9\)) –and prospectively, equivocates as of profound-supererogation to the highest teleologies of notional-deprocrypticism (as percolation-channelling-\(<in-deferential-formalisation-transference>\) undermining of procrypticism–or–disjointedness-as-of-reference-of-thought.
and its vices-and-impediments\textsuperscript{106}). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms—as-of-axiomatic-construct of notional—firstnatures—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 /mimicking/untranscended registry-worldview/dimension (‘with-no-elicted-positive-opportunism /much-more-likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-channelling—<in-deferential-formalisation-transference> the prospect of the transcended-registry-worldview/dimension—with-its-prospective—universal-virtue-over-the-vice-and-impediments\textsuperscript{106}—of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing—apriorising-psychologism registry-worldview/dimension. So in terms—as-of-axiomatic-construct of ‘higher teleologies’ (emphasising the existential intemporal-disposition as a seed-of-virtue over institutionalisation/intemporalisation outcome, which the former enables) being in an institutionalised/intemporalised positivistic world doesn’t necessarily equivocate us to the Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins … behind the articulation-and-upholding-for-percolation-channelling—<in-deferential-formalisation-transference> of a positivistic registry-worldview/dimension (even though together with them we all may recognise and operate within a positivistic world). That is, the ‘existential profound-suprerogating that enables the articulation-and-upholding-for-percolation-channelling—<in-deferential-formalisation-transference> of a transcending registry-worldview/dimension as to dimensionality-of-sublimating—<amplituding/formative>suprerogatory-de—
mentativeness/epistemic-growth-or-confoundedness & transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ is the higher teleology\(^{100}\) ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality\(^{100}\)) 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\(<\text{in-deferential-formalisation-transference}\>\) the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling\(<\text{in-deferential-formalisation-transference}\>\) 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\(<\text{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\(^{106}\) (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\(^{102}\)-asymmetric-subsumption-of-temporality\(^{10}\)’, for relative
intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposure-{as-to-‘historiality/ontological-eventfulness /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 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 <amplituding/formative> wooden-language-(imbued—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/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness –‘of-notional–deprocrypticism-prospective-sublimation)⟩’ originary/event –of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity as of phenomenal-abstractiveness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s–reifying/elucidating-of-prospective-relative-ontological-completeness –of–reference-of-thought–devolving-as-of-instantiative-context conceptualisation’ is what allows for human individual and collective orienteering–focussing–persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory–dementativity (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–⟨imbued-postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness –‘of-notional–deprocrypticism-prospective-sublimation⟩) originary/event –of-prospective-ontology-origination psyche rule to the full exhaustion of what intrinsic-reality/ontological-veridicality can avail to humankind as of the-Good/understanding/knowledge-reification/ontological-prime movers-totalitative-framework in construing meaningfulness-and-teleology for the prospective institutionalisation; and so, until humankind is dissatisfied of this finitude and aspires as of ontological-faith-notion-or-ontological-fideism—imbued-
- 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 (rather a notionalisation/notional-conception/amplitudding of knowledge and meaningfulness, where ‘a skewing (‘intemporality’-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suplerogatory-de-mentativity) agency towards intemporality /longness in seconndnaturing 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-deprocripticism 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 transcendance-and-sublimity/sublimation/supererogatory-de-mentativity from the superstitious/religion, universal-notions/essences, principles-rationalism/positivist-idealism and then rational-realism as of notional-deprocripticism is that psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises across institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) that successive introduction of more and more ‘realistic’ conceptualisations enable a grander ontological-primemovers-totalitative-framework and grasp of its world. Further, what
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.
notional-deprocrypticism is particular, as imbued/recomposuring with the other
institutionalisation and across all the successive institutional-cumulation/institutional-
recomposure-(as-to-"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–firstnatures—
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-
dementing’–apriorising-psychologism ‘perversion-of-‘reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ’> by the
temporal-dispositions of 50 ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation. Such ‘notional–deprocrypticism institutionalisation/intemporalisation
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (as with any other
institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) involves the development of preemptive and
prospective categorical-imperatives/axiomatic-construct/registry-teleology’–for-
temporal-preservation-entropy-or-contiguity–or–ontological-preservation over the prior now
dialectically-or-contendingly-out-of-phase/dialectically-primitive) ‘perversion-of- reference-
of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation>` positivistic reference-of-thought–categorical-
imperatives/axioms/registry-teleology^{\text{\textsuperscript{10}}},-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the
‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions \textsuperscript{1}\textsuperscript{} de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics). It should be noted that while the prior/superseded transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity to positivistic institutionalisations have
been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is most probably an outrightly
blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-
recompose-(as-to-\`historiality/ontological-eventfulness^{\text{\textsuperscript{3}}}/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’>)
imply higher perversion of reference-of-thought–categorical-imperatives/axioms/registry-
teleology^{\text{\textsuperscript{10}}},-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^{\text{\textsuperscript{12}}}
and are often wrongly analysed as being intemporally preservational’ but for a very insightful
ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking
(organicalism/\`intemporal-prioritisation-of–reference-of-thought’–as-conflatedness’-or-
ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology^{\text{\textsuperscript{13}}})
onological-escalation/aetiologising over threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing’–apriorising-
psychologism>; requiring a corresponding intellectually decisive and utter articulation for
procryptic-to-deprocryptic crossgenerational deprocryptic transcendence-and-sUBLIMity/sublimation/supererogatory de-mentativity supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism, as the procryptic perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—is weakly graspable in the cross-section of the social-construct for the transcendence-and-sublimity/sublimation/supererogatory de-mentativity to work effectively by incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as to notional–disjointedness-as-of-reference-of-thought even though such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness-as-of-reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional–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-deprocripticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling-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-prime movers-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-in-shallow-supererogation\textsuperscript{*} \textasciitilde\textasciitilde<as-to-\textquoteright attendant-intradimensional\textquoteright -prospectively-disontologising\textasciitilde preconverging/dementing \textasciitilde-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/ \textquoteright intemporal-prioritisation-of-reference-of-thought\textquoteright –as-conflatedness \textquoteright-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{**} intemporal point-of-referencing veridicality; and the intemporal-disposition organic-comprehension-thinking (organicalism/ \textquoteright intemporal-prioritisation-of-reference-of-thought\textquoteright –as-conflatedness \textquoteright-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{**} on the basis of a higher teleology\textsuperscript{**} complex of being more profound with respect to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{*} \textasciitilde\textasciitilde<as-to-\textquoteright attendant-intradimensional\textquoteright -prospectively-disontologising\textasciitilde preconverging/dementing \textasciitilde-apriorising-psychologism\textsuperscript{**} with respect to intrinsic-meaning/veridicality, in terms–as-of-axiomatic-construct of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{**} reflection/perspectivation of the two prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this uninstitutionalised-threshold\textsuperscript{**} as backdrop for \textquoteright postconverging-or-dialectical-thinking\textsuperscript{**}—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the construal of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\textsuperscript{**} as of prospective
contiguity–or–ontological-preservation as 'procrypticism–or–disjointness-as-of-reference-of-thought so reflected/perspectivated from notional–deprocripticism is more veridical than its illusion-of-the-present/present-consciousness and procrypticism–or–disjointness-as-of-reference-of-thought so reflected/perspectivated from notional–deprocripticism is more veridical than its illusion-of-the-present/present-consciousnessas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental ‘postconverging-or-dialectical-thinking –apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional–deprocripticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional–deprocripticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Another ontological element of the perpetuation-of-notional–deprocripticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and
relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemoralisation 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 postconverging—de-mentating/structuring/paradigming rather than a temporal extricatory preconverging—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\(^9\) preconverging–de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/\(^7\)universal/transcendental/\(^7\)maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming regarding the \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^10\),-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\(^7\)-skewing (‘intemporality\(^7\)-asymmetric-subsumption-of-temporality\(^9\), 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\(^5\) for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling<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-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity–of-reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/supererogatory—de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (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 eternality’ that is what allows for the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. In the bigger scheme of things, all the vices-and-impediments of successive registry-worldviews can be directly ascribed as corresponding perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about ‘the-Good/understanding/knowledge-reification’/ontological-primemovers-totalitative-framework constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent an recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowling/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/understanding/knowledge-reification 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 subknowling’ with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of human/social progress postconverging–de-mentating/structuring/paradigming. While intellectual ontological/intemporal meaningfulness may strive to articulate a universal
idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism-slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-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<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, i.e. secondnaturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness
and-incompleteness-to–meaningfulness-and-teleology\textsuperscript{(10)}’ (informal settings) where the constraining social universal-transparency\textsuperscript{(10)}-\{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle 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-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle 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\textsuperscript{(2)}/longness and stifles temporal-dispositions of perversion-of- reference-of-thought-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle inclinations. Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances/desublimation’/temporal-dispositions to knowledge/intemporality\textsuperscript{(2)} which then allows for scrutinising and preempting ‘the ignorances/desublimation’/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 intertemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturting and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional-deprocrypticism and as procrypticism (‘perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superoergation > of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews share the same reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental superseding registry-worldview/dimension over the prior/transcended superseded intradimensional meaningfulness. For the simple reason that
intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology/in-existential-extrication-as-of-existential-unthought> of the mortals that we are, in the sense that a cholera epidemic that was to occur say in \(100\) b.c. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing\(^{29}\)-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-prime-movers-totalitative-framework institutionalisation percolation-channelling/<in-deferential-formalisation-transference> mechanism. This ontological insight (transversality~of-affirmative-and-unaffirmative~disambiguated~‘motif-and-apriorising/axiomatising/referencing’\(^{102}\) that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, the relation between the prospective
meaningfulness/memetism or transcending/superseding registry-worldview/dimension as
notional–deprocrypticism and prior/transcended/superseded intradimensional
meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of
‘reasoning-through/utterion’ and represented as preconverging-or-dementing—apriorising-
psychologism in line with the preceding ontological-normalcy/postconvergence nature of
intrinsic-reality/ontology, likewise with the idea that notional–deprocrypticism validation will
arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining
of procrypticism as futural Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of
prospective notional–deprocrypticism takes hold in the the-Good/understanding/knowledge-
reification/ontological-primemovers-totalitative-framework institutionalisation percolation-
channelling—in-deferential-formalisation-transference mechanism. So deterministically and
operantly, without any discretion allowed, from the intemporal/ontological perspective, it is a
crossgenerational collapsing/overriding-and-superseding of temporal-dispositions and a
registry-worldview/dimension-intradimensional-meaningfulness that is perversion-of
disambiguated—motif-and-apriorising/axiomatising/referencing involving reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the
dementation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) as the backdrop of new reference-of-thought—categorical-
imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation for prospective psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring that enables prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. Thus technically, preconverging-or-
dementing--apriorising-psychologism arises simply by a shift of reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing--apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding reference-of-thought (of postconverging/dialectical-thinking–apriorising-psychologism) about the prior transcended/superseded reference-of-thought (and so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity–<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> and go on to be of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong reference-of-thought). Preconverging-or-dementing–apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing–apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing–apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own reference-of-thought is superseded/transcended by a prospective reference-of-thought as notional–deprocrypticism will, this time around by the positivistic
registry-worldview/dimension existential illusion-of-the-present/present-consciousness(epistemic-totalising~self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity, and go on to self-reference-syncretise its transcended/superseded reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/reference-of-thought will likely shift the reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A’s illness, the mental-devising-representation of the positivistic mindset/reference-of-thought will be that A is preconverging-or-dementing–apriorising-psychologism and that a germ and biological functioning theory of the human body is the reference-of-thought for A’s disease. But then intradimensionally, A and B and their society 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 anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/supero-rationary–de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/supero-rationary–de-mentativity which is rather slow in the making) shows that it is the crossgenerational habituation by <amplituding-formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag into reference-of-thought of the prospective/transcending/superseding registry-
thought and reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that unconsciously
(as ignorance) and consciously (as affordability/opportunism/exacerbation/social-chainism-or-
social-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation) do not acknowledge ontological-impertinence as of notional-
discontiguity/epistemic-discontiguity\textsuperscript{63}\textsuperscript{<shallow-supererogation\textsuperscript{97}> of-mentally-
aestheticised~preconverging/dementing –qualia-schema> of the perversion-of- reference-of-
thought\textsuperscript{84} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > associated with such positivism–procrypticism reference-of-thought that is
bound to directly and indirectly at the uninstitutionalised-threshold\textsuperscript{103} be integrating
postlogism\textsuperscript{79}–as-of–compulsing–nonconviction/madeupness/bottomlining–
\textsuperscript{‘<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’–of-the–‘attendant-
intradimensional–ontologising’–imbued--<contextualising/existentialising–attendant-
ontological-contiguity>	extsuperscript{67}}\textsuperscript{-in-shallow-supererogation\textsuperscript{97}}<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>) in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> teleologically
involving, (i) intemporal-disposition introduction-of–ontological-reconstituting–as-to-
conflatedness\textsuperscript{71} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},
(ii) temporal-dispositions undermining-by-hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the perversion-of-
thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, (iii) intemporal-disposition
reflecting/perspectivating/highlighting the temporal-dispositions perversion-of reference-of-
thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
reification\(^7\)/ontological-primemovers-totalitative-framework\(^1\) 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\(^7\)/ontological-primemovers-totalitative-framework\(^2\) mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing\(^1\)–apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather of notional-discontiguity/epistemic-discontiguity\(^1\)-<shallow-supererogation\(^2\)-of-mentally-aestheticised–preconverging/dementing\(^1\)–qualia-schema> and hence its preconverging-or-dementing \(\ldots\)–apriorising-psychologism. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrypticism registry-worldview/dimension are of preconverging-or-dementing \(\ldots\)–apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^1\) as of prospective notional–deprocrypticism registry-worldview/dimension the-Good/understanding/knowledge-reification\(^7\)/ontological-primemovers-totalitative-framework\(^2\) conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation temporal–mere-form/virtualities/dereification\(^7\)/akrasiatic-drag/denatured/preconverging-or-dementing\(^1\)–narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^2\).
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-
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 <amplituding/formative> wooden-language—(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) as-to-how-others-act-in-hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> requiring the Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework appreciation that an ontological-primemovers-totalitative-framework as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression 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/ontological-primemovers-totalitative-framework that carries the mantle of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and not good-naturedness/vague-impression drive which temporal-mimicking (unconscious or conscious) shouldn’t be confused with
preserving ontology and virtue. Thus the basic reason for this counter-intuition about the veridical nature of good-naturedness construct is that it is intradimensionally \(<\textit{amplituding}}\textit{formative–epistemicity}\textit{totalising–self-referencing–}
\textit{syncretising/circularity/interiorising/akrasiatic-drag}\) with the wrong implications of inherently representing the \(8\textit{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\),
\textit{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 \(8\)/ontological-primemovers-totalitative-framework does. This fundamentally explains why all prior/transcended/superseded registry-worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistemic-totalising \(\sim\textit{self-referencing-syncretising/mirage} are necessarily preconverging-or-dementing\)–apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/‘ontologically-reconstituted’ becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting–\(<8\textit{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) initiative/effort’ from the \(8\textit{reference-of-thought–categorical-imperatives/axioms/registry-teleology},\textit{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{75}perversion-of\textsuperscript{7} reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater as to preconverging-or-dementing\textsuperscript{79}–apriorising-psychologism arise, due to sub-par \textsuperscript{79}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} 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/understandingknowledge-reification\textsuperscript{77}/ontological-primemovers-totalitative-framework\textsuperscript{79}’ 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{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure-{as-to–}historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> are, strictly speaking, 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{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical
moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflicatedness 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-conflicatedness -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-conflicatedness’ 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/(recomposed)-consciousness-awareness-teleology informed by the de-mentation ⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. The institutional-cumulation/institutional-recomposition ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflectect-‘epistemicity-relativism’⟩) as specific successive existentialisms/full-depths-of-existential-implications imply their mental-devising-representation in a reflecting/perspectivating/highlighting transdimensional/transcendental dialectics enabled by de-mentation ⟨supererogatory~ontological–de-mentation-or-dialectical–
or-dementing –apriorising-psychologism’ successive existentialisms/full-depths-implications
disposition’ with the false implication of non-transcendability of these respective institutional-
cumulation/institutional-recomposure-\(\langle\text{as-to-}\ \text{historiality/ontological-}
eventfulness}^{77/\text{ontological-aesthetic-tracing-}^<\text{perspective–ontological-
normalcy/postconvergence-reflected–’epistemicity-relativism’}\rangle\) (given their wrong circular-
upholding of the hollow-constituting-\(\langle\text{as-disjointed-misappropriation-of-meaningfulness-and-}
failing-intemporal-preservation}> of their same reference-of-thought– categorical-
imperatives/axioms/registry-teleology^{100},-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation, in lieu of upholding as ‘ontological-reconstituting–as-to-
conflatedness’ the prospective ones that should carry the mantle for intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation; as reflected by the fact that ‘any hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> initiative/effort’ to grasp intrinsic-reality from the ‘failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> and ontologically-wrong’ \(84\text{reference-of-thought–}
categorical-imperatives/axioms/registry-teleology^{100},-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation of a reference/registring/registry-worldview/dimension
is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-reality/ontology, and
thus ‘dialectically-preconverging-or-dementing –apriorising-psychologism’ to enable its
prospective superseding/transcending), and this is rightfully transcended/superseded by the
‘postconverging-or-dialectical-thinking –apriorising-psychologism’/soundness-or-ontological-
good-faith/authenticity –of– reference-of-thought institutional-cumulation/institutional-
recomposure-\(\langle\text{as-to-}^{77/\text{historiality/ontological-eventfulness}^7/\text{ontological-aesthetic-tracing-}
<\text{perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’}\rangle\) by
reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing^78–
apriorising-psychologism registry-teleology’ –mentation that articulates transdimensionally
outcome-arrived-at> 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 and knowledge dead-ends and introduce postconverging–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-
dentativeness/epistemic-growth-or-conflatedness”/transvaluative-
nalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>
projection nature and hardly just seconndnated, in thriving for an abstract sense of the
intemporal beyond just functioning within the ambits of given \textsuperscript{84}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100} with their intemporal preservation
limitations as well as their corrupting nature as distractive/circumventive
\textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}}. Within all registry-worldviews as
institutional-cumulation/institutional-recomposure-(as-to–historiality/ontological-
eventfulness\textsuperscript{7}/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–'epistemicity-relativism'\textsuperscript{)}, 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 \textsuperscript{84}reference-of-thought and meaningfulness, turning away from
human shallow-limited-mentation-capacity/shortness-of-register-of–\textsuperscript{7}meaningfulness-and-
teleology\textsuperscript{9}/temporality–potency–/perversion-of–reference-of-thought–<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>
(wherin ‘ontological/intemporal \textsuperscript{84}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 \textsuperscript{84}reference-of-thought and
meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-
enculturation/temporal-endemisation effect) towards profound-limited-mentation-
capacity/longness-of-register-of-meaningfulness/intemporality–potency/registry-soundness

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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—of–attendant-intradimensional–


Intradimensionally within a registry-worldview like positivism, this could be construed as there
is no basis for a mindset/reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising–registry or reference-of-thought–categorical-imperatives/axioms/registry-teleology behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising–registry or reference-of-thought–categorical-imperatives/axioms/registry-teleology of a positivistic meaningful-frame), and it is purely the ontological-primemovers-totalitative-framework fact in that by and large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s reference-of-thought as a common one, and it is only when this common reference arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that. The implication is that a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional–firstnatures—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,-in-profound-supererogation-a-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as to 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-in-shallow-supererogation-a-as-to-attendant-intradimensional-prospectively-disontologising~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-
normalcy/postconvergence-reflecteda-epistemicity-relativism are a strive for successive
better profoundness-of-ontology-as-a-oneness by perpetually undermining hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and
upholding ontological-reconstituting-as-to-conflatedness as ontological-normalcy. - As
‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of
veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-
teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in
the various instances) highlights broadly the socially shared/common 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~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>/individuations contextually have differing
relations to ontologically-veridical reference-of-thought and meaningfulness, notwithstanding
the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ and corresponding
seemingly common reference-of-thought–categorical-imperatives/axioms/registry-
teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation,
with the ‘ontological-reconstituting–as-to-conflatedness’/deconstruction with respect to the
ontologically non-veridical hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> leading-to/enabling human registry-
worldview’s/dimension’s institutionalisation/intemporalisation. - As with regards to
psychopathy and social psychopathy, ‘Différance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology in order to effectively construe ontological-
veridicality/ontological-contiguity and disambiguate notional-contiguity/epistemic-
contiguity, <profound-supererogation of-mentally-aestheticised-postconverging/dialectical-
thinking –qualia-schema> from notional-discontiguity/epistemic-discontiguity.”
supererogation\(^\text{qualia-schema}\) requires the operational technique of ‘Diff\'rance-existential-transitory-articulation-of-the-protration-of- perever-sion-of- reference-of-thought\(-\text{as-effectively-apriorising-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\rangle\), –of-meaningfulness’
*which refers to how on the one hand from a suprastructuring construal\(-\text{as-of-‘perversion-and-}
derived-\text{‘perever-sion-of-‘reference-of-thought-\text{as-effectively-apriorising-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\rangle\)-as-to-}
uninstitutionalised-threshold\(\langle\)-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\(-\text{reification}\(\langle\)/superseding–oneness-of-ontology\(\rangle\) by \(\langle\)maximalising-
recomposuring-for-relative-ontological-completeness\(\langle\)—unenframed-conceptualisation insight,
the psychopath/postlogic-character is contextually in vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging\(\langle\) as of in-\(\langle\)compulsing–nonconviction/madeupness/bottomlining-
\(\langle\text{-decontextualising/de-existentialising–of-attendant-intradimensional–}
-apriorising/axiomatising/referencing\rangle\)-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’-imbued-\(\langle\text{-contextualising/existentialising–attendant-
ontological-contiguity}\rangle\)-in-shallow-supererogation\(\langle\)-\text{disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–}
apriorising/axiomatising/referencing’-\text{-logical-dueness}\rangle\) or postlogicly from social occasions
and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal-
\(\text{as-of-‘perversion-and-derived- perever-sion-of- reference-of-thought-\text{as-effectively-}
\text{-supererogation\(\langle\)-of-mentally-aestheticised–preconverging/dementing\(\rangle\)}}\)
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( \Rightarrow \) as-to-uninstitutionalised-threshold \( ^{\wedge} \)-self-referencing-syncretising—and—subtransversality—of-motif—
and-apriorising/axiomatising/referencing’—and—corresponding-ontological-reconstituting—as-to—
conflatedness \( ^{\wedge} \)-of-veridical—reference-of-thought—as-prospective—
institutionalisation/suprareversalinity—of-motif—and-apriorising/axiomatising/referencing’

delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existentia

contextualising-contiguity—reification\( ^{\wedge} \)/superseding—oneness-of-ontology\( ^{\circ} \) by \( ^{\circ} \) 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—\( < \text{amplituding/formative—}
epistemicity} > \text{totalising—} \text{in-relative-ontological-completeness} \( ^{\circ} \) as they require that others do not
act likewise as the psychopath/postlogic-character or their implications should be limited to a
given target or targets and not be implied as totalisingly-entailing, as the fundamental

teleology\( ^{\circ} \)/purpose for articulating them is not intemporal/not-of-totalising-entailment but
speaks more of a temporal motive, and in a further suprastructuring construal—\( \text{as-of—}
‘perversion-and-derived—perversion—of—reference-of-thought—\( < \text{as-effectively-apriorising-in—}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation } \Rightarrow \) as-to
uninstitutionalised-threshold \( ^{\wedge} \)-self-referencing-syncretising—and—subtransversality—of-motif—
and-apriorising/axiomatising/referencing’—and—corresponding-ontological-reconstituting—as-to—
conflatedness \( ^{\wedge} \)-of-veridical—reference-of-thought—as-prospective—
institutionalisation/suprareversalinity—of-motif—and-apriorising/axiomatising/referencing’

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delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{8}—reification\textsuperscript{8}/superseding—oneness-of-ontology\textsuperscript{10} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{9}—unenframed-conceptualisation insight, on the other hand how circumstantially it’s interlocutors unconsciously-or-consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest seemingly in-prelogic supplanting—conviction-as-to-profound-supererogation\textsuperscript{7}—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologismly alignment (as conjoining) to this formulaic slanting compulsing–nonconviction/madeupness/bottomlining-(‘\textless decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\textgreater -induced-disontologising’—of-the–‘attendant-intradimensional–ontologising’—imbued<contextualising/existentialising–attendant-ontological-contiguity>,-in-shallow-supererogation<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’—logical-dueness>) or postlogic meaningfulness, and so recurrently in conjoining-looping-set-of-narratives to the psychopathic/postlogic-character slantedness-of-meaningfulness postlogic-backtracking<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’>; wherein this rather requires from an ontological/intemporal perspective of threshold–nonconviction/madeupness/bottomlining—in-shallow-supererogation\textsuperscript{7}<as-to–‘attendant-intradimensional’—prospectively-disontologising—reconverging/dementing—apriorising-psychologism> reflection of both the (postlogic-backtracking<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’>) psychopathic/postlogic-character and by extension the (conjoining-looping-set-of-narratives) interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are involved in the perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\rightarrow\)–as-to-
uninstitutionalised-threshold \(^{11}\)-self-referencing-syncetising–and–subtransversality–of-motif-
and-apriorising/axiomatising/referencing’–and–corresponding-ontological-reconstituting–as-to-
conflatedness \(^{12}\)-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 \(^{7}\)/superseding–oneness-of-ontology \(^{10}\) by \(^{5}\) maximalising-
recomposuring-for-relative-ontological-completeness \(^{8}\)—unenframed-conceptualisation insight
of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity\(^{1}\)-
<shallow-supererogation\(^{13}\)-of-mentally-aestheticised–preconverging/dementing \(^{2}\)–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 \(^{2}\), 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 \(^{8}\)reference-of-thought–
categorical-imperatives/axioms/registry-teleology \(^{10}\) 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 \(^{10}\)<in-existential-extrication-as-of-existential-unthought>)
hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{66}-reification\textsuperscript{67}/superseding–oneness-of-ontology\textsuperscript{60} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{59}—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’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{20}—apriorising-psychologism since it sticks to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by overriding the prior reference-of-thought–categorical-imperatives/axioms/registry-teletology\textsuperscript{100} 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-teletology\textsuperscript{100} to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence implying a state of postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism that is dialectically-in-phase. Hence the ‘expression of reference-of-thought and meaningfulness in suprastructuring construal as of ‘perversion-and-derived–perversion-of–reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-to-uninstitutionalised-threshold\textsuperscript{101}-self-referencing-syncrtising–and–subtransversality–of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-
arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought! So with the psychopath, you don’t watch the logic, you watch out for the apriorising-registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought do protract and an ignorant prelogism-as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> . This is known as postlogism or preconverging-or-dementing-integration or compulsive-slanting—preconverging-or-dementing -apriorising or conjugated-postlogism (whether
conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>’ and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency’-(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism/preconverging-or-dementing-integration is derived from the psychopath’s initiated postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity–of-reference-of-thought and preconverging-or-dementing–apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism)
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 of supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism as prelogism –as-of-conviction,-in-profound-supererogation <$existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism), intemporal-dispositions or postlogism compulsive-slanting—preconverging-or-dementing -apriorising), hence wrongly turning the analysis into a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, rather than an analysis of perversion-of-reference-of-thought<$as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation$> in the very first place, as a ‘Différance-disambiguation-of-ontologically-
veridical—‘meaningfulness-and-teleology’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing—apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>). - As previously explained, it is important to grasp that temporal-to-intemporal individuations dispositions are within the receptacles that are individuals, and hence there is no contradiction in saying that all individuals potentially have both the intemporal-disposition and temporal-dispositions, with the major existential/contextual difference among individuals with regards to the existential/contextual inclination to preserve-intemporality or fail-intemporality/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 seconndnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality or fail-intemporality /temporality); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology,
and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/designed to skew (‘intemporal realised-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory (de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality over failing-intemporality/temporal-dispositions of postlogism-slantedness (postlogism-as-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,—instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-acCORDance into registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-as—Being-or-ontological-or-existential—defect), and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction—
as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-acCORDance (in the latter case, which are more or less incidental and salvable as just contingent). Further in a ‘dynamic-cumulative-aftereffect of subontologisation’ induced when such defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction—as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-acCORDance
conjugate to (psychopath or other character) instigated postlogism as disontologising-perverted-outcome-sought-precedes-existentially-veridical−‘attendant-intradimensional−apriorising/axiomatising/referencing’-logical-dueness (a mental-disposition that from its instigation ‘gives-up on ontological-veridicality/ontological-contiguity’ not only in terms–as-of-axiomatic-construct of failing/not-upholding−<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence-{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−{‘<decontextualising/de-existentialising−of-attendant-intradimensional−apriorising/axiomatising/referencing>−induced-disontologising’−of-the ‘attendant-intradimensional−ontologising’−imbued−<contextualising/existentialising−attendant-ontological-contiguity>−<in-shallow-supererogation>−<disontologising-perverted-outcome-sought-precedes-existentially-veridical−‘attendant-intradimensional−apriorising/axiomatising/referencing’-logical-dueness>}) 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−<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
\textsuperscript{77}-<in-existential-extrication-as-of-existential-unthought> ) they are ontologically-veridical or in intemporal-preservation’ in their state of conjugated-postlogism\textsuperscript{78}. By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given registry-worldview’s ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{77}-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ (uninstitutionalised-threshold \textsuperscript{75} or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and thus it is dialectically-out-of-phase/dialectically-primitive. It is the exercise of: temporal-dispositions ‘acting-recurrently-in-temporal-preservation, and-not-as-contingent (defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{77} ), while wrongly implying (beyond-the-consciousness-awareness-teleology
\textsuperscript{77}-<in-existential-extrication-as-of-existential-unthought> ) they are ontologically-veridical or in intemporal-preservation’ in rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> conjugated-postlogism\textsuperscript{78} (as \textsuperscript{77}perversion-of-\textsuperscript{75}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > that is behind all the dialectical-out-of-phases/dialectical-primitivities registry-worldviews as recurrency-of-utter-uninstitutionalisation (\textsuperscript{77}perversion-of-\textsuperscript{75}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in recurrent-utter-uninstitutionalisation), ununiversalisation (\textsuperscript{77}perversion-of-\textsuperscript{75}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
channelling-<in deferential formalisation transference> from human intemoral disposition solipsism of thought (hence utterly ontologising and rather acting in intemoral preservation, whatever the circumstance) induces in the middle to long run the requisite positive opportunism untenability internal contradiction internal incoherence institutional constraining that dislodges the preconverging or dementing apriorising psychologism meaningfulness and induce prospective transcending superseding institutionalisation intemoralisation as postconverging or dialectical thinking apriorising psychologism meaningfulness as base institutionalisation universalisation positivism and prospectively notional deprocrypticism registry worldviews. Without this institutionalisation intemoralisation constraining there isn’t really any temporal intradimensional compunction or insight to cease acting recurrently in intemoral preservation and not as contingent (defect of logical processing or logical implicitation supposed apriorising in conviction as to profound supererogation of the registry worldview s dimension s reference of thought for social functioning and accordance), while wrongly implying (beyond the consciousness awareness teleology existential extrication as of existential unthought ) they are ontologically veridical or in intemoral. This latter point is critical as it highlights that at the threshold of nonconviction madeupness bottomlining in shallow supererogation as to attendant intradimensional prospectively disontologising preconverging dementing apriorising psychologism , there isn’t any logical basis logic as to transversality of affirmative and unaffirmative disambiguated motif and apriorising axiomatising referencing of convincing but for the better ontological primemovers totalitative framework of a prospective reference of thought prospective registry worldview established in the middle to long run construed as de mentation supererogatory ontological de mentation or dialectical de mentation stranding or attributive dialectics), which then voids the prior reference of thought categorical imperatives axioms registry teleology as postconverging or dialectical
thinking—psychology or psychology-of-mentation-dynamics or natural-psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In many ways issues of "perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation"> are rather with respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein "perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation"> necessarily imply a dialectical situation between two ontological-references with the one being prior/transcended/superseded and the other prospective/transcending/superseding. It is important to grasp that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence'>—existentialism-form-factor, the ontological-contiguity<of-the-human-institutionalisation-process where this is skewed (‘intemporal—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation) that is habituated for its relative positive-opportunism/ with regards to the cross-section of human interest in the middle to long run construed as of ‘de-mentation―supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics). However, no institutionalisation construct, going by its implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the
power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is
more or less summative perception of social-functioning-and-accordance—as-of-social-stake-
contention-or-confliction on the basis of common/same/shared registry-worldview—reference-
of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, however, at
uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor, and so at the threshold between
recurrent-utter-uninstitutionalisation and base-institutionalisation, universalisation and
ununiversalisation, non-positivism/medievalism and positivism, and prospectively
procrypticism and deprocrypticism. The implication is that naturally all prospective
institutionalisations by their implied transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity are ‘antagonistic by inducing contrariety
in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at
least when we are looking retrospectively in appreciating that a positivistic outlook should
supersede a non-positivism/medievalism outlook, and in the case where we are not
uninhibited/decomplexified to equally construe that prospectively as a
notional–deprocrypticism outlook should supersede a procrypticism outlook). This insight
equally highlights that institutionalisation/intemporalisation is implied with regards to human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–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—\(\text{supererogatory}—\text{ontological–de-mentativity-or-dialectical–de-mentation—\text{stranding-or-attributive-dialectics}}\). 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/\(\text{supererogatory}—\text{de-mentativity}\) 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 with all issues of \(\text{perversion-of-reference-of-thought—\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}}\) (by the prior relative-ontological-incompleteness—induced,—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to—
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing—apriorising-psychologism>, as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,—or-temporal-preservation-as-pseudointemporality-preservation, say of a medieval mindset/ reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ wherein the ontological-primemovers-totalitative-framework of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism from its relative ontological effectiveeness such that it ends up being secondnatured further by percolation-channelling-<in-deferential-formalisation-transference>. Insightfully, in an intellectual conceptualisation exercise which, though conceptually contiguous, and while not necessarily implying similar dramatisation, in addition to its relatively diffuse implications in the sense of the contention being rather about human-mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social consequence given it is so focussed on human individuations as atomic-level point-of-departure of transformation but rather finding its radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence-{implicit-ed-epistemic-veracity-of- non-presencing-<perspective–ontological-normalcy/post-convergence>}) 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 \( ^{10} \)-defect-<as-Being-or-ontological-or-existential–defect>\( ^{10} \) reflected/perspectivated as the \( ^{7} \) perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supero…


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wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality\(^2\)-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness\(^1\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\prime\)-<as-to–‘attendant-inradimensional’-prospectively-disontologising–preconverging/dementing ‘–apriorising-psychologism>’, as-it-is–‘in-wait’–for- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\prime\)-,–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-in-shallow-supererogation\(^\prime\)-<as-to–‘attendant-inradimensional’-prospectively-disontologising–preconverging/dementing ‘–apriorising-psychologism>’, as-it-is–‘in-wait’–for- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\prime\)-,–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-or-preconvergence ‘ so that the perspective is one of ‘abnormalcy’, such that the mindset/ reference-of-thought in no institutionalisation including ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its uninstitutionalised-threshold \(^\#\), thus being falsely ‘dialectically-unde-mentable/dialectically-unprimitivable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior
registry-worldviews had been thus-construed in succession to deliver its own; thus speaking of an ‘ontological-bad-faith/inauthenticity’ for the prospective possibilities of the future. - As it is important to grasp that the postlogic/psychopathic characters instigation of conjugated-postlogism/preconverging-or-dementing-integration in the other temporal-dispositions doesn’t mean postlogism characters are the causation of the ‘dynamic-cumulative-aftereffect of subontologisation’ that induces the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a dialectically-out-of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing-apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism as perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in a non-positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-
positivism/medievalism condition of being superstitious and non-empirical is by itself a condition ‘in wait’ for accusations and notions of sorcery to arise and be endemised/enculturated. Likewise, from ontological-normalcy/postconvergence insight, with regards to our positivistic registry-worldview reflected/perspectivated as being dialectically-out-of-phase/dialectically-primitive as procrypticism at its human limited-mentation-capacity-deepening\(^3\) registry-worldview/dimension-level as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(-<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing} \rangle\text{-apriorising-pychologism}>\), our condition of not being in ontological-contiguity \(′\), ‘not-reflecting-absolute-ontological-pertinence’, as being involved with ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation \(\langle\text{amplitudding/formative}\rangle\) wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^6\) as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\(>\)/temporal-accommodation as well as our peculiar conjugated-postlogism\(^7\)/preconverging-or-dementing\(^7\)-integration as psychopathy-and-social-psychopathy (that is, the conjugating of the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation to the postlogism -slantedness associated with psychopathy and social psychopathy) specifically in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\(^6\) ) of the positivism registry-worldview’s permeating on occasion its formalities, rather than ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation where the veridical ontological-reference is an ‘abstract-sense-of-adherence-to-intrinsic-reality’ as validated by the-Good/understanding/knowledge-reification /ontological-primemovers-totalititative-
framework /understandingknowledge-driven, and not impression-driven/good-naturedness/wishfulness meaningfulness associated with 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-non-descript/ignorable—void—with-regards-to-prospective-apriorising-implications>)’ that ‘tends to reference/accommodate/orientate for a disposition to rather seek other humans ‘temporal-validation’ as rather ‘angling for the summative human mental-disposition’ with respect to social-stake-contention-or-confliction as ‘extrinsic-attribution’ over a ‘validation by inherent-veridicality/intrinsic-reality’ of meaningfulness as ‘intrinsic-attribution’ leading to social-and-temporal-trading, and so whether consciously-or-unconsciously/wittingly-or-unwittingly’, and thus inducing notional-discontiguity/epistemic-discontiguity —<shallow-supererogation—of-mentally-aestheticised—preconverging/de-mentating/—qualia-schema> speaking of epistemic-decadence (postlogism ). Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extricatory preconverging—de-mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory preconverging—de-mentating/structuring/paradigming that faces human temporality /shortness with human temporality . Intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—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 postconverging—de-mentating/structuring/paradigming for
superseding the vices-and-impediments that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporality/ontological-construct/longness-of-register-of—meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory preconverging—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 <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity’. This construal is what enables ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) or ontological-normalcy/postconvergence, and its <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity on human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor across all the registry-worldviews whether retrospective, present or prospective. In other words, inherent human ontologising-deficiency as implied by ontological-normalcy/postconvergence due to human limited-mentation-capacity-deepening is the inherent reason why humankind has to ‘make-up-for’ (by projection as ‘ontological-reconstituting—as-to-confaltedness ’/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—
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 (disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-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 induced,’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’-prospectively-disontologising–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-psuedointemporality-preservation,
(ontological-completeness-of-reference-of-thought involving institutionalising, universalising, positivising and deprocripticising, with notional–deprocripticism ‘conceptually’ marking ontological-completeness as it 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) all the rest). The critical thing however is that at these institutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity will be more straightforward, direct and definite from the prior preconverging-or-dementing–apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality–preservation once social universal-transparency–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation> or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and what is preconverging-or-dementing–apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness is fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> distorting
effect including psychopathic which renders establishing social\textsuperscript{105} universal-transparency\textsuperscript{105} -
(transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding-formative–
epistemicity\rangle-totalising--in-relative-ontological-completeness\textsuperscript{88}) of perversion-of-
reference-of-thought-\langle as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation \rangle or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such perversion-of-
reference-of-thought-\langle as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogism\textsuperscript{9} mental-dispositions equally assume a distortional purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing\textsuperscript{9} the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100}) takes the form of ‘denaturing\textsuperscript{15} postlogic-backtracking-\langle iterative-looping–set-of-dereifying-hollow-narratives-and-acts\rangle’ with successive-shifting-of-the-narratives-and-acts-foci’-construed-as–deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism\textsuperscript{9} 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-existentialexistential-elevation-of–reference-of-thought\textsuperscript{19}’ as conjugated-postlogism\textsuperscript{9}/preconverging-or-dementing\textsuperscript{19}-integration-of-temporal-
breaking the temporal-dispositions acts-execution/logical-processing defects that had become registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{103}–defect-<as-Being-or-ontological-or-existential–defect>-preservation as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{9}–reification\textsuperscript{7}/superseding–oneness-of-ontology\textsuperscript{92} due to relative-ontological-incompleteness\textsuperscript{90}–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{9}–<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{9}–apriorising-psychologism>, as it is thus–‘in-wait’–for- perversion-of- reference-of-thought\textsuperscript{9}–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9},–or-temporal-preservation-as-pseudointemporality \textsuperscript{52}-preservation, postlogism induces temporal-preservation by circularity/recurrence/repetition/repeatability\textsuperscript{5} of unprincipled-or-derived-unprincipled mental-dispositions in temporal-dispositions (which equally assume a purposefulness of their
own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations) inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—
<as-Being-or-ontological-or-existential—defect> by temporal-preservation as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—
oneness-of-ontology—of-recurrence/repeatability in principle. postlogism—as-of—
compulsing—nonconviction/madeupness/bottomlining—{‘decontextualising/de—
extistentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced—
disontologising’—of-the—attendant-intradimensional—ontologising—imbued—
<contextualising/existentialising—attendant-ontological-contiguity},—in-shallow—
supererogation—in-disontologising-perverted-outcome-sought-precedes-existentially-veridical—
‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness} as to
‘compulsing—nonconviction/madeupness/bottomlining—{‘decontextualising/de—
extistentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced—
disontologising’—of-the—attendant-intradimensional—ontologising—imbued—
<contextualising/existentialising—attendant-ontological-contiguity},—in-shallow—
supererogation—in-disontologising-perverted-outcome-sought-precedes-existentially-veridical—
‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness}’ and
conjugated-postlogism can possibly be explained by the notion of pseudointemporality—
wherein under social-and-confliction-stake temporal-dispositions individuation ‘mental—
dispositional incapacity for intemporality’ induces ‘notional—disjointedness-as-of—reference—
of-thought’ misappropriated meaningfulness-and-teleology in arrogation (at individuation—
level relative-ontological-incompleteness—induced—‘threshold-of—
nonconviction/madeupness/bottomlining—in-shallow-supererogation—in-as-to—attendant—
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–

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\(^2\)-preservation, before even speaking of an issue arising from medieval postlogism\(^7\) like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset\(^7\)/reference-of-thought at its relative-ontological-incompleteness\(^2\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-disontologising–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\(^2\)-preservation) with respect to the mental-dispositions of the positivistic mindset/ reference-of-thought wherein obviously the latter’s more ontological-completeness construes that notions-and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness -induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-disontologising–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\(^2\)-preservation) the human mindset/ reference-of-thought
(medieval in this instance) with respect to social-and-confliction-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\textsuperscript{100}<-\textit{in-existential-extrication-as-of-existing-unthought}> -manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103} or relative-ontological-incompleteness\textsuperscript{89} -induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} -<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’-threshold (as-it-is-thus–‘in-wait’-for–'perversion-of–'reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality’-preservation), its disposition for temporal-preservation-as-pseudointemporality’-preservation (whether instigated postlogicly or arising from enculturated-postlogism\textsuperscript{78}) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness\textsuperscript{89} -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} -<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ (as-it-is-thus–‘in-wait’-for–'perversion-of–'reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality’-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\textsuperscript{100}<-\textit{in-existential-extrication-as-of-existing-unthought}> -manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness\textsuperscript{89} -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to–‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing’–apriorising-psychologism>’-threshold will reflect as of preconverging-or-dementing’–apriorising-psychologism the ‘recurrent-utter-institutionalised mindset/’ reference-of-thought with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset/ reference-of-thought with respect to universalised mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism mindset/ reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism mindset/ reference-of-thought with respect to notional–deprocrypticism mental-dispositions’ as from the notional–deprocrypticism perspective. (This preconverging-or-dementing’–apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism–procrypticism registry-worldview/dimension is so-construed as of preconverging-or-dementing’–apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure-⟨as-to-’historiality/ontological-eventfulness ’/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩, as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-positivism/medievalism context as highlighted above at its relative-ontological-incompleteness’–induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–⟨as-to-‘attendant-intradimensional’–prospectively-disontologising~preconverging/dementing’–apriorising-psychologism>’-threshold (as-it-is-thus–‘in-wait’–for- reference-of-thought–⟨as-effectively-apriorising-in-
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-
in-shallow-supererogation<-as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>’ social constructions of
meaningfulness that are veridically-unreal. These derived-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing<‘–apriorising-
psychologism>’ social constructions of meaningfulness are in effect reflecting the registry-
worldview/dimension uninstitutionalised-threshold requiring corresponding prospective
institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-
the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-
unthought>-manifestation intradimensionally); and it is important to grasp that
uninstitutionalised-threshold (however nefarious the consequences from an ontological-
normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-
depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature
of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the most
important thing/purposefulness of humanity-at-large. But then, our human intemporal-
disposition responsible for the institutionalisation/intemporalisation process is equally inclined
to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-
veridicality and so specifically with the undermining of soundness of ‘reference-of-thought,
and so across the various institutional-cumulation/institutional-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 transcendental-enabling/sublimating/supererogatory—dementativity) (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
incidentals of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and temporal-preservation-as-pseudointemporality-preservation endemisation/enculturation are construed and resolved by deferential-formalisation-transference of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought> -of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of-reference-of-thought of procrypticism—or-disjointedness-as-of-reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-projective-insights'/epistemic-projection-in-conflatedness'-of-notional–deprocrypticism-prospective-sublimation) (as longness-of-register-of-meaningfulness-and-teleology) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojective/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-supererogation > and more precisely psychopathy and social psychopathy in the social-construct even though from a simplistic temporal perception it may seem at times overblown (very much like in a core medieval setup a positivistic 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 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 unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the 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 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-in-shallow-supererogation’-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought as well as the apriorising–reference-of-thought-elements/apriorising–registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), and so beforehand/as-of-a-priori even without the instigating effect of any perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like postlogism/psychopathy; such that such temporal/incremental/disjointedness-as-of-reference-of-thought’ reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology) even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology) disruption of formal effectiveness). Abstractly maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of–meaningfulness-and-teleology and universal coherence that incremental meaningfulness doesn’t, and thus maximalising-recomposing-for-relative-ontological-
completeness—an unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/supercoratory-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68} successive institutional-cumulation/institutional-recomposure-\{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-\langle perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'\rangle, with human ontological development from ‘shallow limited-mentation-capacity-(as of relative constitutedness\textsuperscript{13}) to deeper limited-mentation-capacity-(as of relative conflation \}) reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining.\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as such is the mental-disposition to uphold ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’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’ (from the perspective of the ‘postconverging-or-dialectical-thinking’-reference-of-thought in relative-ontological-completeness\textsuperscript{88} as depth-of-thought’) as ‘shallow limited-mentation-capacity-(as of relative constitutedness\textsuperscript{13}) to deeper limited-mentation-capacity-(as of relative conflation \})/relative-ontological-completeness\textsuperscript{89}/diminishing–human-epistemic-abnormalcy-or-preconvergence\textsuperscript{30} avails for the development of \textsuperscript{84}reference-of-thought in construing intrinsic-reality/ontology, by its very intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} principle-driven nature; hence it thus regenerates new ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation to
match developing ‘shallow limited-mentation-capacity—(as of relative constitutedness)’ to deeper limited-mentation-capacity—(as of relative conflation)’/relative-ontological-completeness/diminishing—human-epistemic-abnormalcy-or-preconvergence. Whereas incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as a mere form) and thus incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality/longness (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) that ontological development from ‘shallow limited-mentation-capacity—(as of relative constitutedness)’ to deeper limited-mentation-capacity—(as of relative conflation)’/relative-ontological-completeness/diminishing—human-epistemic-abnormalcy-or-preconvergence elicits, and in lieu it is rather of a temporality/shortness reflex mental-disposition such that correspondingly developed reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is related to in virtuality—or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference) terms, whether unconsciously (ignorance), expediently (affordability) or consciously. Thus as mental-disposition, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation across all registry-worldviews involves teleological-decadence—in-dimensionality-of-desublimating-lack-of—amplituding/formative/supererogatory—mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation at the uninstitutionalised-threshold, speaking fundamentally of the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturiness—temporal-to-intemporal-dispositions—so-construed-as-from—

human existential-form-factor. Thus the implication is that the ontological-contiguity —of-the-
human-institutionalisation-process succumbs to uninstitutionalised-threshold due to the
dynamic-cumulative-aftereffect of human temporality/temporal-dispositions as of shortness-of-register-of-meaningfulness-and-teleology in inducing uninstitutionalised-threshold which can only further be de-mentatively/structurally/paradigmatically resolved by maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/supererogatory—de-mentativity. Basically, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold towards the perversion/derived-perversion of the institutionalisation reference-of-thought or reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-temporal-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-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity—(as of relative conflation) arising from the overall and specific accumulated human experiential possibilities of being on earth. Thus human progress as maximalising—
recomposuring-for-relative-ontological-completeness\(^5\)—unenframed-conceptualisation is a change of human <amplituding-formative-epistemicity> totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology \(\rangle\) enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it not about being incremental/additional but is rather a ‘ maximalising-recomposuring-for-relative-ontological-completeness\(^6\)—unenframed-conceptualisation emerging-through (by maximal-as-intemporal-operating-modality-of- reference-of-thought-as-of- maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation) of prospective-institutionalisation over the old/uninstitutionalised-threshold \(^{13}\) due to human limited-mentation-capacity-deepening\(^4\), as base-institutionalisation is not an addition/increment over recurrent-utter-uninstitutionalisation but a ‘ maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation emerging-through’, just as is \(^6\) universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional–deprocrypticism over procrypticism; as a \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^9\)—unenframed-conceptualisation process in the recomposuring accrual of human ‘shallow limited-mentation-capacity-(as of relative constitutedness \(^1\) ) towards deeper limited-mentation-capacity-(as of relative conflation \(\rangle\)’ wherein the ontological-contiguity—of-the-human-institutionalisation-process\(^{12}\) is rather construed as 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-
precedingness nature of ontological-normalcy/postconvergence with respect to human existential-reference/existentia	
tautologisation pivoting to ontology/ontological-veridicality speaks of a ‘decentering’ to the prospective ontological-construct that —unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology rescheduling (as it perpetually recompose to the intemporal as the relative absolute in value and ontology) over incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute reference-of-thought. Insightfully with respect to the notion of —unenframed-conceptualisation, the law typically operates on the basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for example) in effectively construing optimal prevention of criminality in society as a de-mentative/structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality/longness that is further summonable in improving the law with human ‘shallow limited-mentation-capacity-as of relative constitutedness’ to deeper limited-mentation-capacity—as of relative conflation reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications) that may lead to temporal mobbish dispositions, the
fundamental point being that that element of ‘abstraction-of-thought/principled-thought’ is
decisive as with all knowledge constructs. Rather the limit of such intemporal thinking is not
the <amplituding/formative> wooden-language-(imbued—averaging-of-thought-><as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>) but
operates and is based in effect on intemporal projection-of-thought in an intersolipsistic relation
to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of
ontological-primemovers-totalitative-framework implied predicative-effectivity—sublimation-
(as-to-underlying-ontological-commitment ) and by extension the intercession of
formal/conventioning rules as institutionalisation arising in validation of the former, and their
corresponding percolation-channelling-in-deferential-formalisation-transference 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—oneness-of-ontology as the intercessory basis for mutual-
solipsism/intersolipsism. This author equally conceptualise of a difference between solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual’s perspective in existential becoming as of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency/sublimating-nascence-disclosed-from-prospective-epistemic-digression (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 tautologous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional~knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with ontological-primemovers-totalitative-framework inducing projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its notional sense of intemporal-projection/longness-of-register-of—meaningfulness-and-teleology relative to temporality/shortness-of-register-of—meaningfulness-and-teleology as to the child’s underlying ‘conception of the ontological-good-faith/authenticity~postconverging—de-mentating/structuring/paradigming’, further explaining in the bigger picture why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding—oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5,
such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{66} as of ontological-primemovers-totalitative-framework\textsuperscript{\textit{<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-}} for-explicating-ontological-contiguity\textsuperscript{67} 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\textsuperscript{68} as of a solipsistic epistemic/notional~construct is equally the result of our animate-existential-referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{69} as of ontological-primemovers-totalitative-framework\textsuperscript{\textit{<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-}} for-explicating-ontological-contiguity\textsuperscript{70} 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 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-in-shallow-supererogation ~as-to–‘attendant-intradimensional’-prospectively-disontologising~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-

<amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications, for explicating ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical determinants of its subjective and intersubjective meaningfulness-and-teleology. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness of reference-of-thought implied beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-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-in-shallow-supererogation) <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> at their non-positivism uninstitutionalised-threshold. This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) human condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity
conceptualisation/construal can be implied as well as of ‘<amplituding/formative> wooden-language-{imbued—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–procrystalism) 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 (which is obviously fallacious,
as it is ‘the possibility of humankind being subjected to the meaningfulness-and-teleological implications of further solipsistic-and-intersolipsistic elucidations in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework) for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as of intrinsic-reality/ontological-veridicality that allows for the requisite pivoting/decentering as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enabling human emancipation and progress, and not the other way round). The further implication is that by a retrospective and prospective analysis the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, usually initiated as a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking -‘projective-insights’/’epistemic-projection-in-conflatedness’ -‘of-notional–deprocrypticism-prospective-sublimation) solipsistic-and-intersolipsistic activity in referencing of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework) for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of
getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity &amp;formative; wooden-language-(imbued—averaging-of-thought-&lt;as-to-leveling/ressentiment/closed-construct-of—'meaningfulness-and-teleology[^10]-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 -&lt;including-virtue-as-ontology&gt;, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/®supererogatory—de-mentativity hence implicated), the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality /shortness as ignorances/desublimation, 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[^10] as of prospective notional–deprocrypticism registry-worldview institutionalisation. For instance, the concepts of constitutedness[^11], first-level presencing—absolutising-identitive-constitutedness[^11], second-level presencing—absolutising-identitive-constitutedness[^11], third-level presencing—absolutising-identitive-constitutedness[^11] and conflatedness[^12] of temporal-to-intemporal individuations as of reference-of-thought—prelogism—“as-of-conviction,—in-profound-supererogation[^1]—&lt;existentially-veridical—‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> to threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing’—apriorising-
psychologism> so-articulated previously as of ‘notional–conflatedness /constitutedness’—to-
conflatedness’2 perspectivation of ontologically-veridical dynamic-cumulative-
aftereffect/aftereffect’ in enabling a storied-construct/ontologically-valid-narration
aetiology-isation/ontological-escalation insight, can only be properly construed as of such a
disambiguation in conceptualising not only ‘inherent intrinsic-reality/ontological-veridicality’
but equally ‘the human temporal-to-intemporal conditions/states of perception/relation with
intrinsic-reality/ontological-veridicality’ (so-underlying human knowledge-reifying-and-
empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant
implications). This is fundamentally so because ‘inherent existential-reality/intrinsic-
reality/ontological-veridicality is already what it is as given whether humankind knows about it
or not’ but rather the point of human knowledge is an emancipatory/sublimating exercise
involving the need to decenter/pivot and supersede our animate-existential-
referencing/subjectification as of the <amplituding/formative–epistemicity>–totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag” human condition to derive
knowledge-and-virtue, and so as human-subpotency/’subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or
existence-in-reverberation or existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression). Solipsism as such is truly the foundational notion of all
phenomenological conceptualisations and derivation of value and meaningfulness as
intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-
reference/existential-tautologisation and derived-representations of existential-
reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner’s experience tend to be driven heuristically actually as of ‘presencing—absolutising-identitive-constitutedness or conflatedness) but such solipsistic insight extends to the more convoluted social phenomenon studied by the social sciences, as well as the phenomenal convoluted equally inherent in scientific domains like quantum-mechanics, as herein contemplated should ideally be understood as of referentialism implied ontological-normalcy/postconvergence epistemic-projection perspective, more like maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation from the most profound of conceptualisation which is intemporality/longness or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, as of inherent superseding—oneness-of-ontology, and so on the basis of the absolute a priori, ‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality, construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojective/supererogating/zeroing design. Furthermore, solipsism will equally explain why human meaningfulness-and-teleology is developed rather by maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation of the same superseding–oneness-of-ontology as of our limited-mentation-capacity-deepening (whereby successive generations take a shot at the superseding–oneness-of-ontology that is existence like Ancient Civilisations like Greece establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern day quantum-mechanics recomposuring as of historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>,), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of maximalising-recomposuring-for-relative-ontological-completeness—inunenframed-conceptualisation as of transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no
apriorising/axiomatising/referencing of \(^{56}\) meaningfulness-and-teleology\(^{100}\) construal’) of superseding–oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references existence and all that is in existence as ontological. Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all human knowledge (mental-devising-representation of teleological reorientation), as it doesn’t speak of any inherent change in intrinsic-reality but rather of change of human \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder–setup-ontological-rescheduling}-(\text{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\(^{100}\)\rangle\), just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) in grasping a superseding–oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of transcending from shallow to deeper superseding–oneness-of-ontology is no more than about human \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder–setup-ontological-rescheduling}-(\text{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\(^{100}\)\rangle\) 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\(^{38}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression already given as ontological-normalcy/postconvergence oneness) along the same lines with the notion of \(^{14}\) de-mentation–(supererogatory–ontological–de-mentation–dialectical–de-mentation—stranding-or-attributive-dialectics) in compensation
of human limited-mentation-capacity-deepening as ‘shallow limited-mentation-capacity-⟨as of relative constitutedness⟩’ to deeper limited-mentation-capacity-⟨as of relative conflation⟩ reconstrual/reconceptualisation’. That is, such ‘conceptual devices’ are reformulations arising from ‘grander/transcendental insights’ about the same question but implying a radical transformation of ontological/meaningful conceptualisation of the human mind and human teleology. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology⟩ that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human meaningfulness-and-teleology is necessarily of ontological-prime-movers-totalitative-framework or contingent. However the disavowal rather than renewal/deconstruction/ontological-reconstituting–as-to-conflatedness of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of meaningfulness-and-teleology’ as the alternate logical outcome, but then with this latter construal/conceptualisation being rather ‘an unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/thrownness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/thrownness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential
contingency/ontological-primemovers-totalitative-framework ‘enabling human existential development as less and less a question of fate’ on the basis of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity’—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism—as <amplituding/formative–epistemicity> causality–as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity’. Thus the bigger issue is not existence/being in itself as it is given, whatever it is that is given. Rather the bigger issue of concern is our human thought/limited-mentation-capacity in apprehending existence/being as of our ontological-primemovers-totalitative-framework /contingent reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) behind the successive institutional-cumulation/institutional-recomposure-{as-to-}historiality/ontological-eventfulness /ontological-aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}> narrowing the framework of human existential contingency, with the further possibility of prospective <amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought as notional–deprocrypticism as of ontological-normalcy/postconvergence. Such maximalist intemporal projection reasoning doesn’t entertain banal ordinary logic (that is all too readily incremental, ‘disjointedness-as-of’ reference-of-thought’ and temporally-preservational-as-pseudoointemporality -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 transcendentally inherently, as it simply supersedes and skews (‘intemporality-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) meaningfulness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-, conceptualisation in further human limited-mentation-capacity-deepening and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of an animal of
as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) arose all by itself whereas a maximalising-recomposuring-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-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation postconverging–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 preconverging–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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought> as ‘derogation to the fact that such maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness of the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is
‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of
ordinariness <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}\textsuperscript{100}-as-of-
nondescript/ignoreable–void ‘-with-regards-to-prospective-apriorising-implications}> as a non-decenterable <amplituding/formative>
wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}\textsuperscript{100}-as-of-
nondescript/ignoreable–void ‘-with-regards-to-prospective-apriorising-implications}>!

Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework notion, which is the prior <amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and-teleology\textsuperscript{100} as of its (given consciousness’s neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. Such transcendental implications arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness\textsuperscript{100}—of-reference-of-thought over prior relative-ontological-incompleteness—of-reference-of-thought a prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity involves the prospective reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought—meaningfulness-and-teleology\textsuperscript{100} as of organic-knowledge Being correction’ of the prior reference-of-thought, such that the prior reference-of-thought logical-dueness doesn’t even
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of 'ontological-bad-faith/inauthenticity"`, but then a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation was what was in the minds of the Copernicuses, Galileos, Rousseaux, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that vague arguments of the type we’ve been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence-(implicit-‘nondescript/ignorable–void ’-as-to-‘presencing—absolutising-identitive-constitutedness’}) all humans in our  procrypticism–or–disjointedness-as-of–reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more criticial issue being what is the ontological-contiguity—of-the-human-institutionalisation-process implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/supererogatory de-mentativity meet with temporal resistance going by
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—'notional–firstnatures—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence—existentialism-form-factor which take the form of
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). - As
the 'incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation
wooden-language—imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of
‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>
 disposition tends to wrongly define the reference-of-thought of a given
prior/transcended/superseded registry-worldview as the absolute framework of
‘postconverging-or-dialectical-thinking—apriorising-psychologism’, and so by reflex, as if the
successive prior institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness
/ontological-aesthetic-tracing—perspective–ontological-
normalcy/postconvergence-reflected—epistemicity-relativism} were geared to end at its own
registry-worldview as the absolute registry-worldview that doesn’t incur perversion-of
reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation (in our case, the positivistic registry-worldview) without any
notion of a prospective registry-worldview by which, where our own perversion-of
reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation arises, we will be preconverging-or-dementing—apriorising-
psychologism as dialectically-out-of-phase/dialectically-primitive, at our threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—
intemporal-preservation-entropy-or-contiguity—or-ontological-preservation due to their temporal-preservational nature with respect to their own perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation threshold. It is only the ontological-primemovers-totalitative-framework and positive-opportunism of the prospective/transcending/superseding reference-of-thought in the middle to long run construed as of de-mentation-(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/akrasiatic-drag, cannot correspondingly ‘dialectically-think’ in terms–as-of-axiomatic-construct of the reference-of-thought mindset/reference-of-thought of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, going by human limited-mentation-capacity-deepening as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–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-
in-shallow-supererogation\textsuperscript{7} \textasciitilde as-to-attendant-intradimensional\textsuperscript{-}prospectively-disontologising\textasciitilde preconverging/dementing \textasciitilde apriorising-psychologism\textrangle\textsuperscript{(or uninstitutionalised-threshold\textsuperscript{03} or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity\textemdash or\textemdash ontological-preservation). However, contrary to the \textasciitilde incrementalism-in-relative-ontological-incompleteness\textsuperscript{99} \textemdash enframed-conceptualisation \textasciitilde wooden-language-(imbued\textemdash averaging-of-thought\textasciitilde as-to-leveling/ressentiment/closed-construct-of\textasciitilde meaningfulness-and-teleology\textsuperscript{109}-as-of\textemdash nondescript/ignorable\textemdash void \textsuperscript{\textendash }with-regards-to-prospective-apriorising-implications\textrangle\textsuperscript{\textendash }disposition, it is only solipsism-of-thought by its emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, \textasciitilde at such uninstitutionalised-threshold\textsuperscript{103} requiring prospective transcendence-and-sublimity/sublimation/supererogatory\textemdash de-mentativity\textrangle\textsuperscript{\textendash }by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening\textsuperscript{72} to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own\textsuperscript{\textquoteright}s mentation) for the prospective/transcending/superseding \textasciitilde reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing \textasciitilde apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its \textasciitilde totalising\textemdash self-referencing\textemdash syncretising\textrangle\textsuperscript{\textendash }which is no more than its \textasciitilde internal myth/metaphysics\textrangle\textsuperscript{\textendash }that has nothing to do with ontological-veridicality/ontological-contiguity\textsuperscript{67}. As such, solipsism enables the requisite \textasciitilde moulting\textrangle\textsuperscript{\textendash }of human limited-mentation-capacity-deepening\textsuperscript{3} of notional\textemdash firstnaturedness\textemdash temporal-to-intemporal-dispositions\textasciitilde so-construed-as-from-perspective\textemdash ontological-normalcy/postconvergence\textrangle\textsuperscript{\textendash }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’¹⁰² led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by ontological-primemovers-totalitative-framework¹⁷¹. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework /contingent-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point answers the fundamental philosophical quest to escape metaphysics for ontology as of the very ontological-contiguity —of-the-human-institutionalisation-process⁶⁸ 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-process⁶⁸ 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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation insight, the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of ‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation <amplituding/formative> wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>)’ disposition is rather the prior/transcended/superseded reference-of-thought to be construed as preconverging-or-demitting—apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding reference-of-thought that is ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ as dialectically-in-phase. - As informing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor is the idea that the notion in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (accounting for the institutional-cumulation/institutional-recompose—(as-to—historiality/ontological-eventfulness—ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’>) as ‘the-transcendental/transdimensional/interdimensional/ maximalising-recomposing-for-relative—
intemporal-disposition, and thus the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) revealing, in the bigger picture, the alterities/alterations of the the-individuations, the registry-worldview/dimension or intradimensional level and the-interdimension/transcendental’. The insight here is that the spontaneous and generalised human prelogism-as-of-conviction,-in-profound-supererogation<-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex) is wrong when dealing with perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought with the reference-of-thought reflecting the registry-worldview–devolving-apriorising/axiomatising/referencing or contending-reference or ontological-reference or meaningful-reference or anchoring-of-meaning or registry) arising due to human temporal-compromises/temporal-accommodation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation disjointedness-as-of-reference-of-thought to socially-perceived-value as of social-stake-contention-or-confliction' (whether consciously, expediently or unconsciously) and particularly so at thresholds where there is no deferential-formalisation-transference as institutionalisation (uninstitutionalised-threshold), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as supposedly of prelogism-as-of-conviction,-in-profound-supererogation<-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex).
Beyond our illusion-of-the-present/present-consciousness/mirage-as-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drop positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews ‘mentally projected prelogism’-as-of-conviction-, in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation’-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’) are flawed at their uninstitutionalised-thresholds, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation’-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability’ of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting-conviction-as-to-profound-supererogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability’, effectively as its uninstitutionalised-threshold. For instance, where a non-positivism/medievalism mindset/ reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we’ll need to psychoanalytically-unshackle/mimetically-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-
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 realteration of
meaningfulness’ of the intemporal-disposition), as the basis of the
institutionalisation/intemporalisation processs at registry-worldview/dimension or
intradimensional level, and ultimately explaining the-transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation level successiveness of
institutionalisations (as recurrent-utter-uninstitutionalisation, base-
institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism,
positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-
mentation-capacity-deepening recurrence of intemporal projection over the alterity/alteration,
in circularity/recurrence/repetition/repeatability by temporality’, and such iterability/iteration
(of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by
intemporal-preservation-in circularity/recurrence/repetition/repeatability (as longness-of-
register-of–meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by
temporal-preservation-as-pseudointemporality-preservation alterity/alteration-in

circularity/recurrence/repetition/repeatability as shortness-of-register-of–meaningfulness-and-
teleology⁹, requiring the further realtery/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability¹ as ‘ontological-reconstituting–as-to-conflatedness¹⁴/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-conflatedness¹⁵). 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-threshold¹⁰), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating—a<amplituding-formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness¹⁶/transvaluative-rationalising/tranepistemicity/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–dementativity)/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-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as opposed to issues of logical-processing-or-logical-implicationation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), can only be construed as implying ‘a perpetual construct for upholding intemporality-in-preservational-compensation-alterity/alteration over temporality-in-preservational-distorting-alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence; and that the ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ is wrong, as this simply allows for temporality-in-preservational-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-
supererogation defect. The implication being that the intemporal-disposition ontological-
reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-
television-in-existential-extrication-as-of-existential-unthought) of the postlogism-and-
conjugated-postlogism which is in preconverging-or-dementing-integration-of-temporal-
dispositions (which explains the latter subontologisation/subpotentiation (in-a-social-
dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing,
disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-
association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-
endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems
from this confusion about the achievement of human emancipation and virtue, in naively
construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than
an ‘iterability-construct-of-meaningfulness for the upholding of the intemporal construct of
ontologically-veridical-meaningfulness’ as implied by the intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence. Strangely
enough, this idea can be derived from the contrastive implications of metaphysics-of-presence-
(implicitly—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-(implicitly-epistemic-
veracity-of-nonpresencing—perspective—ontological-normalcy/postconvergence) as
postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically
speaking, the institutional-cumulation/institutional-recomposition—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism> in their evolving de-
(to-resolve-the epistemic-abnormalcy/preconvergence
to); and not ‘metaphysics-of-presence-
(implicit-‘nondescript/ignorable~void’-as-to-‘presencing—absolutising-identitve-
constitutiveness’)’ conceptualisation which ‘wrong pretence of being in ontological-normalcy’
is actually stifling the prospective orientation by its illusion-of-the-present/present-
consciousness/mirage as <amplituding/formative-epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag”. This posture is validated by the
decreasing epistemic-abnormalcy/preconvergence nature of the successive institutional-
cumulation/institutional-recomposure ⟨as-to-‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing-<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-
normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-
institutionalisation to universalisation to positivism and prospectively to deprocrypticism).

With respect to the postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-
(‘<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity>,-in-shallow-supererogation>-<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>) persion-of-‘reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation”> (reflected as mental-perversion/unsoundness-or-ontological-bad-
faith/inauthenticity –of-‘reference-of-thought) phenomenon of psychopathy and social
psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-

temporal-preservation-as-pseudointemporality\textsuperscript{1}\textsuperscript{-}preservation behind the uninstitutionalised-threshold \textsuperscript{13}\textsuperscript{-}and institutionalisation/intemporalisation secondnaturing; and not as may wrongly be construed as an emanance transformation exercise from temporal-dispositions as shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{10}\textsuperscript{-}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 naï\textsuperscript{e} pur\textsuperscript{ted} presencing—absolutising-identitive-constitutedness\textsuperscript{11}\textsuperscript{ poorly appreciative of dimensionality-of-sublimating \textsuperscript{4}—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>, as in the bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor thus needing its secondnatured skewing (‘intemporality’-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory—dementativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/supererogatory—dementativity) 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 intemporal/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct as secondnaturung 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 involving intersubjective valuation). Thus, as with all such approaches it is hardly surprising that we haven’t got an academic ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ (as an ontology-driven

With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is just a ‘placeholder-setup’ that doesn’t has any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology has been developing all along from the mindset/reference-of-thought of an recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that the latter’s mindset/reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor induced dynamism of shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation). In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology process with the difference that such comprehensively conceptually-directed constructs as is implied with notional–deprocripticism with respect to the present positivism/procripticism are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing –apriorising-psychologism reference-of-thought’, and so implied by the ‘prospective reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism reference-of-thought’ is naturally implied as
being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology\(^{10}\)\(<\text{in-existential-extrication-as-of-existential-unthought}>\) of the ‘old present’/retrospective as prior. That is it is critical to grasp that ‘de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism’ and preconverging-or-dementing\(^{19}\)–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\(^{10}\) 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\(^{88}\) —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 \(^{1}\) which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior \(^{8}\) reference-of-thought as veridical. \(^{5}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\) —unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more profound superseding—oneness-of-ontology
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
whereas it is an issue of perversion-of-reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and thus not
upholding intemporaliltyl/longness in the contiguity as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—
oneeness-of-ontology and reflected/perspectivated as preconverging—de-
mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-
threshold—defect—<as-Being-or-ontological-or-existential—defect> or intradimensional
defect’. Basically, maximalising-recomposuring-for-relative-ontological-completeness—
enenframed-conceptualisation creatively puts into perspective temporality/shortness in non-
veridical/vacuous hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> terms as ‘shallow superseding—oneeness-of-ontology
construal/conceptualisation’, and longness-of-register-of—meaningfulness-and-teleology in
existentialist/’ontologically-reconstituting’ terms as ‘deeper superseding—oneeness-of-ontology
construal/conceptualisation’ veering towards transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. That is, by transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is meant dispose to construe the
ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold—
defect—<as-Being-or-ontological-or-existential—defect> transcedentally/transdimensionally/interdimensionally, as needing a prospective registry-
worldview/dimension; for instance, capable of putting in question medieval intradimensional
superstition in the first place supersedingly/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or
capable of putting into question positivism–procrypticism postlogism—-and-conjugated-
postlogism in the first place supersedingly/transcendentally by implying the need for notional-deprocripticism rather than temporalities-drives reciprocal equivalence of procripticism—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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or 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-shallow-supererogation, requiring instead a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation that is ‘postconverging-or-
dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ from the ‘deeper superseding–oneness-of-ontology construal/conceptualisation’ as existentialist/‘ontologically-reconstituting’ of A as intemporally-preservational, (in a pointedness of notional–deprocrypticism prospective reference-of-thought which maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation deprocryptic mental-dispositions, postlogism /psychopathic procryptic mental-dispositions and conjugated-postlogism\textsuperscript{7}/preconverging-or-dementing\textsuperscript{1}-integration procryptic mental-dispositions’ as universal and aetiological ontological–primemovers-totalitative-framework\textsuperscript{73} construct), and reflecting in transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ as both B’s postlogism\textsuperscript{7} ‘perversion-of’ reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as deprocrypticism–or–disjointedness-as-of- reference-of-thought mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{7}–of- reference-of-thought disposition’ ontological/being-construal-defect together with B’s interlocutors’ conjugated-postlogism\textsuperscript{7}/preconverging-or-dementing\textsuperscript{1}-integration ‘perversion-of’ reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as deprocrypticism–or–disjointedness-as-of- reference-of-thought mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought dispositions’ ontological/being-construal-defects (as temporally-preservational-as-pseudointemporality\textsuperscript{7}–preservation); and so, going by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology that precedes, is utter and doesn’t increment with human placeholder-setup/mental-devising-representation/mentation, and further so in ‘intellectual-and-moral in-equivalence’, not only as an incidental/on-occasion
meaningfulness by perceiving the reference-of-thought of postlogic/psychopathic and conjugated-postlogism /preconverging-or-dementing -integration mental-dispositions as purely non-veridical/vacuous hollow-constituting--as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Effectively, reality/existence/being as becoming is actually an ‘unwinding elucidation’ model construct. However, since meaningfulness involves an interceding placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening, there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing hollow-constituting--as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of reference-of-thought–categorical-imperatives/axioms/registry-teleology when reflecting/perspectivating ontologically-veridical existential reality, such that there is a rule of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity -reification /superseding–oneness-of-ontology defined by the uninstitutionalised-threshold which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments. This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect--as-Being-or-ontological-or-existential–defect, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’--as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing--apriorising-psychologism’, as-it-is-thus–in-wait’–for- perversion-of- reference-of-thought--as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’,–or-temporal-preservation-as-pseudointemporality-preservation. That is at the basis of the
nature of a registry-worldview/dimension vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes tend to be incomplete and requiring further re-categorisations and readjustments as rather construed/conceptualised on an <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag basis of organisation that isn’t in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as utterly preconverging-or-dementing apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a procrypticism mindset/reference-of-thought will rather be utterly preconverging-or-dementing apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity recognition of the soundness of our procrypticism–or–
disjointedness-as-of-reference-of-thought at the (deprocriptism) unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in other to effectively and adequately reflect the requisite metaphysics-of-absence-(implicit-veracity-of-non-presencing-
<perspective–ontological-normalcy/postconvergence>) necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocripticism, 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-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocripticism’ over
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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence-⟨implicated-epistemic-veracity-of-
nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩⟩/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
as metaphysics-of-presence-(implicitd-‘nondescript/ignoreable–void’-as-to-presencing—
absolutising-identitive-constitutedness)} in ontologising/ontological-conceptualising. This
thus validates and operates on the fundamental assumption that the individual-as-of-its-
temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-
and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is
then qualified as social phenomenon is determined and effectively
deconstructible/ontologically-reconstitutable from the inherent dynamism of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘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 transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference’ of
meaningfulness-(and-value) towards the intemporal-disposition (ontologisation/ontological-
veracity/aestheticisation-towards-ontology–tautologically construed as ontology-in-the-
advancement-of-intemporality’ or institutionalisation or intemporalisation) of that abstract-
atomic-social-construct or individual-as-of-its-temporal-to-intemporal-individuation-potency.
At all registry-worldview/dimension-levels, for there to be transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity prospectively as the ‘postconverging–de-
mentating/structuring/paradigming 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-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor implies that the ‘determination of the ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} as of the circularity/recurrence/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{20}/reification\textsuperscript{27}/superseding–oneness-of-ontology involving iterability-by-alterations-and-realterations as ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{13}’ realterations over hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alterations in upholding ontology over subontologisation/subpotentiation and so beyond-intradimensional-institutionalisation-limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that sustains the possibility for human-crossgenerational prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity towards ontological-normalcy. As previously indicated, a registry-worldview/dimension ontological/being-construal-defect (as its subontologisation) is ‘not caused’ by ‘compulsing–nonconviction/madeupness/bottomlining-\langle<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-\textsuperscript{21},-in-shallow-supererogation\textsuperscript{97}-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>> or postlogism\textsuperscript{78}, whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-
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-(‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity> ,in-shallow-supererogation’–<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>)/postlogism\(^{78}\) and conjugated-postlogism /preconverging-or-dementing >integration that undermine and blur recurrently intemporal-disposition supplanting–conviction-as-to-profound-supererogation\(^{77}\)–of–‘attendant-intradimensional’–postconverging/dialectical-thinking >apriorising-psychologism to induce social universal-transparency\(^{104}\)-(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 \(^8\) reference-of-thought of meaningfulness and the positive-opportunism\(^{5}\) thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold\(^{103}\) endemised/enculturated temporal-preservation-as-pseudointemporality -preservation. This aspect of postlogism\(^{78}\) and conjugated-postlogism /preconverging-or-dementing >integration temporal-preservation-as-pseudointemporality\(^{-}\)-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought of meaningfulness, as defined by recurrence
easily reflecting both preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and postconverging-or-dialectical-thinking\textsuperscript{5}–apriorising-psychologism as implied from a renewed human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-veridicality. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}--<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing\textsuperscript{19}–apriorising-psychologism> implies that at registry-worldview\textprime{}s/dimension\textprime{}s uninstitutionalised-threshold\textsuperscript{10} at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence\textsuperscript{30} (as shallow superseding–oneness-of-ontology construal/conceptualisation) with respect to ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as deeper superseding–oneness-of-ontology construal/conceptualisation), correspondingly the ontological-veridicality of human dispositions is construed as requiring a notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation of reference-of-thought (rather than naively, an assumption of universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview existentialising—enframing/imprintedness–⟨as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩), with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing\textsuperscript{19}–apriorising-psychologism> when it comes to registry-worldviews/dimensions construed as to their
psychologism> implies that virtue shouldn’t naively be perceived in terms—as-of-axiomatic-construct of ‘a \( ^{104} \) universal human intemporal-disposition nature or intemporal-disposition nature’ since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatureness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor speaks otherwise (even though such an axiom of ‘a \( ^{104} \) 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–firstnatureness—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 \( ^{103} \); that is, virtue is de-mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturering, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘\( ^{104} \) universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality\(^{52} /longness\) ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold \( ^{103} \) wherein procrypticism–or–disjointedness-as-of- reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional–firstnatureness—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 secondnaturering 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-recomposurer-as-to-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 postconverging–de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism’>) process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘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-

(implicit-un-'nonpresencing-as—constitutedness

-presencing—absolutising-identitive-

constitutedness

). Thus metaphysics-of-absence-(implicit-epistemic-veracity-of-

nonpresencing—<perspective—ontological-normalcy/postconvergence>

) notion of threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to—‘attendant-

intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-

psychologism> (substituting, to induce ‘a preconverging-or-dementing’—apriorising-

psychologism mentation reflex’ in sync with the ontological perspective, over the same notion as subontologisation/subpotentiation as metaphysics-of-presence-(implicit—

‘nondescript/ignorable–void ’—as-to— presencing—absolutising-identitive-

constitutedness

), which rather wrongly induces ‘a postconverging-or-dialectical-thinking’—apriorising-

psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to

<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-

present/present-consciousness/mirage) effectively arises from a maximalist construct in grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising nature of intrinsic-reality/ontology over incrementalism-in-relative-ontological-

incompleteness—enframed-conceptualisation notional—procrypticism or notional—disjointedness-as-of— reference-of-thought as the natural intradimensional summative
temporal mental-disposition (which speaks of a registry-worldview/dimension relative-

ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-
in-shallow-supererogation’-<as-to—‘attendant-intradimensional’—prospectively-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,--of-positivism

registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold\textsuperscript{101} 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–\textsuperscript{84}categorical-imperatives/axioms/registry-teleology\textsuperscript{100} 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\textsuperscript{20}–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\textsuperscript{22}—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism\textsuperscript{76} of the prospective institutionalisation ontological-primemovers-totalitative-framework\textsuperscript{3} over its corresponding uninstitutionalised-threshold\textsuperscript{1} to put in question the latter’s reference-of-
thought—categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms—as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-though’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding–oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding–oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking—apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing—apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of
‘existential-decontextualising-transposition’ (threshold-of-nonconviction/madeupness/bottomlinning-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<apriorising-psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/transdimensional/interdimensional construct; as it perpetually upholds ontological-veridicality by its ‘existential-reality’ (not non-veridical/vacuous hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) on the basis of, first and critically, the validity of the reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity<reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity<reference-of-thought if invalid (before even recognising whether the ‘implicitation-of-notion-of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the ‘postconverging-or-dialectical-thinking<apriorising-psychologism and dialectically-in-phase’ over the ‘preconverging-or-dementing<apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that the notion of threshold-of-nonconviction/madeupness/bottomlinning-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<apriorising-psychologism> is rather of conceptual metaphysics-of-absence<implicitation-of-notion-of-agreement-or-disagreement> (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-{implicated-'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–firstnatures—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 threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation”-{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing ‘—apriorising-psychologism}> that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective—ontological-normalcy/postconvergence}> perspective since it avoids the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence-{implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ’} induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construed/conceptualisation of the instigating of postlogism’—as-of—compulsing—nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the—‘attendant-intradimensional–ontologising’—imbued–<contextualising/existentialising–attendant—
ontological-contiguity>\,-\text{-in-shallow-supererogation}^-<\text{disontologising-perverted-outcome-}
sought-precedes-existentially-veridical–\text{‘attendant-intradimensional–apriorising/axiomatising/referencing’}-\text{-logical-dueness}>\) hollow-constituting-<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}> mental-disposition that will induce temporal-preservation-as-pseudointemporality-preservation in temporal-dispositions as conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{30}-integration (by hollow-constituting-<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}> on the \textsuperscript{[12]}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} of the priorly institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{58} as of diminishing–human-epistemic-abnormalcy-or-preconvergence\textsuperscript{77}. Effectively, such a highlight of how human secondnaturing within institutionalised construct implies a pseudo-conceptual\textsuperscript{109}universal human intemporal-disposition as metaphysics-of-presence-\{implicated-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness\} in contrast to a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional–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\textsuperscript{77}nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\) is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be referenced/registered/decisioned–as-consciously-recognised’ as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of subontologisation’ grasps how postlogism\textsuperscript{78} 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-supерerogation,–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-preservation by supplanting–conviction-as-to-profound-supерerogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism inclination whether naively conjugating to postlogism as misconstrual or good supplanting–conviction-as-to-profound-supерerogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting
towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality\(^{17}\)-preservation at its uninstitutionalised-threshold\(^{103}\). Thus this is the underlying dimensionality-of-sublimating\(^{24}\)<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—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\(^{37}\)/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\(^{53}\) explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold\(^{103}\) (in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the \(^{24}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) 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\(^{12}\)/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold\(^{103}\) from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of procrypticism from
respect to "reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology" implies preempting—disjointedness-as-of-reference-of-thought,-as-to-’<amplituding/formative–epistemicity>growth-or-conflatedness/ transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of "reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity–or-ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding–oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’. Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of—meaningfulness-and-teleology) 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 postconverging–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). 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’s–reifying/elucidating-of-prospective-relative-ontological-completeness–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 of shortness-to-longness-of-register-of-meaningfulness-and-teleology in the intransience of ontological-normalcy/postconvergence (from shallow superseding–oneness-of-ontology to deeper superseding–oneness-of-ontology). This ontology-driving nature of virtue characteristic of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentiaism-form-factor points out that it is rather such intemporal–longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–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 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 ’-astro-’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-\(\text{as of relative constitutedness}^{\text{13}}\) to deeper limited-mentation-capacity-\(\text{as of relative conflation}^{\text{13}}\) 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\(^{\text{13}}\) 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\(^{\text{103}}\) universal-transparency\(^{\text{105}}\)–\(\text{transparency-of-totalising-entailing, as-to-entailing}^{\text{20}}\langle\text{amplituding/formative–epistemicity}^{\text{37}}\text{totalising–in-relative-ontological-completeness}^{\text{88}}\rangle\) about virtue inducing supplanting–conviction-as-to-profound-supererogation\(^{\text{97}}\)–of–‘attendant-intradimensional’-postconverging/dialectical-thinking\(^{\text{20}}\)–apriorising-psychologism’) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity -reification/superseding—oneness-of-ontology with the implication that ‘the reflected/perspectivated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation’ (at the uninstitutionalised-threshold) as ontological-primemovers-totalitative-framework, underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting—as-to-conflatedness ’/deconstruction realteration over the perpetuating hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition warrants that there is ‘a common/same ontological-reference of ontologically-veridical-meaningfulness’ but this is voided at the uninstitutionalised-threshold where temporal-dispositions become temporally-preservational-as-pseudointemporality-preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-existential—defect> (whether beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought), as may arise with postlogism —and-conjugated-postlogism, with the effective consequence of ‘temporal-to-intemporal-disambigated-mental-dispositions’ wherein the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality-preservation ‘<amplituding/formative—epistemicity>totalising—self-referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity -reification''/superseding-oneness-of-ontology''. This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity -reification''/superseding-oneness-of-ontology'' develops, with changing contextualisation, at the registry-worldview/dimension or intradimensional level as the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), and is equally characteristic across registry-worldviews; with the implication that this is an attribute of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. That is, the uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-primemovers-totalitative-framework’. It is mainly a ‘Différance-disambigation-of-ontologically-veridical–meaningfulness-and-teleology’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations, and so not only at an instant or act or specific circumstance or context (which is rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective
existentialism-deambulation/meandering which provides the full insight of
notional~firstnatures—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—meaningfulness-and-teleology’ 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-
 imperative/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–
or—ontological-preservation in various instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—
oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation. What is critical to understand here is to
distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-
as-dots/existential-contextualising-contiguity—reification/superseding—oneness-of-ontology
by maximalising-recomposuring-for-relative-ontological-completeness —unenframed-
conceptualisation basis of meaningfulness that is grounded on grasping that reference-of-
thought—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation are deterministic by virtue of
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-ordementing-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-veridicality of its generated slanted-and-formulaic hollow existentially-unreal-and-abstract-narratives; and so, in terms—as-of-axiomatic-construct of the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’of- reference-of-thought–devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as highlighted priorly. This preconverging-ordementing–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—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. Thus, the reason why the ontological construal (ontological-entrainment) of the postlogic/psychopathic individuation
sound basis of transcendental analytical insight since the positivistic present is in metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩) with it, in contrast to our more or less blurred disposition to <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence-(implicated-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness’) problem), if say a totem was to be presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval mental-perversion/’perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval ‘reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such ‘perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> as to preconverging-or-dementing—apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’,
wrongly validates that the reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logica-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/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-logica-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-logica-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

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superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional-deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal reference-of-thought over temporal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superação that allows for the superseding of vices-and-impediments as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing—apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (in contrast to a temporal extricatory preconverging–de-mentating/structuring/paradigming) can only be transcendental as superseding (by implying an altogether different reference-of-thought as ‘postconverging-or-dialectical-thinking—apriorising-psychologism’), and not incremental/disjointedness-as-of-reference-of-thought (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect—as-Being-or-ontological-or-existential–defect>reference-of-thought which is actually preconverging-or-dementing—apriorising-psychologism/oblongated and dialectically/contendingly-out-of-phase). Taking the
previously articulated case of sorcery in a non-positivism/medievalism setup, it has no ontological structural-resolution by reciprocity of sorcery accusations on the same reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/reference-of-thought with an altogether superseding positivistic reference-of-thought that is in transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews with regards to their own corresponding perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional-deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-notional–firstnatedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence–existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/reference-of-thought is bound to be incremental/disjointedness-as-of-reference-of-thought and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics percolation-channelling-in-
deferential-formalisation-transference> for the necessary ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/superradatory-de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism^ and-conjugated-postlogism^ of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental
rules of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivist/rational-empericism 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 earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present reference-of-thought to project to the postconverging–de-mentating/structuring/paradigming need of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. This further points out that with regards to ‘metaphysics-of-absence–⟨implicated-epistemic-veracity-of–nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩⟩ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising~self-referencing-syncretising), across all registry-worldviews from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval
setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview’s/dimension’s-uninstitutionalised-threshold as-defect–as-Being-or-ontological-or-existential–defect is non-transcendable/unsupersedable by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence–(implicated–nondescript/ignorable–void–as-to–presencing—absolutising-identitive-constitutedness)’ thus upholding its soundness-or-ontological-good-faith/authenticity–of–reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold as-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 as-defect–as-Being-or-ontological-or-existential–defect represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought/preconverging-or-dementing–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/(recomposured)-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–of–reference-of-thought mindset of reference-of-thought will rather be construed as decentered and preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold\textsuperscript{19} in order to effectively and adequately reflect the requisite metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩} necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism, as implied by de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} as-uninstitutionalised-threshold\textsuperscript{103}-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\textsuperscript{20}–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\textsuperscript{101}–defect-⟨as-Being-or-ontological-or-existential–defect⟩\textsuperscript{86} is central to superseding it, and so the idea of implying preconverging-or-dementing\textsuperscript{19}–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/onontological-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/onontological-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 certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism/psychopathic and conjugated-postlogism /preconverging-or-dementing-integration distortion/perversion of essence-of-
‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-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—are-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,-in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or existential-contextualising-contiguity—’s-reifying/elucidating-of-prospective-relative-ontological-completeness—are-of—reference-of-thought—devolving-as-of-instantiative-context and even better when mutually of good supplanting-conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting—conviction-as-to-profound-supererogation’—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its
misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold associated with postlogism, whether pathological/psychopathic or enculturated, and conjugated-postlogism. However, with the psychopathic/postlogic and social psychopathic case where compulsing—nonconviction/madeupness/bottomlining—‘<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—of-the—‘attendant-intradimensional—ontologising’—imbued—‘contextualising/existentialising—attendant-ontological-contiguity’—in-shallow-supererogation—<disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>⟩ or postlogism as disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness is the underlying principle as vague-­


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-totalising~in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and reference-of-thought thus allows for an overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation induced from postlogism/psychopathic and temporal-dispositions-conjugated-postlogism which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the postlogism/psychopathic disposition is basically recursive (recursive denaturing alteration of the essence-of-meaningfulness and so ‘pathologically iterative’, in the form of hollow-constituting-as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation> ‘denaturing’ postlogic-backtracking-
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
veridical) as preconverging-or-dementing\textsuperscript{12}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{-of} reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding \textsuperscript{13} 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 \textsuperscript{14} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{10}. It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogicly/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-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-in-shallow-supererogation’-as-to–‘attendant-intradimensional’-prospectively-disontologising-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’s—reifying—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’s—of—‘attendant-intradimensional’—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,—in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness—precedes—disontologising—logical-outcome—arrived—at> relation to its postlogism—formulaic slanting—compulsing—nonconviction/madeupness/bottomlining—{‘<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness—disontologising—logical-outcome—arrived-at—induced—disontologising’—of—the—‘attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant—ontological—contiguity>—,—in—shallow—supererogation—<disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness)} or disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness mental-disposition’ in
order for the interlocutor to go on to conjoin the psychopath’s postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> ). Paradoxically, the basis
of the adult psychopath ‘concurrently-false-premising-of-meaningful thread/tracing’ is the
disposition of a supplanting–conviction-as-to-profound-supererogation—of-‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
mindset/‘reference-of-thought to be open-minded in wrongly granting supplanting–conviction-
as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking”–apriorising-psychologism (be it ‘good or poor/bad supplanting–conviction-as-to-
profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking”–apriorising-psychologism’) to a ‘compulsing–
nonconviction/madeupness/bottomlining-‘(<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity> ‘,-in-shallow-supererogation’ -<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>)} mental-disposition for its deceptive
high-point of concurrently-false-premising for producing ontologically non-veridical narratives
(in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology ). This
‘concurrently-false-premising-of-meaning thread/tracing’ can be construed as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity”-reification”/superseding–
oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-
completeness”—unenframed-conceptualisation wherein ontologically-veridical-
meaningfulness is established by reflecting soundness-or-ontological-good-faith/authenticity”-
of-reference-of-thought/postconverging-or-dialectical-thinking—apriorising-psychologism
(as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-
faith/inauthenticity—reference-of-thought/preconverging-or-dementing—apriorising-
psychologism narratives. Critically, this ‘concurrently-false-premising-of-meaning
thread/tracing’ explains how temporal-preservation-as-pseudointemporality—preservation
occurs operantly and how by intradimensional cumulative-dynamic-aftereffect it instigates the
endemising/enculturating of uninstitutionalised-threshold in the
transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-
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> and conjugated-postlogism/preconverging-or-
dementing-integration individuations—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-
temporal-preservation> to reference-of-thought—categorical-imperatives/axioms/registry-
teleology (but then failing/not-upholding—as-apriorising/axiomatising/referencing>
temporal-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-or-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\(^\text{100}\) 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–
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\(^\text{20}\) as it will fail to account and register for the ontological/being-construal-defect of the present as procrypticism which should enable superseding for the prospective transcendent institutionalisation secondnaturing as deprocrypticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\(^\text{70}\)’ gives ontological-anchoring for a Derridean metaphysics-of-presence\(\langle\text{implicated–nondescript/ignorable–void >-as-to-}\text{presencing—absolutising-identitive-constitutedness }\rangle\)
(due to human limited-mentation-capacity-deepening") propped up by a metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>) (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening", and so beyond a Derridean aporia, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-contiguity—or-ontological-preservation), to paradoxically transcend and supersede towards deeper ontological-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-in-shallow-supererogation-<as-to-‘attendant-intradimensional’-prospectively-disontologising-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\(^7\), 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\(^7\) 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\(^7\)”) 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 \(^6\)–defect-<as-Being-or-ontological-or-existential–defect>\(^6\) (with regards to both postlogism \(^6\) and conjugated-postlogism \(^6\)); with the implication that there can’t be mutual contention but rather transversality–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^102\) wherein the superseding (and sound) \(^8\)reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing\(^112\)–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity \(^4\)-of-\(^2\)reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding \(^4\)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 \(^4\)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


BODMAS characters highlighted previously where the other characters simply went along calculating without factoring A’s defect), such that where there is induced derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation” > when such defect-of-
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation” of the registry-worldview’s/dimension’s-reference-of-thought-for-
social-functioning-and-accordance dispositions are conjugated to postlogism (which directly
perverts reference-of-thought), temporal-dispositions are rather then construed as in registry-
worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-
existential—defect>” in line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of
the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase
state which is thus preconverging-or-dementing—apriorising-psychologism, while the
intemporal-disposition is inclined to ‘maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation intemporal projection-of-thought’ (implying
notional—deprocrypticism in its preempting—disjointedness-as-of-reference-of-thought,-as-to-
’amplitudeing/formative—epistemicity>growth-or-conflatedness/transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism as ‘ontologically-
reconstituting’ intrinsic-reality and thus with respect to perversion-of-reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation” > is inclined to solipsistically-put-into-question/ontologically-reconstituting of
the perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation” > and imply a
prospective/superseding/transcendental registry-worldview that is the new dialectically-in-
phase and thus the new ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ as
the prior registry-worldview becomes dialectically-out-of-phase/dialectically-primitive and
preconverging-or-dementing—apriorising-psychologism. A ‘Différance-disambiguation-of-
ontologically-veridical—meaningfulness-and-teleology’ in registry-worldview terms is
rendered operant by ‘ontological-reconstituting—as-to-conflatedness’/deconstruction over
hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> (with ‘ontological-reconstituting—as-to-conflatedness’/deconstruction more like ‘a making-up for projection’ in transcending as a
metaphysics-of-absence—{implicited-epistemic-veracity-of—nonpresencing—<perspective—
ontological-normalcy/postconvergence>} conceptualisation over hollow-constituting—<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as a
‘failing, due to limited-mentation-capacity-deepening’, metaphysics-of-presence—{implicited—
‘nondescript/ignorable—void’—as-to—presencing—absolutising-identitive-constitutedness}
conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s
institutionalisation/intemporalisation process that is behind the institutional-
cumulation/institutional-recomposure—{as-to—historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’>} as it dialectically leaves by the
wayside human temporality/shortness and temporal reference-of-thought and
meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology implications are utterly different
between such a familiar logical-processing-or-logical-implicitation—supposedly-apriorising-
in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-
ontologically-veridical—meaningfulness-and-teleology’ as the latter calls upon de-
mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—
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/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’> for a positivistic mindset/’reference-of-thought to convince a non-positivism/medievalism mindset/’reference-of-thought that it ‘reference-of-thought is better but for the fact that its better ontological-primemovers-totalitative-framework will in the middle to long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism mindset/’reference-of-thought; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking –apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing –apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation -<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporetic~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-in-shallow-supererogation—<as-to—‘attendant—intrdimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism—>’) with regards to the postconverging-or-dialectical-thinking—apriorising-psychologism and preconverging-or-dementing—apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional—deprocrypticism over procrypticism. It should equally be noted that just as no ‘reference-of-thought will recognise itself as rather preconverging-or-dementing—apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of itself as postconverging-or-dialectical-thinking—apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview
ontological-completeness-of-reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing—apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our present positivistic registry-worldview as rather preconverging-or-dementing—apriorising-psychologism (as procrypticism—or–disjointedness-as-of-reference-of-thought) from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional–deprocrypticism higher registry-worldview ontological-completeness-of-reference-of-thought; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ highlights that the prior preconverging-or-dementing—apriorising-psychologism reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting—as-to-conflatedness’ of the prospective postconverging-or-dialectical-thinking—apriorising-psychologism reference-of-thought over the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the prior preconverging-or-dementing—apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-intradimensional’-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
“Diffèreance-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-
temporal-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-imperatives/axioms/registry-teleology, for-
temporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘ontologically-
reconstituting’ to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation, no matter what. Such a ‘Diffèreance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology’ equally takes cognisance of the fact that a reference-of-
thought construal is simply as of a dynamic-cumulative-aftereffect conflation, and with
perversion<as-of-perversion> involving a subontologisation/subpotentiation rather
indirectly as a comprehensive socially-betraying-threshold-of-ontologising-depth-of-analysis
(or socially-betraying-threshold-of-temporal-preservation-entropy-or-contiguity–or–
tonological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation<as-to–attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing—apriorising-psychologism>) arising from the
‘cumulative effect’ of the various notional–firstnaturedness—temporal-to-intemporal-
dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
individuations dispositions with respect to intradimensionally operant
amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity of perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, as the various ‘temporal-dispositions individuations’ will, at the given
uninstitutionalised-threshold, betray ontologising/ontological-depth-of-analysis/intemporal-
preservation by hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> at their specific temporal-dispositions individuations
thresholds (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation).
Thus providing the basis for a ‘Différance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology of ontological-reconstituting–as-to-conflatedness not only
at a registry-worldview/dimension or intradimensional level of hollow-constituting<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but also at
notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> individuations level of hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation>, which then allows for disambiguated ontological-primemovers-totalitative-
framework with respect to individuals teleologies as being of any of the various
notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> individuations (for instance, psychopath
postlogic-backtracking<iterative-looping->set-of-dereifying-hollow-narratives-and-acts> -as-
reflex-fleeting-logic, psychopath’s or postlogic interlocutor conjoining-looping-set-of-
narratives as-reflex-cohering-logic, etc.). This effectively allows for ‘différence
conceptualisation’ of hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation> and ontological-reconstituting–as-to-
since ‘it grasps the ontological-veracity of notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’ as it recomposes across all the successive institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism’>)’; due to the inherent/permanent nature of human shallow to profound limited-mentation-capacity-deepening (notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence individuations dispositions) along the successive/snowballing institutional-recomposes with respect to the succession of recomposured human meaningfulness-and-action based-on/given this same form-factor. This implies individuality is then simply ‘the unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor individuations dispositions (as form-factor)’ in the ‘receptacle’ that is an individual in a given ‘recomposured-existentialism contextualisation’, and as such a given ‘recomposured–
imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or
secondnaturising exercise, explaining why we are continually the same species from utter-
institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact
that when a prospective/transcending/superseding registry-worldview is institutionalised, our
same temporality /shortness as of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘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\textsuperscript{00} or perversion-of—reference-of-
thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{77}>(conjugated: 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>) to the new \textsuperscript{2}reference-of-thought—categorical-
impertatives/axioms/registry-teleology\textsuperscript{00},—for-intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold\textsuperscript{10}, and
thus eliciting the need for prospective intemporalisation/institutionalisation. The need for
successive institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-
eventfulness\textsuperscript{37}/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\textsuperscript{37}/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–firstnaturedness—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- devolving ontological-performance^2-<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^2/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^2~sublimating–nascence,–disclosed-from-prospective-epistemic-digression) 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 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 preconverging–de-mentating/structuring/paradigming or as an intemporal/ontological/social/species/‘universal/transcendental/’maximalising-recomposuring-for-relative-ontological-completeness<—unenframed-conceptualisation postconverging–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-in-shallow-supererogation<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing<–apriorising-psychologism>; as basically intemporality /longness is a pathway from base-institutionalisation to 10 universalisation to positivism and prospectively notional–deprocryptism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-
axiomatic-construct of "Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology") is untenable as the same could be implied at base-institutionalisation and universalisation, which obviously we won’t recognise and acquiesce to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process often lead to ontological-bad-faith/inauthenticity as human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘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—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—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
universal-transparency<transparency-of-totalising-entailing-,as-to-entailing-
<amplituing-formative–epistemicity>totalising~in-relative-ontological-completeness ⟩ about
the real nature of human action’ thus undermining the disposition for human temporal-
preservation-and-prevarication behind relative-ontological-incompleteness<induced,
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing”–
apriorising-psychologism>; as in fact the successive institutional-cumulation/institutional-
recomposure<as-to–historiality/ontological-eventfulness>/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism⟩} (as
‘postconverging-or-dialectical-thinking”–apriorising-psychologism and in-phase/soundness-or-
ontological-good-faith/authenticity-of-reference-of-thought’ in voiding/annulling the
‘supposed pretence of a contending posture or reference-of-thought’ of the successive
corresponding uninstitutionalised-threshold as actually the ontological reflection of their
mental-disposition is ‘of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing–apriorising-psychologism⟩ (beyond-the-
consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>
manifestation intradimensionally) as temporal-dispositions are actually involved in
pseudointemporality inducing temporal-preservation-as-pseudointemporality-preservation
defining the corresponding uninstitutionalised-threshold, beyond-the-consciousness-
awareness-teleology<in-existential-extrication-as-of-existential-unthought> manifestation,
thus represented as ‘preconverging-or-dementing–apriorising-psychologism and dialectically-
out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought’,
and thus the ‘point of engagement’ with all established uninstitutionalised-threshold is rather
a ‘reflection of postlogism-formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{7}—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7}—attendant-intradimensional’—prospectively-disontologising—preconverging/dementing ‘apriorising-psychologism’ reflex disposition or preconverging-or-dementing ‘apriorising-psychologism’ and not the ‘natural institutionalisations inclination to reflect a prelogic supplanting—conviction-as-to-profound-supererogation\textsuperscript{7}—of—attendant-intradimensional’—postconverging/dialectical-thinking\textsuperscript{7}—apriorising-psychologism re-engaging reflex or thinking reflex’, for instance ‘we don’t think’ with a non-positivism/medievalism uninstitutionalisation-mindset\textsuperscript{7} reference-of-thought as the point-of-meaningful-engagement’ with it from our positivistic perspective is its out-of-phase decentering and preconverging-or-dementing ‘apriorising-psychologism, likewise the point-of-meaningful-engagement from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{10} as of prospective notional—deprocrypticism perspective with our registry-worldview/dimension \textsuperscript{8} procrypticism—disjointedness-as-of—reference-of-thought is ‘not a thinking relation’ but a ‘decentering and preconverging-or-dementing ‘apriorising-psychologism’ as dialectically-out-of-phase and logically-incongruent) arise because of intermittent/relative \textsuperscript{10} universal transparencies induced by knowledge in grasping over recurrent-utter-uninstitutionalisation-recurrency the notion of rulemaking—over-non-rules—apriorising/axiomatising/referencing—psychologism,\langle as‘first-level \textsuperscript{8} presencing—absolutising-identitive-constitutedness \textsuperscript{1} of \textsuperscript{8} reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \rangle social \textsuperscript{8} universal-transparency\textsuperscript{10}—(transparency-of-totalising-entailing,as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) as base-institutionalisation which temporal hollow-constituting—<as-disjointed-misappropriation—of-meaningfulness-and-failing-intemporal-preservation> as ununiversalisation led 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) social
universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) as
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) 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/notional-philosophy is by itself a preconverging–dementating/structuring/paradigming 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-square amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness’ for the tenability of the supposed critiques of rationalism, which are actually in complement to it, by latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies with respect to the prior as the core-medieval mindset/reference-of-thought/consciousness-awareness-teleology of essences, alchemies and superstition as an altogether different amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of human mindset/reference-of-thought/consciousness-awareness-teleology, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating —<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation, and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in
by—the-preconverging-or-dementing ‘-narrative’ in grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by 11 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-normalcy/postconvergence>’—existentialism-form-factor with respect to institutionalisation possibilities and more precisely and prospectively, 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 as deprocrypticism-and-its-potential—for-prevailing-over-or-superseding-human-vice—and-impediments—arising—from-disjointedness-as-of—reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing of institutionalisation possibilities as subknowledging. Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding
perversion-of-reference-of-thought—as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to
ushering in the requisite preempting—disjointedness-as-of-reference-of-thought—as-to-
amplituding/formative—epistemicity>growth-or-conflatedness/transvalutative-
rationalisering/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-meren-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing—psychologism that should define and
conceptualise the notional—deprocrypticism registry-worldview/dimension (as the effective
attainment of ontological-normalcy), is the idea of a ‘postconverging-or-dialectical-thinking—
psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’
‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-
dynamics or natural—psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-
existential-reference conceptual-scheme’ (in defining individual, summative intradimensional
and transcendental/transdimensional/interdimensional/maximalising-recomposing-for-
relative-ontological-completeness—unenframed-conceptualisation meaningfulness
reference-of-thought), renders suprastructuralism and associated transcendental concepts
comprehensively operant (as well as rendering ontologically-pertinent a storied-
construct/ontologically-valid-narration enabling a more profound intuitive elucidation of the
phenomena reflected by the conceptualisations in this paper) as such a conceptual-scheme
effectively construes the reality of human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology defect in its failing-and-
succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as
of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-

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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–de-
projection underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human blithe’ susceptible to render 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  wooden-language-(imbued—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  by adopting a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ as ‘looking down upon the value-reference constructs of all successive presences construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-construed-as-antinihilism-or-opened-construct-of—meaningfulness-and-teleology) for prospective ; 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 ’.
be it at the backend in reflecting holographically—conjugatively-and-transfusively— the ontological-contiguity—of-the-human-institutionalisation-process. That is the most important work of all human jobs whether it is done as of ‘institutionally secondnatured construed technical/professional philosophy’ or not, as secondnatured institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating — supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection even though the latter does ensue in any case as of notional philosophy. Such ‘dimensionality-of-sublimating — supererogatory—de-mentativeness/epistemic-growth-or-conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection notional philosophical dispositions’ upholding an opened-construct-of—meaningfulness-and-teleology to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicus, 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/ignoreable—void ’—with-regards-to-prospective-apriorising-implications>) blithe to
such retrospective-and-thus-prospective insight by their temporal extricatory preconverging–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-{implicated-
epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}
conceptualisations’ in domains concerned with predication as introduced (besides the
‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper
taking cognisance of metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>} as the need to
supersede our illusion-of-the-present/present-consciousness/epistemic-totalising~self-
referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-
metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of
all inherently analytical subject matter especially in this case by the highly exploratory nature of
such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case
of core post-structural writings like quoting Einstein in saying that good science is associated
with beautiful equation as obviously just as $E=MC^2$ is beautiful but the underlying physics is a
head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but
don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor
should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared
to the natural sciences that this should preclude its analysis if and when we are temporally
uncomfortable with it, as that is part and parcel of our human development as our forerunners
had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity), which ultimate knowledge-credential is not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as pertinent and as so-validated by ontological-prime-movers-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-in-shallow-supererogation<-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ due to our limited-mentation-capacity-deepening, with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening, we are actually involved in a ‘developmental notional–teleology of ontology’ construed as coherent shallow superseding–oneness-of-ontology to coherent deeper superseding–oneness-of-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; with such limited-mentation-capacity-deepening reflected and encapsulated in the operant concept of ‘disjointedness-as-of–reference-of-thought’ misappropriated 50 meaninglessness-and-teleology in arrogation (as relative-ontological-
incompleteness\textsuperscript{23}-induced,\textasciitilde{\textquoteleft}threshold-of\textasciitilde{\textquoteleft}nonconviction/madeupness/bottomlining-in-shallow-supererogation\textquoteright\textquoteleft-as-to\textasciitilde{\textquoteleft}attendant-intradimensional\textquoteright\textquoteleft-prospectively-disontologising\textasciitilde{\textquoteleft}preconverging/dementing\textquoteright\textquoteleft-apriorising-psychologism>\textquoteright, thus\textasciitilde{\textquoteleft}in-wait\textquoteright\textasciitilde{\textquoteleft}for-perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,\textasciitilde{\textquoteleft}or-temporal-preservation-as-pseudointemporality\textsuperscript{24}-preservation, with respect to ultimate ontological-normalcy/postconvergence. The \textasciitilde{\textquoteleft}amplituding/formative–epistemicity\textquoteright\textasciitilde{\textquoteleft}causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{67} of \textquoteleft\textquoteleft disjoinedness-as-of-reference-of-thought\textquoteright misappropriated meaningfulness-and-teleology\textsuperscript{100} in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting ontological-primemovers-totalitative-framework with respect to intrinsic-reality/ontology/ontologically-veridical-meaningfulness) from a \textquoteleft shallow coherent superseding–oneness-of-ontology\textquoteright towards a \textquoteleft deeper coherent superseding–oneness-of-ontology\textquoteright by the institutionalisation dynamism of \textasciitilde{\textquoteleft}de-mentation\textasciitilde{\textquoteleft}supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\textquoteright inducing \textquoteleft placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} rescheduling\textquoteright wherein a given present registry-worldview of relative-ontological-incompleteness\textasciitilde{\textquoteleft}threshold-of\textasciitilde{\textquoteleft}nonconviction/madeupness/bottomlining-in-shallow-supererogation\textquoteright\textasciitilde{\textquoteleft}as-to\textasciitilde{\textquoteleft}attendant-intradimensional\textquoteright\textquoteleft-prospectively-disontologising\textasciitilde{\textquoteleft}preconverging/dementing\textquoteright\textquoteleft-apriorising-psychologism>\textquoteright, as-it-is-thus\textasciitilde{\textquoteleft}in-wait\textquoteright\textasciitilde{\textquoteleft}for-perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,\textasciitilde{\textquoteleft}or-temporal-preservation-as-pseudointemporality\textsuperscript{24}-preservation, is transcended/superseded as preconverging-or-dementing\textasciitilde{\textquoteleft}apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness\textasciitilde{\textquoteleft}threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation^&&<as-to—attendant-
intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-
psychologism>, as-is-thus—‘in-wait’—for—persion-of—reference-of-thought<as—effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>,—or-temporal-preservation-as-pseudointemporality—preservation, which is
transcending superseding as ‘postconverging—or-dialectical-thinking—apriorising-
psychologism’, and at the ‘individuation-level of conceptualisation of knowledge’ construed as
predisposed to either hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation>’ and ‘ontologically-reconstituting (upholding-intemporal-
preservation)” as of the circularity/recurrence/repetition/repeatability delineating existential-
transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity—
reification—superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation of ontology/ontologically-
veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the
psychological/psychoanalytical basis of meaningfulness representation (placeholder-
setup/mentation/mental-devising-representation/consciousness-awareness-teleology), with
regards to the fact that the ‘reflex supplanting—conviction-as-to-profound-supererogation—of—
attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism
mental-disposition’ is a ‘purely abstract construct’ of reference-of-thought—categorical-
imperatives/axioms/registry-teleology representation of meaningfulness but then without
‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s
institutionalisation reference-of-thought where intemporality/longness-of-register-of—
meaningfulness-and-teleology has been more or less secondnatured, at its
uninstitutionalised-threshold) as this fails to reflect the fact that the same-terms-of-
expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal
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-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism> whereas the same exercise with supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-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—of–‘attendant-intradimensional’-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—of-‘attendant-intradimensional’-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—of-‘attendant-intradimensional’-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-in-shallow-supererogation—<as-to-‘attendant-intradimensional’-prospectively-disontologising–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
though at childhood temporal-dispositions-conjugated-postlogism /preconverging-or-dementing -integration to psychopathy is not significant as its perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/> is still universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism /preconverging-or-dementing -integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’-threshold (as the-relative-ontological-incompleteness -is-inherently-then-in-wait’ for perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/> or temporal-preservation-as-pseudointemporality-preservation) as so-manifested at the uninstitutionalised-threshold, hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/extrapolating/inferring to derive essence-of-meaningfulness is not a credible notion with respect to a human animal of notional–firstnatures—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 secondnaturing, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms–as-of-axiomatic-construct of eliciting abstract/extrapolating/inferring hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> nor existential-transitioning/iterability-
tracing-of-dots-as-<hollow>narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and conjugated-postlogism, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the ‘reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/inferring/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>, operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality/shortness (shortness-of-register-of–meaningfulness-and-teleology) and intemporality/longness (longness-of-register-of–meaningfulness-and-teleology) are both basically the same notion of intemporality, but with temporal-dispositions (“ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-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\(^\text{100}\)/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\(^\text{100}\)), inducing preconverging–dementating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{50}\)—defect—<as-Being-or-ontological-or-existential–defect>\(^{52}\), where such false-retention construed as temporal-preservation-as-pseudointemporality\(^{52}\)-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\(^{100}\) in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\)\(^{77}\)—<as-to—‘attendant-intradimensional’–prospectively-disontologising–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\(^{9}\)/reification\(^{47}\)/superseding–oneness-of-ontology\(^{40}\) by maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation. This conceptualisation of temporality\(^{9}\)/shortness as being about failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporalty\(^{7}\)/longness (which perfectly syncs intemporalty\(^{7}\)/longness and temporality\(^{9}\)/shortness as longness-of-register-of—meaningfulness-and-teleology\(^{100}\) and shortness-of-register-of—meaningfulness-and-teleology\(^{100}\), beyond just a qualification notion but rather a <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-
abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity/’s-reifying/elucidating-of-prospective-relative-ontological-completeness/of-‘reference-of-thought-’-devolving-as-of-instantiative-context construct), equally perfectly renders the notion of temporality/shortness and intemporality/longness operant for a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. The notion of temporality /shortness as actually ‘pseudointemporality ’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically, in the moral sense as temporality /shortness is much more than morality as derived from intemporality /longness which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naive but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality’ of such individuations induces ‘notional-disjointedness-as-of-‘reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation (at individuation-level as relative-ontological-incompleteness-induced,- ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’)<as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>, as-it-is-thus-‘in-wait’-for- perversion-of-‘reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–or-temporal-preservation-as-pseudointemporality -preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality/, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a
dispositional-drive-as-teleology” as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality individuations (postlogism -slantedness, postlogism -slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance’- <including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of- reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation (at individuation-level relative-ontological-incompleteness -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’, as-it-is–thus–‘in-wait’-for-’perversion-of-’reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality’-preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional–firstnatures—temporal-to-intemoral-dispositions–<so-construed-as-from-perspective–ontological–
normalcy/postconvergence–existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of qualification/qualification-schemes’ that human psychology is actually much more of a becoming dynamic construct, rather than static, which wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective, present and prospective development; that collectively-and-inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is ‘not irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal psychology or functional psychology) with the idea that such stances taken by a ‘psychology of qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking–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--mentation-or-dialectical--de-mentation—stranding-or-attributive-dialectics is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology being the central determinant driving and defining human psychology construed by its metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective--ontological-normalcy/postconvergence>) as diminishing human-epistemic-abnormalcy-or-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\(^{100}\), as the teleological driving-seat of the body validating dualism as ‘imbricated dualism’; the human mind being rather ‘an abstract imbricated transcendable/maximalisable placeholder-setup-of-tautologisation/placeholder-setup-of-existential-reference for prospective ontological-normalcy/postconvergence superseding the human body, as entailing human existence’. This points out that the potency for ontological-normalcy/postconvergence is tautologically inherent in our being construct, and that abstract tautologisation/existential-reference as human teleology\(^{100}\) 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\(^{100}\}) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\(^{38}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression\(_2\) 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\(^{100}\) 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\(^{89}\)-induced,–‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\)-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’), wherein tautologising-by-existential-reference ‘being-in-existence’/existing implies there can’t be any elaboration-as-mere-
context as to existence-potency ~ sublimating – nascence, disclosed from prospective-epistemic-digression — rules of apriorising/axiomatising/referencing that further epistemically unconceal the very ontologically same existential reality in sync with existence ‘speaks of threaded or intertwined subsumed referencing of all in existence’ beyond just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring of elucidation outside existential-contextualising-contiguity, thus validating philosophically such approaches in physics as string-theory concepts lending support to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’ (of ontology) implied of existence supersedes our elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring of elucidation outside existential-contextualising-contiguity conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping knowledge, as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring of elucidation outside existential-contextualising-contiguity these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening as of our relative ontological incompleteness-induced, ‘threshold of nonconviction/madeupness/bottomlining in shallow supererogation’ < as to ‘attendant-intradimensional’ prospectively disontologising – preconverging/dementing – apriorising-psychologism >, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency ~ sublimating – nascence, disclosed from prospective-epistemic-digression — rules of apriorising/axiomatising/referencing that further epistemically unconceal the very ontologically same existential reality that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inherence of existential reality will not be superseded simply by such elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring of-
elucidation-outside-existential-contextualising-contiguity\(^\circ\) 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-(implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>) is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting–as-to-conflatedness /deconstruction (i.e. implying ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity‖’s-reifying/elucidating-of-prospective-relative-ontological-completeness‖-of-‘reference-of-thought‖-devolving-as-of-instantiative-context as to existence-potency‖-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’). This is more of a simplistic though conceptually correct demonstration, and the implications to meaningfulness can be much more elaborate and as explained further below, with the notion of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^\circ\) as ontologically-veridical only as abstract-construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu
of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-veridical as it leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity in protraction of the abstract arithmetic operations wrongly overlooks existential-reality as of being-construal/existential-reference/existential-tautologisation given by the existential pathological condition), instead of ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation (which in the face of the ‘existential pathological condition’ as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of imbricatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a contextualising-contiguity of existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-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-in-shallow-supererogation’-
as-to-‘attendant-intradimensional’-prospectively-disontologising–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\textsuperscript{10} (given human limited-mentation-capacity-deepening\textsuperscript{1} as of our relative-ontological-incompleteness \textsuperscript{-induced,-'threshold-of-}
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{'}-<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{–apriorising-psychologism}>’) is implied as being-construal, this will lead to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ which is ‘conceptually’ ontologically non-veridical. Being-construal as of existential-reference/existential-tautologisation needs to be conceptualised as in existential-contextualising-contiguity \textsuperscript{’s-reifying/elucidating-of-prospective-relative-ontological-completeness \textsuperscript{’-of- reference-of-thought-\textsuperscript{2}} devolving-as-of-instantiative-context as to existence-potency \textsuperscript{\textsuperscript{1}} sublimating–nascence, disclosed-from-prospective-epistemic-digression— rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect in order to be ontologically-veridical, and besides that imbricatedness/threadedness/recomposuring gets deeper the deeper the being-construal/existential-reference/existential-tautologisation. The elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{10} as of abstract-construal as ontologically-veridical harkens to a disposition for abstract predication (predictive-insights) while ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{10} -of- reference-of-thought-\textsuperscript{2} devolving-as-of-instantiative-context as to existence-potency\textsuperscript{1} sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of being-construal/existential-reference/existential-tautologisation harkens to a disposition for
the corresponding metaphysics-of-presence- ⟨implicated-'nondescript/ignorable–void ’-as-to-
-presencing—absolutising-identitive-constitutedness ’⟩ as ‘virtuality-or-Being-construal-as-
though the latter is ontologically wrong/non-veridical (not to be confused with elaboration-as-
mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-
existential-contextualising-contiguity’s—which is ontologically-veridical as abstract-construal).
This ontological-reconstituting–as-to-conflatedness’/deconstruction is rather a ‘honing
exercise’/recomposure of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-
shallow-and-non-veridical-existing-reference’ to deliver ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’-of-reference-of-
thought’s-devolving-as-of-instantiative-context as to existence-potency’s−sublimating−
nascence,’-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existing-reality/dynamic-cumulative-aftereffect/aftereffect’ as
ontologically-veridical, as it reflects-and-supersedes the defectiveness of ‘virtuality-or-Being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existing-
reference’ with respect to ontological-veridicality and in so doing attaining ontological-
veridicality or veracity/ontological-pertinence as a being-construal/existential-
reference/existential-tautologisation. This can readily be appreciated when we grasp that we
cannot just operate basic principles in producing scientific research for instance, as there is a
whole reality of a ‘honing exercise’ or recomposure (in superseding our ‘‘virtuality-or-Being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existing-
reference’ reflex’ as metaphysics-of-presence- ⟨implicated-'nondescript/ignorable–void ’-as-to-
-presencing—absolutising-identitive-constitutedness ’⟩) with respect to being-

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not mistakenly be confused with the notion of an abstract-construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as reference-of-thought as being-construal/existential-reference/existential-tautologisation makes reference to the comprehensive implications existentially with respect to mental-dispositions along the apriorising-registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{(10)}\), and involving the potency of both consciousness-awareness-teleology\(^{(10)}\) representations and implications, for instance, the difference of the reference-of-thought as an alchemist and a chemist is much more than just an on-occasion/incidental difference (difference in abstract-construal) with respect to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{(9)}\) of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions \(<\text{amplituding/}formative–\text{epistemicity}>\text{causality~as-to-projective-totalitative~implications,~for-explicating-ontological-contiguity}\(^{(7)}\). In fact, ontological-reconstituting–as-to-confanned/\text{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 ‘\text{reifying/elucidating-of-prospective-relative-ontological-completeness}\(^{(9)}\)-of–reference-of-thought–devolving-as-of-instantiative-context as to existence-potency \text{~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 différance}.\(^{(8)}\)
(differentiation) as within the same prior/given reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting–as-to-conflatedness to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting–as-to-conflatedness; generating differing consciousness-awareness-teleology outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence as implied by an ontology-driven ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-
epistemicity>totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology^\text{c}^\text{a}}
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^\text{d}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression already
given as ontological-normalcy/postconvergence oneness, and prospectively transcendently ‘a
psychoanalytic-rescheduling from ‘procrypticism–or–disjointedness-as-of–reference-of-
thought to deprocrypticism–or–preempting—disjointedness-as-of– reference-of-thought
existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-
ontological-completeness ^\text{e}–of– reference-of-thought– devolving-as-of-instantiative-context
involving existence-potency^\text{f}—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-in-shallow-supererogation^\text{g}–<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing ^\text{h}–apriorising-
psychologism> of rational-empiricism/positivising-rules’ while intradimensionally it is about
an analytical rescheduling ( ‘maximalising-recomposuring-for-relative-ontological-
completeness ^\text{i}—unenframed-conceptualisation that ‘decenters the prior ^\text{j}–reference-of-thought’
for ‘the centering of the prospective ^\text{k}–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-
uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procypticism. The implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality/shortness as of constitutedness that ultimately fails hence inducing virtualities. And so, when initially striving to explicate the coherence of a given ontological/being phenomenon or explicating its coherence with other ontological/being phenomena or more profoundly explicating its coherence with the overall existential ontological/being phenomenon. This is inherently-and-intuitively underscored by our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue for the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ such as logic/mathematics/virtue/paradigm/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-

<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’ should be construed to compensate for our temporality/shortness disposition associated with constitutedness, with this compensating exercise construed as of ‘presencing—absolutising-identitive-constitutedness’ or more consummately as conflation/conflatedness. This presencing—absolutising-identitive-constitutedness and conflatedness compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally clarifies why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity (as letting our limited-mentation-capacity by
(so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); with the further insight that all knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity are about ‘existential/ontological/axiomatic incidenting’ as of underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). Thus implying that ontology-as-of-existence is ‘potently-and-cogently superseding’ and knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue are subsumed derivations as of the superseding conflatedness of ontological/existential-implications; with such ontological/existential-implications construed operantly as of a given deepening/shallow level of human limited-mentation-capacity as human-subpotency existential-extrication-as-of-existential-unthought, construed rather as of the implied given registry-worldview’s/dimension’s reference-of-thought (given consciousness’s neuterising-induced-or-deneuterising-induced-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of
meaningfulness-and-teleology \textsuperscript{100} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, thus reflecting the registry-worldview’s/dimension’s reference-of-thought ontological-performance \textsuperscript{-<including-virtue-as-ontology>} as of its historiality/ontological-eventfulness\textsuperscript{27}/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 intrinsicness beyond-and-over human construal/conceptualisation of ‘meaningfulness-and-teleology’\textsuperscript{100} about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-
instantiations no matter the strangeness or abnormality to what is traditionally thought or
expected however imbricated/threaded/recomposured or unimbricated/unthreaded/unrecomposured is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) are only as meaningful as when reflecting a reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naïve use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) become a relatively sub-ontological–as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> exercise qualified more pertinently as ‘conceptual patterning’ as of constitutedness\textsuperscript{3} in any such <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of a given <amplituding/formative–epistemicity>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), 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 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. For instance, the need to develop a reference-of-thought–categorical-imperatives/axioms/registry-teleology→for-aposteriorising/logicising/deriving/intelligising/measuring→meaningfulness-and-teleology of the specific biology <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that explains genes and genetic principles is ontologically preceding and defining of how the knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of mathematics, logic, information processing, etc. can further contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic, information processing or for that matter any other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite ontological cogency’ can by themselves develop a 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—
The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-though constitutedness. This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often ‘under-elaborating the ontological reference-of-thought or axiomatic-construct of their study’ to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in the bigger scheme of things, of the need for the articulation of what will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity constraining social science’ as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview psychologism should fully enable (rather as an overall grounding of ‘meaningfulness-and-teleology that overcomes disjointedness-as-of–reference-of-thought-as-misappropriated-meaningfulness) just as the positivism registry-worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity natural sciences including an emerging and upcoming social science. Insuitfully, this analysis equally underlines that there is a ‘human sense-of-ontology/intersolipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
onontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ of its deeper
being-construal/existential-reference/existential-tautologisation (as of intemporal-
disposition/ontological-veridicality) in superseding-and-representing-as-preconverging-or-
dementing –apriorising-psychologism ‘virtuality-or-Being-construal-as-abstract-construal-as-
of-flawed-and-shallow-and-non-veridical-existential-reference’ (of temporal-dispositions
perversion-of- reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >s), will reflect the
reality of temporal-dispositions as of postlogism'-slantedness (psychopathic-or-postlogic) or
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point
where the social universal-transparency –(transparency-of-totalising-entailing,-as-to-
entailing<-amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ) is lost or at uninstitutionalised-threshold and the consequent
‘subontologisation/existential-decontextualised-transposition’ (in-a-social-dynamism-of-
meaningfulness-misappropriation) by slantedness/postlogic-effect/miscuing/disjointed-
logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-
alibi-conventioning-rationalising/temporal-enculturation-or-temporal-endemisation-effect as the
bigger dynamic framework of human-subpotency~aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional~firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>–existentialism-form-factor, and so across all uninstitutionalised-
threshold. Thus, basically ontological-reconstituting–as-to-conflatedness /deconstruction as
‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-
contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation" as ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference’ (the- perversion-of- reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation">,–of-positivistic-meaningfulness or the- perversion-of- reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation">,–of-positivistic-categorical-imperatives-or-axioms-or-registry-teleology “–
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing” –apriorising-
psychologism> (beyond-the-consciousness-awareness-teleology “<in-existential-extrication-
as-of-existential-unthought> manifestation); and so-construed suprastructurally (beyond the
positivistic/procrypticism registry-worldview consciousness-awareness-teleology”, as it is
preconverging-or-dementing “–apriorising-psychologism and dialectically-out-of-phase). This
‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration
conceptualisation’ can be extended ‘correspondingly as of positivism, “universalisation and
base-institutionalisation imbricatedness/threadedness/recomposuring referential-depth-or-
existential-reference-or-tautologisation’ as these reflect/perspectivate/highlight the
corresponding postlogism “and-conjugated-postlogism uninstitutionalised-threshold
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as ‘non-positivistic-
or-medieval–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-
non-veridical-existential-reference’, ‘ununiversalisation–virtuality-or-Being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ and
‘recurrent-utter-uninstitutionalisation–virtuality-or-Being-construal-as-abstract-construal-as-of-

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flawed-and-shallow-and-non-veridical-existential-reference’; and the correspondingly reflected/perspectivated/highlighted suprastructural construal of each of the corresponding uninstitutionalised-threshold (as beyond their respective corresponding consciousness-awareness-teleology/) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional–deprocrypticism as beyond-the-consciousness-awareness-teleology<=><in-existential-extrication-as-of-existential-unthought> of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendenable) by articulating the same aetiolgisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medievalvirtuality-or-onto logically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing apriorising-psychologism and dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking’ psychology or psychology-of-mentation-dynamics or

as the preconverging–de-mentating/structuring/paradigming vices-and-impediments of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are always by definition in confliction with the constructs being transcendened. 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 as known as its relative-ontological-incompleteness-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism. At the point of relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> or uninstitutionalised-threshold meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> as of threshold-of–nonconviction/madeupness/bottomlining-in-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism. It is only the ‘collapsing’ of the ontologically non-veridical/wrong (with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) ‘procrypticism uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-positivistic–categorical-imperatives/axioms/registry-teleology\textsuperscript{00}–as-of-flawed-and-shallow-existential-reference-as-virtuality) by way of ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein procrypticism uninstitutionalisation is shown as ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{19}–apriorising-psychologism>, and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and dialectically-out-of-phase’ by the ontological-primemovers-totalitative-framework\textsuperscript{73} of the notional–deprocrypticism implied \textsuperscript{88}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as of ‘the notional–deprocrypticism imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{84}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{84}–of–reference-of-thought\textsuperscript{84}–devolving-as-of-instantiative-context as to existence-potency\textsuperscript{38}–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\textsuperscript{100}–as-of-flawed-and-shallow-existential-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
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mental-disposition structure’ (which is very much socially universally transparent at childhood and thus does not start to elicit protracted social postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining–(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity> ,in-shallow-supererogation’-<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>) 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-in-shallow-supererogation—<as-to–
‘attendant-intradimensional’–prospectively-disontologising–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
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–(implicitied-epistemic-veracity-of–nonpresencing–<perspective–
ontological-normalcy/postconvergence>) of the social as metaphysics-of-presence–(implicitied–
‘nondescript/ignorable–void’–as-to–presencing—absolutising-identitive-constitutedness>)’
(arising because of the decreasing social universal-transparency~<transparency-of-
totalising-entailing,-as-to-entailing–<amplituating/formative–epistemicity>totalising–in-relative-
ontological-completeness> of the cinglé’s postlogism-slantedness/disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism-slantedness in a social atmosphere where it is not universally transparent to be the denaturing of reference-
of-thought with respect to social-stake-contention-or-confliction), as postlogism-and-its-
conjugated-postlogism/preconverging-or-dementing-integration is upheld by temporal-preservation-as-pseudointemporality-preservation threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-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 aetiology/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/ontological-primemovers-totalitative-framework construction’ is what creates our virtue in superseding our vices-and-impediments, just as for instance, ‘medieval vices-and-impediments’ weren’t inherently because they were a different human species to us but rather due to their lack of positivistic understanding/knowledge which creation-and-accrual led to our relatively grander state of virtue and knowledge, likewise the point here is about articulating such prospective understanding/knowledge/ontological-primemovers-totalitative-framework and its corresponding ‘institutional-designing by percolation-channelling-in-deferential-formalisation-transference’ as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme of insightful ‘tone-as-temperament and thematic construal of notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology and value-reference as of notional—deprocrypticism imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism’.
present positivism–procrypticism uninstitutionalisation as procrypticism–or–disjointedness–as-of–reference-of-thought-and-teleology
reference-of-thought–categorical-imperatives/axioms/registry-teleology
meaningfulness’ occur as of ‘threshold-of–nonconviction/madeupness(bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> (in postlogism and
conjuncted-postlogism”) and as preconverging-or-dementing –apriorising-psychologism and
dialectically-out-of-phase’, as ‘the very notion of postlogic-backtracking-<iterative-looping-
set-of-dereifying-hollow-narratives-and-acts’>” and conjugated-postlogism”;<conjoining-
looping-set-of-narratives of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’>”’ is about the ‘breaking-of-the-threadedness/thread-of-
on-tologically-veridical meaningfulness as virtuality-or-ontologically-flawed-construal/being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference’. As breaking (by new "logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-
as-to-profound-supererogation”—of–‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism re-engaging reflex’) wrongly implies the validity of a
logical-level-engagement (‘logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation”) based on wrongly implied
prospective relative-ontological-completeness”<of–”reference-of-thought-(as-of-existential-
contextualising-contiguity ”’s-reifying/elucidating-of-prospective-relative-ontological-
completeness ”of–”reference-of-thought” devolving-as-of-instantiative-context) and wrongly
implied soundness/non-perverted—reference-of-thought, whereas in reality it is just an
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag” of the relative-ontological-
incompleteness”<induced,”’threshold-of–nonconviction/madeupness(bottomlining-in-shallow-
supererogation”<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ and its
unsound/perverted ‘apriorising–reference-of-thought-elements/apriorising–registry-elements
(out of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-
ontological-completeness’-of-reference-of-thought-devolving-as-of-instantiative-context’
of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology). Such a defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold having to do with the defect of reference-of-thought and relative-
ontological-incompleteness is utterly different from ‘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 which doesn’t bar a new logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-
as-to-profound-supererogation”—of-‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism re-engaging reflex’ as the latter is with regards to wrong
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation which might be well/soundly-be logically-processed or effectively-
executed upon reengagement, so long as the reference-of-thought for the reengaging is not unsound/perverted and not undermined by relative-ontological-incompleteness. A registry-
worldview’s/dimension’s-uninstitutionalised-threshold 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 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-in-shallow-supererogation' -<as-to-
‘attendant-intradimensional’-prospectively-disontologising–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
(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’—of-‘attendant-intradimensional’-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 postconverging–de-mentating/structuring/paradigming resolution of the vices-and-impediments arising from a non-positivism/medievalism worldview with respect to such
conflatedness” or in other words ensuring the prospective relative-ontological-completeness\(^{10}\) of reference-of-thought with respect to problematic prior relative-ontological-incompleteness\(^{12}\) of reference-of-thought reflected by perversion-and-derived perversion-of reference-of-thought\(<\text{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\>\), with no \(<\text{amplituding/formative-epistemicity}\>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) allowed by intrinsic-reality/ontological-veridicality. In other words as of metaphysics-of-absence\(\langle \text{implicit-epistemic-veracity-of}\nonpresencing-\langle \text{perspective-ontological-normalcy/postconvergence}\rangle \rangle\), the ordinariness \(<\text{amplituding/formative}\>\text{wooden-language-}\langle \text{imbued—averaging-of-thought-}\langle \text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology}\rangle\text{as-of—}\text{‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications}\rangle\) in non-positivism/medievalism with its reference-of-thought is inclined to relate to perversion-and-derived perversion-of reference-of-thought\<\text{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\> phenomenon as a non-positivism/medieval postlogism phenomenon such as notions-and-accusations-of-sorcery on the basis of non-positivism/medievalism reference-of-thought \(<\text{amplituding/formative}\>\text{wooden-language-}\langle \text{imbued—averaging-of-thought-}\langle \text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology}\rangle\text{as-of—}\text{‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications}\rangle\) of ‘great living’ as of its prior relative-ontological-incompleteness reference-of-thought but then a ‘conflatedness’ of conceptualisation’ will convert such perversion-and-derived perversion-of reference-of-thought\<\text{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\> in terms of the ‘Being defect as uninstitutionalised-threshold\(\langle \text{of the so-called great living of non-positivism/medievalism}\rangle\text{reference-of-thought’ to arrive at}\) the prospective relative-ontological-completeness reference-of-thought of positivism.
opened-construct-of—meaningfulness-and-teleology\textsuperscript{100} which dementatively/structurally/paradigmatically resolves the vices-and-impediments\textsuperscript{99} of non-positivism/medievalism. This same process applies to our positivism–procrypticism with respect to psychopathy and social psychopathy wherein the associated perversion-and-derived-

perversion-of—reference-of-thought\textsuperscript{7} as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} will elicit an ordinariness \textsuperscript{8} wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{100} as-of—

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

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

\textsuperscript{8}\textsuperscript{8} wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{100} as-of—

‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) of ‘great living’ as of its prior relative-ontological-incompleteness\textsuperscript{99}—reference-of-thought but then a

‘conflatedness’ of conceptualisation’ will convert such perversion-and-derived- perversion-of-

reference-of-thought\textsuperscript{7} as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} in terms of the ‘Being defect as uninstitutionised-threshold\textsuperscript{103} of the so-called great living of our positivism–procrypticism in disjointedness-as-of—reference-of-thought’ to arrive at the prospective relative-ontological-completeness\textsuperscript{99}—reference-of-thought of notional–deprocrypticism as preempting—disjointedness-as-of—reference-of-thought opened-construct-of—meaningfulness-and-teleology\textsuperscript{100} which dementatively/structurally/paradigmatically resolves the vices-and-impediments\textsuperscript{99} of our positivism–procrypticism; as basically, our intellectual-and-moral constructs as of our

<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiac-drag are shown to be of prior relative-
ontological-incompleteness\textsuperscript{89}-of-reference-of-thought and thus ontologically-speaking our logical-dueness doesn’t even arise, no more than the logical-dueness of a non-positivism/medievalism mindset arises as with respect to medieval postlogism\textsuperscript{84} phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical meaningfulness-and-teleology\textsuperscript{100} exists beyond their amplituding-formative wooden-language-(imbued—averaging-of-thought-&lt;as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{100}&gt;as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications) as of the respective notional-deprocrypticism as preeminent—disjointedness-as-of-reference-of-thought and positivism reference-of-thought that carry the prospective relative-ontological-completeness\textsuperscript{84}-of-reference-of-thought opened-construct-of—meaningfulness-and-teleology\textsuperscript{100}. Ultimately, the very transversality-of-affirmative-and-unaffirmative–disambiguated-motif-and-apriorising/axiomatising/referencing\textsuperscript{102} between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness\textsuperscript{88}-of-reference-of-thought is ‘the very paradox of meaningfulness-and-teleology\textsuperscript{100} explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness\textsuperscript{89}&lt;as-to-reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic amplituding-formative–epistemicity-causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{89} 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 procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation requiring prospective notional–deprocrypticism institutionalisation as preempting—disjointedness-as-of-reference-of-thought institutionalisation, and so rather as of a transcendental habituation exercise construed as 'ontological-resetting' of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of relative epistemic-abnormalcy/preconvergence for relative ontological-normalcy/postconvergence as of 'de-
social lack of social \footnote{universal-transparency\textsuperscript{\ref{footnote:universal-transparency}}} \textsuperscript{\footnote{transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness}} inducing the conjugated-postlogism\textsuperscript{\ref{footnote:postlogism}} of temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing\textsuperscript{\ref{footnote:denaturing}}’ of the form of ‘meaningfulness-and-teleology\textsuperscript{\ref{footnote:teleology}}’. Thus at that uninstitutionalised-threshold\textsuperscript{\ref{footnote:inuninstitutionalised-threshold}} which highlight ‘denaturing\textsuperscript{\ref{footnote:denaturing}}’ of the form of ‘meaningfulness-and-teleology\textsuperscript{\ref{footnote:teleology}}’ as temporality\textsuperscript{\ref{footnote:temporality}}/shortness in concatenation with ‘conflatedness’\textsuperscript{\ref{footnote:conflatedness}} as intemporality\textsuperscript{\ref{footnote:intemporality}}, it is only a renewed ‘conflatedness’\textsuperscript{\ref{footnote: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 ‘\footnote{universally-transparent constraining mechanical-knowledge as new bare reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\ref{footnote:axioms}} 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{\ref{footnote:teleology}} of relative epistemic-abnormalcy/preconvergence\textsuperscript{\ref{footnote:preconvergence}} for relative ontological-normalcy/postconvergence as of de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating \textsuperscript{\footnote{historiality/ontological-eventfulness}}/ontological-aesthetic-tracing–⟨perspective–ontological-normalcy/postconvergence-reflected–“epistemicity-relativism”⟩ towards prospective
uninstitutionalisation universalisation institutionalisation over ununiversalisation institutionalisation, positivism institutionalisation over non-positivism/medievalism institutionalisation, and prospectively notional–deprocrypticism institutionalisation over our procripticism institutionalisation. 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 <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by prior/transcended/superseded non-positivistic or procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with prospective/transcending/superseding positivistic or notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. So perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> has always been recurrent in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of-meaningfulness-and-teleology into the intemporal-disposition as longness-of-register-of-meaningfulness-and-teleology but designed to skew (‘intemporality-asymmetric-subsumption-of-temporality’, 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 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 preconverging-de-mentating/structuring/paradigming with the elicited intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-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’s-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency ~sublimating-nascence, disclosed from prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking’-reference-of-thought in relative-ontological-completeness as depth-of-
thought of ‘notional–deprocrypticism preempting—disjointedness-as-of—reference-of-thought
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity ’ of psychopathy and social psychopathy along all
implied thematics of the social-construct whether as of
phenomenal/criminal/social/corporate/value-structure/social-structure/registry-worldview
insight for aetiologisation/ontological-escalation rather as of intellectual-and-moral-
inequivalence/non-correspondence with the subtransversality–of-motif-and-
apriorising/axiomatising/referencing; and so by way of the-transcendental-
abling/sublimating/supererogatory–de-mentativity-that-is-intrinsic-reality-or-ontological-
veridicality as against ‘social-aggregation-enablers undermining of prospective intrinsic-
reality/ontological-veridicality transcendental-abling/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 \(^8\) and conjugated-postlogism \(^8\) in its
virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference) of narratives is construed as
SUBTRANSVERSALITY~OF-MOTIF-AND-
APRIORISING/AXIOMATISING/REFERENCING (in perverted-or-derived-perverted-
reference-of-thought procrypticism–or–disjointedness-as-of—reference-of-thought
extricatory-and-temporal incidental construals of ‘meaningfulness-and-teleology\(^{10}\) wrongly
psychologism’ from ontological-normalcy/postconvergence epistemic/notional~projective-perspective). It is the idea of the ontological-prime movers-totalitative-framework\(^2\) of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of meaningfulness-and-teleology\(^{100}\) processing’ in relation to ‘appropriateness-of-thought-as-of-conflatedness\(^{23}\) processing’ (just as there can’t be logical intelligibility between a non-positivisit/medieval mindset/\(^{100}\) reference-of-thought of meaningfulness-and-teleology\(^{100}\) with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument functioning (the appropriateness-of-thought-as-of-conflatedness\(^{23}\) in the middle to long run construed as of de-mentation\(^{5}\) \(\langle\) supererogatory\(-\)ontological\(-\)de-mentation\(-\)or\(-\)dialectical\(-\)de-mentation\(-\)stranding\(-\)or\(-\)attributive\(-\)dialectics\(\rangle\). 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\(-\)-\langle perspective\(-\)ontological-normalcy/postconvergence-reflected\(-\)\(\langle\)epistemicity\(-\)relativism\rangle\rangle\) 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 secondnaturimg of institutionalisation, without transforming the underlying reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminancy/deficiency/limitation/constraint—imbued-
solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective by ontological-primemovers-totalitative-framework as of ontological and virtue constructs, and be imposed as knowledge. Thus it is critical to understand that the exercise of reconstituting ontological veridicality is a wholly maximalising-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-totalitative-framework-of-the-underlying-phenomenon). In the case were in a ‘dereifying act’ water is spilled on a
chair, and a visiting stranger (as-of-pseudointemporality\textsuperscript{2} 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\textsuperscript{78} or conjugated-ignorance as its relative-ontological-incompleteness\textsuperscript{78}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{77}—<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>’ led it to align in-prelogic supplanting–conviction-as-to-profound-supererogation\textsuperscript{76}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{76}–apriorising-psychologismly (as-of-pseudointemporality\textsuperscript{52}) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality\textsuperscript{52}-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,-in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as-of-pseudointemporality\textsuperscript{52}) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought\textsuperscript{15}’ with respect to the ‘denaturing\textsuperscript{15} postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{15}> -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\textsuperscript{77} and has ‘joined the childhood-psychopath in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant–
intradimensional’-prospectively-disontologising-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-in-shallow-supererogation’-<as-to-‘attendant-
intradianamal’-prospectively-disontologising–preconverging/dementing –apriorising- 
psychologism>’ as procrypticism–or–disjointedness-as-of-reference-of-thought which can’t 
be overlooked for aetiologisation/ontological-escalation conceptualisation by the fact that the 
visiting stranger or more precisely an individuation of the type expressed by the visiting 
stranger (as-of-pseudointemporality by ignorance) might act the same way he acted in 
‘metaphorically-a-million-and-one-instances-and-locales’ as aetiologisation/ontological-
escalation, and this particular example symbolises why virtue is a ‘The-
Good/understanding/knowledge-reification’/ontological-primumvis-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(transparent-of-totalising-entailing,-as-to-entailing-<amplituding/formative– 
epistemicity>totalising–in-relative-ontological-completeness ) at this childhood stage, it is 
more likely that the whole situation will be explained to the visiting stranger (as-of-
pseudointemporality ) and will assume mostly an incidental/on-occasion conjugated-
postlogism effect in the contingent social space. The fact is at this childhood stage conjugated-
postlogism will tend to be incidental and mostly arise as ignorance-conjugated-postlogism. 
(Such a construal can further be articulated not only in the case of ignorance as ignorance-
conjugated-postlogism but equally as the child-psychopath develops into adulthood and is less 
and less socially-dysfuntional and social universal-transparency(transparent-of-
totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness\(^7\) of the postlogism\(^7\) is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism\(^7\) cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of enculturated postlogism\(^7\) as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation level as dynamic-cumulative-aftereffect \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\(^9\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought- depriving-as-of-instantiative-context as to existence-potency\(^8\)−sublimating–nascence,−disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ reflects/perspectivates/highlights this comprehensively as the registry-worldview/dimension uninstitutionalised-threshold\(^0\) threshold highlighting the perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of the registry-worldview’s/dimension’s institutionalised meaningfulness-and-teleology\(^0\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) as temporal-preservation-in-pseudointemporality -preservation as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)−<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-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 virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and that’s why psychopathy as a outlying mental-disposition we are not often used to, will tend to be deceptive and so fundamentally not because of the psychopath but the supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mind’s own reflex mental-disposition to be of supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism as prelogism—as-of-conviction,-in-profound-supererogation—<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-
whether unconsciously as with conjugated-ignorance, by-expediency as with conjugated-affordability or consciously as with conjugated-opportunism and conjugated-exacerbation, hence of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{19}–apriorising-psychologism>, i.e. \textsuperscript{19}perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}>)-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference-(but-rather-the-subject-of-ontologically-veridical-contending-as-reflected-by-recursive-postlogic-backtracking-<\textsuperscript{75} iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>-\textsuperscript{19}as-well-as-conjugated-postlogism\textsuperscript{78}-progressive-and-regressive-\textsuperscript{11}conjoining-looping-set-of-narratives) as-recursive/progressive/regressive-preconverging-or-dementing \textsuperscript{19}-distractive-loopings-(in-
\textsuperscript{97}‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-
\textsuperscript{19}‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{19}–apriorising-psychologism>-\textsuperscript{97}-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-and-dialectically-out-of-phase)-to the-supratransversality–of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality ; referring to sound reference-of-thought, and so as ‘upholding imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity \textsuperscript{39}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{84}-of- reference-of-thought\textsuperscript{85} devolving-as-of-instantiative-context as to existence-potency \textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality or deprocrypticism, speaking of a mental-disposition thriving in all instances for intemporal-preservation but with-or-without necessarily subsequent perfect \textsuperscript{54}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation \textsuperscript{97}, hence postconverging-
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-in-
shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing<–apriorising-psychologism> β 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 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
and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of a an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Copernicus, an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Rousseau, an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Galilei or an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘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 preconverging—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 secondnaturesd 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-in-shallow-supererogation<<as-to-
‘attendant-intradimensional’-prospectively-disontologising–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
postconverging–de-mentating/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

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analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level–of-ontological-good-
faith/authenticity'/objectification/desubjectification-as-objectification<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday <amplituding/formative> wooden-language-
(imbued—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 transcendentald/ maximalising-recomposuring-for-relative-ontological-completeness’—
unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming over the extricatory/temporal/expediency preconverging–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
postconverging–de-mentating/structuring/paradigmging which is necessarily antipodal to the
everyday temporal extricatory preconverging–de-mentating/structuring/paradigmging mental-
disposition, ontologically justifying ‘subtransversality–of-motif-and-apriorising/axiomatising/referencing(as-of-pseudointemporalities)/suprastraaversality ‘point-of-
departure-of-construal of reference-of-thought technique of distinctive-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-in-shallow-supererogation <-as-to-‘attendant-
intradimensional’–prospectively-disontologising–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
disjointing/disparateness/disentailing-of-narratives-implied-intellectual-and-moral-disposition
while the supratransversality–of-motif-and-apriorising/axiomatising/referencing (as-of-non-
pseudointemporal) 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’\textsuperscript{102} 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\textsuperscript{52}) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality\textsuperscript{52}) was of ‘sound registry-{reflected-as-soundness-or-ontological-good-faith/authenticity -of- reference-of-thought}’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought’ (as lacking notional~deprocrypticism from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) arising from its \textsuperscript{2}procrypticism–or–disjointedness-as-of-reference-of-thought (as social \textsuperscript{11}universal-transparency\textsuperscript{10}-(transparency-of-totalising-entailing,-as-to-entailing-,<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{88}) about the child-psychopath’s postlogism\textsuperscript{78} wasn’t available to it) implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’ (by \textsuperscript{2}maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) its meaningfulness as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>, as subtransversality–of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities), of the visiting stranger rather as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference given the visiting stranger’s (as-of-pseudointemporality\textsuperscript{52}) ignorance-conjugated-postlogism, such that it was actually in ‘threshold-of–
reflected as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\`-<as-to-\`attendant-intradimensional\`-prospectively-disontologising-preconverging/dementing\`-apriorising-psychologism> while \`establishing the center\` as the \`notional\`-deprocrypticism supplanting-conviction-as-to-profound-supererogation\`—of-\`attendant-intradimensional\`-postconverging/dialectical-thinking \`apriorising-psychologism as of transcendental-projection/intemporal-preserving/\` maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation imbricatedness/threadedness/recomposing 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\`) by its \`effective supplanting-conviction-as-to-profound-supererogation\`—of-\`attendant-intradimensional\`-postconverging/dialectical-thinking \`apriorising-psychologism as to intemporal-preserving/transcendental/\` maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation teleological reference-of-thought’ as supratranversality, and as conjugated-postlogism /preconverging-or-dementing \`-integration (as per the corresponding mental-dispositions highlighted earlier for the various conjugated-postlogism , with corresponding \`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 \` ) arises from ignorance-conjugated-postlogism’, affordability-
unenframed-conceptualisation threadedness/thread as of existential-reality never breaks’ (given that intrinsic-reality/existential-reality is an ontological-contiguity that precedes and supersedes any threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>!)

preconverging-or-dementing\textsuperscript{19}-distractive-looping-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78}) as the subtransversality-of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities), to their collapsing (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Thematically (with regards to 'associated-themes-and-social-contexts’/thematic) psychopathy as postlogism\textsuperscript{78} interlocks with temporal-dispositions (instigating social psychopathy in 'socially-perceived-value as of social-stake-contention-or-confliction situations') as temporal-dispositions are already preset/in-wait as of prior relative-ontological-incompleteness -of reference-of-thought defective \textsuperscript{74}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for its induced conjugated-postlogism\textsuperscript{78} by inherent relative-ontological-incompleteness\textsuperscript{89}-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{19}-'<as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{19}–apriorising-psychologism>’ (notional–procrypticism, i.e. the corresponding uninstitutionalised-threshold \textsuperscript{89}), such that the postlogism\textsuperscript{78} dynamism in its social protraction reflects a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{19}<-as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\textsuperscript{19}–apriorising-psychologism> as of temporality\textsuperscript{19}/non–transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/ incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation in corresponding conjugated-postlogism\textsuperscript{78} 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

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psychologism> of postlogism\(^1\), conjugated-postlogism\(^2\) or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting–conviction-as-to-profound-supererogation\(^1\) —of-‘attendant-intradimensional’-postconverging/dialectical-thinking\(^2\)—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-in-shallow-supererogation\(^2\)-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>) by ‘imploring, contesting, affirming, condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation\(^2\)-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>) at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism\(^2\)) or consciously adopted by conjugated-postlogism\(^2\) 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\(^2\))’ is central in articulating a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation that further elucidates the conceptualisations
herein. The conceptual background for this tone-as-temperament and thematic teleological conceptualisation (for the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation) lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation terms’ and as this in dynamic-cumulative-areflect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity—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\(^{100}\)/teleological-differentiation at the individuation-level in a
continuum from pseudointemporality\(^{72}\) (involving the ‘faulty-mentation-procedure-deception-
or-urge’ of postlogism\(^{78}\)-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 /preconverging-or-dementing-integration, grounded on ‘extrinsic-attribution
involving inducing sociologically significant others basis of meaning and logic’) as it induces
the uninstitutionalised-threshold\(^{103}\)—to—non-pseudointemporality\(^{72}\) (of intemporal mental-
disposition inclined to account for pseudointemporality\(^{72}\) as intemporal-
preservation/aetiologisation/ontological-escalation operating on a teleology \(^{100}\)/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\(^{100}\) as of
prospective notional–deprocrypticism teleology\(^{100}\)/teleological-differentiation by its
deprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
completeness\(^{72}\)—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-in-shallow-supererogation\footnote{\textasciitilde} -\textasciitilde as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textasciitilde apriorising-psychologism\> of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold\footnote{\textasciitilde}. This then validates the idea that teleology\footnote{\textasciitilde} /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\footnote{\textasciitilde} -of-reference-of-thought\footnote{\textasciitilde} devolving-as-of-instantiative-context (as a naïve free-willist conceptualisation may construe teleology\footnote{\textasciitilde} /teleological-differentiation as discrete, as a conceptualisation of teleology\footnote{\textasciitilde} is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to \textasciitilde reference-of-thought as to postconverging/dialectical-thinking\textasciitilde apriorising-psychologism mental-devising-representation from whence \textasciitilde logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation arises whether the supplanting-conviction-as-to-profound-supererogation\footnote{\textasciitilde}—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\textasciitilde apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing\textasciitilde apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism\footnote{\textasciitilde} and conjugated-postlogism\footnote{\textasciitilde} but from whence/which-point the teleology\footnote{\textasciitilde} /teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism\textasciitilde slantedness/\textasciitilde ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textasciitilde reference-of-thought\textasciitilde devolving ontological-performance\footnote{\textasciitilde} \textasciitilde including-virtue-as-ontology> or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling ontological-primemovers-totalitative-

<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,
for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-impediments associated with a positivism–procrypticism mental frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-mentation capacity 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/mental-devising-representation/mentation/consciousness-awareness-teleology, as the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening with corresponding recomposuring of ontological import) that is being implied given the ontological-normalcy/postconvergence nature of transcendental text doesn’t concede to a human temporal complex of its established metaphysics-of-presence⟨implicit–‘nondescript/ignorable–void ‘-as-to-‘ presencing—absolutising-identitive-constitutedness ⟩conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the aporetic nature of a Derridean deconstruction text doesn’t speak of the poor writing of Derrida, it speaks of the reader’s ‘complex of understanding’ that fails to recognise its need to psychoanalytically-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-as-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\(^{100}\) and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology\(^{100}\) (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence-{implicit-
‘nondescript/ignoreable–void ’-as-to-’ presencing—absolutising-identitive-constitutedness ’},
and going by ‘projective-insights’/postdication/metaphysics-of-absence-{implicit-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>\} is equally what can enable our own prospective transcendence-and-
sublimity/sublimation/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 \(^{8}\)reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence-{implicit-
‘nondescript/ignoreable–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-in-shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’>’ based on their respective relative-ontological-incompleteness-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-disontologising–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
intradimensional’-prospectively-disontologising-preconverging/dementing’–apriorising-
psychologism> (thus pivoting/decentering/’psychoanalytically-unshackling/memetically-
reordering/institutionally-recomposuring’ into positivism suprastructuring/transcendental/intemporal-preserving ‘reference-of-thought by way of the
given maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-
conceptualisation). Thus suprastructuralism as such validates the reality of an underlying
ontology-driven human ‘postconverging-or-dialectical-thinking’–psychology or psychology-
of-mentation-dynamics or natural–psychological-dynamics’ in rescheduling (psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring) the placeholder-setup/mental-
devising-representation/mentation, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. The
fundamental point about a transcendental conceptualisation as implied in a positivism–
procrypticism uninstitutionalisation by the ‘psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ into notional–deprocrypticism suprastructuring/transcendental/intemporal-preserving ‘reference-of-thought by way of utterly-
ontologising/’maximalising-recomposuring-for-relative-ontological-completeness’—
unenframed-conceptualisation’, is not about logical nested-congruence but as with the
transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity of all prospective
institutionalisations rather the transversality–of-affirmative-and-unaffirmative–disambiguated-
‘motif-and-apriorising/axiomatising/referencing’ of the transcendental/suprastructural
meaningfulness-and-teleology/teleological-differentiations known as supratransversality–of-motif-and-apriorising/axiomatising/referencing over the transcended
meaningfulness-and-teleology/teleological-differentiations known as subtransversality–of-
motif-and-apriorising/axiomatising/referencing in inducing a middle-to-long-run or trans-
genерational ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-
dynamics or natural—psychological-dynamics’ pivoting/decentering/psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing from the transcended/superseded
state as ‘procrystalism—or—disjointedness-as-of-reference-of-thought’ meaningfulness-and-
teleology reference-of-thought—categorical-imperatives/axioms/registry-teleology to the
maximalising-as—‘deprocrystalism—or—preempting—disjointedness-as-of-reference-of-
thought transcending/superseding meaningfulness-and-teleology reference-of-thought—
categorical-imperatives/axioms/registry-teleology of futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective deprocrystalism, going by prospective
ontological-prime movers-totalitative-framework and induced untenability/internal-
contradiction/internal-incoherence/institutional-constraining bringing about percolation-
channelling—in-deferential-formalisation-transference as futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective notional—deprocrystalism
institutionalisation; as the very state of a prior/transcended/superseded registry-worldview
relative-ontological-incompleteness—induced—‘threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation’—‘as-to—‘attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing—‘apriorising-
psychologism’ implies it is ‘in-wait as of prior relative-ontological-incompleteness—of—
reference-of-thought defective reference-of-thought—categorical-
imperatives/axioms/registry-teleology for the perversion-of—reference-of-thought—
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’ to be instigated, upheld and be enculturated and endemised, for the de-
mentative/structurally/paradigmatically perpetuation of the vices-and-impediments de-
mentatively/structurally/paradigmatically associated ‘with respect to the fundamental relative-
ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ and postlogism phenomenon’. The suprastructural (beyond-the-consciousness-awareness-teleology-in-
existential-extrication-as-of-existential-unthought> ) <amplituding/formative–
epistemicity> causality-as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity at the individuation-level is that with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, there is an underlying meaningfulness-and-
teleological differentiation of human mental-dispositions as of non-pseudointemporality as of supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-
postconverging/dialectical-thinking–apriorising-psychologism and pseudointemporality as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> (including as derived/conjugated pseudointemporality as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-
‘attendant-intradimensional’-prospectively-disontologising–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 —of-‘attendant-intradimensional’-
postconverging/dialectical-thinking–apriorising-psychologism. For pseudointemporality as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-
‘attendant-intradimensional’-prospectively-disontologising–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-in-shallow-
supererogation’<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ at all prior registry-
worldviews/dimensions, whether as recurrent-utter-
uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is 
bound to lead to human integration of the corresponding postlogism /perversion-of-
reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation’>,–of–categorical-imperatives/axioms/registry-teleology –for-
temporal-preservation-entropy-or-contiguity–or–ontological-preservation at the 
uninstitutionalised-threshold that speaks of relative-ontological-incompleteness -induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>’. Thus a non-pseudointemporality mental-disposition re-
affirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal attributions behind 
the representations of meaningfulness-and-teleology will put in question the reflex idea (in 
instances of perversion-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and the 
corresponding <amplituding/formative–epistemicity>causality–as-to-projective-totalitative– 
implications,-for-explicating-ontological-contiguity ) to naively operate logic and its axioms as
of a sound human universal mental-disposition for construing ontologically-veridical meaningfulness as virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, in order to account for such ‘parasitism/parasitising/co-opting-meaningfulness’ by parasitising/co-opting association with the essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology, and so as intemporal-preservation/aetiologisation/ontological-escalation enabling prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that override such ‘parasitism of meaningfulness-and-teleology’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology 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 preconverging–de-mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–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—as-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\textsuperscript{100} 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 \textsuperscript{8}reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or \textsuperscript{8}reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-capacity-⟨as of relative conflation ⟩’ pivots/decenters to reconstrue/reconceptualise \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}, most critically marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology\textsuperscript{100} as a knowledge construct grounded on the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩’–existentialism-form-factor and the implications for the derivation of meaningfulness (a progression from just a positivism mindset/\textsuperscript{8}reference-of-thought of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} grounded pre-eminently on a human intemporal nature construct thus failing/not-upholding-⟨as-of-apriorising/axiomatising/referencing⟩ to appropriately factor in the dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩’–existentialism-form-factor mental-dispositions prospectively, with focus wholly on positivistic construal and logic grounded solely on an intemporal construct (overlooking the implication of ‘parasitism of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}’ as temporal
arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-
expediency/unconsciously, coming from the extended-informality-(susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology)—in-
inducing defect of reference-of-thought as perversion-and-derived- perversion-of—reference-
of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation>). Critically, ontological-normalcy/postconvergence points out that
paradoxically the transcendental mindset/ reference-of-thought associated with a ‘knowledge
construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior
meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the
continuing ‘moulting’ of its proponents and corresponding social construct, as intrinsic-reality
doesn’t adjust its inherent meaningfulness to us but rather humans need to achieve a given
psychical development to have-access-to or be-able-to-register the knowledge construct of the
more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-
veridicality that that psychical development allows for, in meaningfulness-and-teleological
terms. This is rather a difficult task as it implies de-mentation—(supererogatory—
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^a)
as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-
mimetic-echoness/existence-in-reverberation/existence-potency^b~sublimating–nascence,–
disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring) for redefined meaningfulness-
and-teleology^c. Thus for a storied-construct/ontologically-valid-narration
aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold^3 reflecting
procrypticism involving postlogism^4 and conjugated-postlogism^4’, the knowledge construct
will assume this same fundamental goal of ‘human
<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology^a)
as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-
mimetic-echoness/existence-in-reverberation/existence-potency^b~sublimating–nascence,–
disclosed-from-prospective-epistemic-digression. Pivoting/decentering as such for
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity at the individuation-
level speaks of intemporal-disposition maximalising-recomposuring-for-relative-ontological-
completeness^5—unenframed-conceptualisation value and disposition re-ontologising terms
even though for temporal-dispositions value and disposition conventioning terms this may
sound unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily
construed from the prospective institutionalisation (whether base-institutionalisation,
universalisation, positivism or deprocrypticism, as ontological-normalcy/postconvergence
epistemic/notional–projective-perspective), of temporal-dispositions individuations in
uninstitutionalised-threshold^3 (recurrent-utter-uninstitutionalisation, ununiversalisation, non-
finitudes’ and ‘maximalising-recomposuring-for-relative-ontological-completeness’—
unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-
finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when
acting (as-being/as-existing) with regards to one’s prior relative-ontological-
incompleteness /relative-ontological-completeness—
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>) of “reference-of-thought. As a side note, such a notion of
mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of
(reference-of-thought associated with human languages from ancient ones to modern ones (as
of the registry-worldview/dimension-levels of the corresponding societies), facilitating the
deciphering and understanding of ancient languages, as well as the reconceptualisation of
meaningfulness-and-teleology across history, which conceptual exercise tends to be rather
biased towards a modern perspective metaphysics-of-presence—{implicated—
‘nondescript/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 transcendent-enabling/sublimating/supererogatory—
dementativity’, and finally from a transcendental/ maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation perspective human mental—
disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as wooden-language-(imbued—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, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused
miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ontological-primemovers-totalitative-framework\textsuperscript{73}/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{73}/de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/supererogatory\textsuperscript{73}/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\textsuperscript{104}, 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 104 universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness and distance of ontological-primemovers-totalitative-framework\textsuperscript{73}/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{73}/de-mentativity’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/’interested’/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French post-structuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework\textsuperscript{73}, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or
Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ with the transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality ontological-primemovers-totalitative-framework. This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as driven by postlogism—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> postlogism 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 postconverging—de-mentating/structuring/paradigmimg is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology with corresponding meaningfulness-and-teleology (so-reflected as to the succession of registry-worldviews/dimensions of the ontological-contiguity—of-the-human-institutionalisation-process) inducing the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, subsequent 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/transepipisticmic/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 preconverging—dementating/structuring/paradigming relating with the reference-of-thought—categorical-imperatives/axioms/registry-teleology (as perversion-and-derived—perversion-of the 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\(^{103}\)). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup\(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of\(^{84}\) reference-of-thought-as-of-conflatedness\(^{12}\)) ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendental construal of our potential for intemporality\(^{62}\). Paradoxically and across all registry-worldviews this has always imply sociologically that uninstitutionalised-threshold\(^{103}\) are in a transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{102}\) of these two divergent mental-dispositions with respect to meaningfulness-and-teleology\(^{100}\) 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/supereorogatory–de-mentativity or conceptualisation in aggregativity/social-aggregation as of wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–"meaningfulness-and-teleology"-as-of-"nondescript/ignorable–void"-with-regards-to-prospective-apriorising-implications>) driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic/notional–projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of–meaningfulness-and-teleology\(^{100}\)” 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 mover-totalitative-framework in its <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstructiveness-of-presencing-in–protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought–devolving-as-of-instantiative-context of intemporality ) will not factor in the inherent deficiency in value judgment of a non-positivism/medievalism inclined ordinary mindset/reference-of-thought from which such accounts are coming from (given such a society’s state of paradox of transcendence-and-sublimity/sublimation/supereorogatory-dementativity of relative-ontological-incompleteness-induced,‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\perp-as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-
psychologism\perp) about a figure involved in ‘intemporal-prioritisation-of-reference-of-
thought’–as-conflatedness–or-ontological-reprojecting as partaking in the ‘inventing/creating’
of the de-mentative/structural/paradigmatic possibility (and the corresponding psychologism)
for prospective positivism institutionalised-being-and-craft, more like biting a hand that
intemporal-solipsistically as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality provides the opportunity for prospective de-mentative/structural/paradigmatic
human flourishing, with the underlying fact being that inherently such a personality type rather
as of a solipsistic-intemporality\perp individuation disposition, by its contemplative reappraisal, is
exactly what can provide the opportunity for such transcendental possibilities (when we come
to grasp that the true profoundness of knowledge is more than just ‘mechanical as something
construed soullessly’ without a more complete appreciation of knowledge as ‘organic as
something construed with a profound sense of intemporal projection philosophy as to profound-
supererogation\perp’ 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\perp<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\perp circular exercise, wherein the unabated
recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension wooden-language-(imbued—averaging-of-thought—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—totalising—in-relative-ontological-completeness ) as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context as of ontological-completeness-of—reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, and hardly addressing such a more fundamental question as implied by ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative
intrinsic-reality/ontological-veridicality transcendent-
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-absence–(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>) is pushed to its full implications over metaphysics-of-presence–(implicated–’nondescript/ignorable–void ’-as-to–presencing—absolutising-identitive-constitutedness ) as our present-consciousness/illusion-of-the-present/epistemic-totalising ’~self-referencing-syncretising/mirage), the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor may actually more objectively (and so beyond-our-consciousness-awareness-teleology) point to the idea that institutionalisation (the ontological-contiguity”–of-the-human-institutionalisation-process”) as intemporalisation is actually ‘a maximalising-recomposuring-for-relative-
ontological-completeness
—unenframed-conceptualisation recomposured abstract-construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of ‘presencing—absolutising-identitive-constitutedness’) defines its very own prospective interspersing with uninstitutionalised-threshold
articulated as ‘socially-functional-and-accordant temporalisation of
meaningfulness-and-teleology as from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation
presencing—absolutising-identitive-constitutedness
’ based on reasoning in terms—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\textsuperscript{190} \textsuperscript{195} as-of-a-relatively-poor-institutionalising-inclination’ of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By and large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality-\textsuperscript{(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology)}\textsuperscript{190} construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality-\textsuperscript{(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology)}\textsuperscript{190} as-of-a-relatively-poor-institutionalising-inclination terms; and often contributing to institutional inefficiencies and failures of all sorts whether with respect to mismanagement, misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is such extended-informality-\textsuperscript{(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology)}\textsuperscript{190} effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendancy of extended-informality-\textsuperscript{(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology)}\textsuperscript{190} 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/intelligence/setup/measuring/instrument) and psychically
pivoting/decentering for universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,—(as ‘second-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligence/setup/measuring/instrument), 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/intelligence/setup/measuring/instrument) 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/intelligence/setup/measuring/instrument); 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-
onconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-
intradimensional’-prospectively-disontologising-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

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as-to-shallow-supererogation\textsuperscript{\textcircled{7}} \> (postlogism -and-conjugated-postlogism ) wherein the instigated postlogism\textsuperscript{\textcircled{7}} (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) and protracted-conjugated-postlogism\textsuperscript{\textcircled{7}} mental-dispositions contendingly perceive the sanctified-conventioning-social-aggregation-enablers as the point of ‘denaturing\textsuperscript{\textcircled{5}} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{\textcircled{7}}-or-prelogism\textsuperscript{\textcircled{7}}-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’> and conjugated-postlogism as ‘conjoining looping narratives of flawed-existential-elevation-of- reference-of-thought ’ of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{\textcircled{7}} are ‘denaturing\textsuperscript{\textcircled{5}} 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’-of-’reference-of-thought- devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{\textcircled{10}} 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 \textsuperscript{\textcircled{5}}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/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-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\textsuperscript{15} 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\textsuperscript{19}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another \textsuperscript{75} 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\textsuperscript{12} 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\textsuperscript{109} such that the mere fact of engaging logically with...
it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{9} paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge\textsuperscript{9} operating \textsuperscript{9} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{9} on such false axioms. Thus, with respect to postlogism\textsuperscript{7} generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting-conviction-as-to-profound-supererogation\textsuperscript{9}—of-'attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{9}—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting-conviction-as-to-profound-supererogation\textsuperscript{9}—of-'attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{9}—apriorising-psychologism’ (and not to be seen as being of postlogic ‘compulsing–nonconviction/madeupness/bottomlining-‘(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the—‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity>,’-in-shallow-supererogation’<-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)) since that will validate the ‘apriorising\textsuperscript{9} 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 \textsuperscript{9} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{9} that was wrong hence the possibility and credibility not to question and imply the denaturing\textsuperscript{9} of ‘reference-of-thought as perverted ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} and thus to wrongly re-engage \textsuperscript{9} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{9} turning the issue into one of ‘notion of agreement or disagreement’
conviction-as-to-profound-supererogation˜or-prelogism˜basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribute/ontological-contradictibility transcendental-enabling/sublimating/supererogatory-dementativity, - when further undermined claim in ‘denaturing\(^{67}\) postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation˜or-prelogism˜basis’, things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism˜and-conjugated-postlogism\(^{78}~/\perversion-of-reference-of-thought-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle\rangle\rangle\rangle\rangle is then one that at the transcendental/transdimensional/interdimensional/maximising-level defines the uninstitutionalised-threshold\(^{03}\) vices-and-impediments\(^{106}\) construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as procrysticism—or—disjointedness-as-of-reference-of-thought in need for prospective institutionalisation as deprocrysticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^{68}\) as it undermines uninstitutionalised-threshold\(^{103}\) arising from \perversion-of-reference-of-thought-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle\rangle\rangle\rangle\rangle\rangle for the recurrent intemporal-disposition <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought possibility of further prospective civilisational living/institutionalised-being-and-craft setup, and so as an aetiologisation/ontological-
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity 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 (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsicness (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as a ‘deeper limited-mentation-capacity–as of relative conflation’) existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise meaningfulness-and-teleology; more like a jurisprudential maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation contention for rehabilitation is not of the same meaningful-framework as a
temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and preempt). By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional-deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as defining the registry-worldviews/dimensions uninstitutionalised-threshold is rather a most real idea from an ontological-normalcy/postconvergence epistemic/notional–projective-perspective wherein we can very much fathom out that the successive relative-ontological-incompleteness–induced–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-intradimensional’-prospectively-disontologising–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-in-shallow-supererogation –<as-to–‘attendant-intradimensional’-prospectively-disontologising–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-
onconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-‘attendant-

• intradimensional’-prospectively-disontologising~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-in-shallow-

• supererogation’–<as-to-‘attendant-intradimensional’-prospectively-

• disontologising~preconverging/dementing –apriorising-psychologism> construct and

• perception about our own registry-worldview uninstitutionalised-threshold as procrpticism

• just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a

• generation or more for transcendental implications to sink in. This threshold-of–

• nonconviction/madeupness/bottomlining-in-shallow-supererogation’–<as-to-‘attendant-

• intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-

• psychologism> conceptualisation of ‘the social as at its uninstitutionalised-threshold’ wherein the representation as ‘being in threshold-of–

• nonconviction/madeupness/bottomlining-in-shallow-supererogation’–<as-to-‘attendant-

• intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-

• psychologism>’ is more real (from an ontological-normalcy/postconvergence epistemic/notional–projective-perspective) than the actual placeholder-setup/mental-devising-

• representation/mentation/consciousness-awareness-teleology defect of conscious mindsets

• within the given uninstitutionalised-threshold registry-worldview/dimension (as the

• threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–<as-to-

• ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing’–
apriorising-psychologism> insight is suprastructural to it or beyond-its-consciousness-awareness-teleology\(^1\)); 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 transcendentental 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 \(^2\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\),-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–\(^3\)meaningfulness-and-teleology\(^{10}\) as of prospective \(^1\)deprocrypticism–or–preempting—disjointedness-as-of–\(^2\)reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{10}\)-of–\(^3\)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’ \(^1\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\) for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation), just as the core non-positivism/medievalism mindset/reference-of-
ought wasn’t developed enough to grasp the implications of created-and-accruing positivistic
meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses,
Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-
reorder/institutionally-recomposure over generations ‘for what were re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-
notional–deprocrypticism-prospective-sublimation)’ outlying ideas to become the defining
ideas of modernity’. Thus the apparent issues today raised with post-structuralism have as much
to do with the psychical orientation (as underdeveloped) of its critiques as well as the requisite
effort required to further develop, elucidate and focus it; and in this regard why there have been
many serious and constructive criticisms of post-structuralism as required for any subject-
matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of
intellectual criticism and have mostly been populist and media-driven attacks, gaining traction
by social trending than genuine intellectual validity. The most popular being an initiative on an
unrecognised social science journal which by that mere token disqualifies the so-called
criticism but has turned out to be the most populist ploy by all accounts for condemning post-
structuralism. Furthermore and critically, the intellectual exercise as with all institutional
processes operate fundamentally on a basis of mutual trust. However the methodologies,
theories and concepts, what can be articulated as new knowledge is not necessarily assessed on
the basis that any peer review mechanism is absolutely full-proof particularly as the new
knowledge is often at the margin of what is understood, and thus much of peer reviewing is not
really an approval of the knowledge but rather an admission into the body of institutionally or
formally acknowledgeable perspectives for further elucidation. Even then many a study not
approved with peer reviewed journals have later on down the years ended up becoming
dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer review though that point tends to be a ‘highly political point nowadays’ as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren’t peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness."
of-referent-of-thought associated with the overall 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, 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 ‘universal applicability’, à la Kantian positivism registry-worldview/dimension <amplituding-formative-epistemicity>-totalising-intervalist-as-categorising-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold of meaningfullness-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 ‘institutionalised radiant-enabling-level-of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-fideism—imbued-underdetermination-of-motif-and-

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apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> 

‘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–deprocripticism registry-worldview/dimension which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procripticism at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–procripticism 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-
natural–psychological-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing10 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-teleology109 explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness-of-reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic amplituding/formative–epistemicity causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of a crossgenerational exercise and why such implied transcendental meaningfulness-and-teleology100 might seem arbitrary when meaningfulness-and-teleology109 is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness–of-reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness–of-reference-of-thought is of intemporal-or-ontological prioritisation as of its conflatedness relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness–of-reference-of-thought as of its constitutedness, as the latter is rather in shortness-of-register-
meaningfulness-and-teleology/distractiveness to the former as of reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—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—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—affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing” with the latter; as henceforth the logical-dueness of the latter doesn’t even arise but rather as it maybe subsumed/implied/is-non-contradictory as of the former or for educational insights purposes!

and-teleology over the prior reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendance-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
opinionatedness are shoved away as ‘deferred to’ specialisms whether institutional or
subject-matters by the mere effectiveness, with ‘informed common and individual opinions’
being the panache for the expression of sovereignty whether about the polity or individual
choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that
there is a common sense social science is a falsehood no more than there is no common sense
natural science, and intellectuals are irresponsible when peddling the notion that readers
shouldn’t acquire the requisite ‘intellectual elevation’ to grasp the profundity of meaningfulness
and rather expect that they should be able to satisfactorily engage at the same intellectual level
(‘reference-of-thought) involving advanced studies and research on the basis of ordinariness of
thought. This should not be confused with a popularising exercise meant to stir popular interest like popular science, though in fact there is no truly popular science for that matter but serious/candid science. Such a confusion can hardly arise in the natural sciences because of the ‘promptness of ontological-primemovers-totalitative-framework\(\text{intrinsic-reality/ontological-veridicality}\text{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\(\text{intrinsic-reality/ontological-veridicality}\text{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 \(\text{intrinsic-reality/ontological-veridicality}\text{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\(\text{objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism}>^{201}\) 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/maximising/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-maximising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘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{longness} in terms~as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism\textsuperscript{longness} in general and the general background human science conceptualisation; together with its exposure for falsifiability/validation from subsequent critical analyses). Such that there will tend to be ‘confusion of reference-of-thought’ where such subtransversality~of-motif-and-apriorising/axiomatising/referencing melee of common sense was apparently to act assumingly/presumptuously rather than ‘to defer’, or otherwise the instance where individuals assume the requisite intellectual elevation (whether by corresponding education and reflection) for a first-level engagement with such specialisms. As our melee of common sense defers when it comes to the natural sciences, it defers when it comes to the legal science, it shouldn’t expect otherwise but to defer when it comes to rigorous post-structural and other social science constructions however their approximations, and so as the best construction potential of human meaningfulness and teleological possibilities. On that
same token the notion of validation of supratransversality-of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality-of-motif-and-apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality-of-motif-and-apriorising/axiomatising/referencing reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality-of-motif-and-apriorising/axiomatising/referencing melee of common sense reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality-of-motif-and-apriorising/axiomatising/referencing) effectiveness earns chemistry science the deferential-formalisation-transference of no longer being engaged at a same contending pedestal as the melee of common sense with respect to human social contention about material constitution in order to avoid the circular drawback of constantly making arguments in wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications) terms—as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the
studies of the social are easiest prone to ontological-bad-faith/inauthenticity\(^{14}\), whether beyond-the-consciousness-awareness-teleology\(^{10}\)-\(<\text{in-existential-extrication-as-of-existential-unthought}\>\), as even where contending intellectual postures are of relative elevated formal knowledge, it is quite easy for a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with \(<\text{amplitudining/formative}\>\) wooden-language-(imbued—averaging-of-thought-\(<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications}\>\)} mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically-\(<\text{conjugatively-and-transfusively}\>\) the ontological-contiguity —of-the-human-institutionalisation-process validates and restores the notion of essential meaningfulness (the notion of a center –be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of-reference-of-thought-devalving-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/suprerogatory-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 or existence-in-reverberation or existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. 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-(implicit-edistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) or postdication insight with respect to metaphysics-of-presence-(implicit-‘nondescript/ignorable–void’-as-to- presencing—absolutising-identitive-constitutedness’)’ involving diminishing–human-epistemic-abnormalcy-or-preconvergence /increasing-relative-ontological-completeness’-of-’reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of-’reference-of-thought- devolving-as-of-instantiative-context due to human limited-mentation-capacity-deepening as ‘shallow limited-mentation-capacity to deeper limited-mentation-capacity-(as of relative conflation ) development’) effectively heralds post-ideology as ideas and notions are
validated/invalidated by their demonstrated ontological-veracity/ontological-pertinence. In order words the supposed ontological-terms of notions and ideas are the basis for their analysis as ontologically-pertinent or impertinent, and so more than just perfunctory analyses constrained by the limiting framework of institutionalised-being-and-craft constructs and setups but at an existentialism/full-depth-of-existential-implications level highlighting the precedingness/supersedingness/ascendency of ontologically-driven analysis over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the often ‘poorly-ontological, non-ontological or metaphysical constructions permeating ideologies’ and projected as worldviews, to ‘restore existential veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and anthropological depth with respect to human mentation, meaningfulness and institutional-development–as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence-⟨implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-
reconstituting—as-to-conflatedness/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—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’s-reference-of-thought’s-devolving-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting nature (on such terms of what predicates should take precedence). It must be said that the notion of transcendental enabler with regards to the Social today is rather relatively weak such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought, rather than truly ontological-primemovers-totalitative-framework’s-deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity’s’ (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’s under the rational-empiricism postconverging—dementating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as deprocrypticism—or—preempting—disjointedness-as-
of-reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>–level of social thought involving notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness-awareness-teleology and is fully transcendental-enabling/sublimating/supererogatory–de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory–de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory–de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional–deprocrypticism as preempting-procrypticism or preempting—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments.
In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity\textsuperscript{14} 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\textsuperscript{23}-<shallow-supererogation\textsuperscript{30}-of-mentally-aestheticised–preconverging/dementing –qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of \textsuperscript{2}reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology\textsuperscript{10}-<in-existential-extrication-as-of-existential-unthought> of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory–de-mentativity (unlike the relative case with the physical
reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes-rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense
of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity. Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding cure for diseases. This is no more different with post-structural thought which is not a metaphysical/ideological advocacy but telling the social reality for what it is, with human pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very
foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science issues but political economy issues that require a criticism with respect to social choice about the political economy, but this has been usurped uncritically as if of a natural economic allocation mechanism (a falsehood). This author makes this latter point on the belief that knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it is such a proposition together with the idea that it is incredible to think that a lot of the criticisms directed to post-structuralism since the eighties arises out of such (it is herein contended) ‘intellectual triteness’ by such critics particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual standards they have been able to show elsewhere, together with the notion that these have tended to be unusually media driven in inducing a populist effect. Imagination will point to the idea that something much more ‘cynical and non-intellectual’ must be at work but passing for legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment more or less grasping the true implications of a non-medieval positivistic thinking on the whole intellectual, belief system and social-construct, and cynically upholding notions they knew better to be wrong but for their overall sense of preservation of their present and their present interests. This impression can be extended as well with respect to the idea of the social implications of postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-
('<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>--induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-
ontological-contiguity>‘,-in-shallow-supererogation>-<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) as of its ontological-resolution (aetiologisation/ontological-escalation) in all the successive registry-worldviews given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism which is more than just palliative/incidental-in-its-implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness-of-reflection-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of–meaningfulness-and-teleology’ preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments as abstractly and ontologically unwarranted universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its
‘temporal/shortness-of-register-of—meaningfulness-and-teleology preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its-implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-reference-of-thought relative-ontological-incompleteness-induced—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism>’ (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances-and-locales as well as other vices-and-impediments of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional—deprocrypticism ontological-completeness-of-reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of ‘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—deprocrypticism ontological-completeness-of-reference-of-thought (as intemporal/longness-of-register-of—meaningfulness-and-teleology) undermining of procrypticism relative-ontological-incompleteness-induced—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to—‘attendant-intradimensional’—prospectively-disontologising—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-
of the defect) as at adulthood, the postlogism \(^8\) ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology\(^{10}\) in arrogation tends to extend as conjugated-postlogism\(^{7}\) ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology\(^{10}\) in arrogation involving the temporal elicitation of derived- perversion-of-reference-of-thought\(^{7}\) as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\), 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)!