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

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

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

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability method, and not necessarily the creative method. The creative method as a hermeneutics isn’t supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability, validation and open-ended questioning can be undertaken over it. Such a
hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician’s hermeneutic/reprojecting/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\textsuperscript{15}\textsuperscript{<amplituding/formative>} wooden-language-(imbued-\textsuperscript{temporal}- mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing - narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry- teleology } stifling prospective possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-\textsuperscript{<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\textsuperscript{7} of prospective human-subpotency– aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating \textsuperscript{\{<amplituding/formative>supererogatory–de- mentativenss/epistemic-growth-or-conflatedness /transvalutive-}
disclosed-from-prospective-epistemic-digression). Underlying all such apriorising/axiomatic/referencing intellectual break/schism/estrangement because of teleological-decadence-in-dimensionality-of-desublimating-lack-of

\{<\text{amplituding}/formative>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\} as ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ as of the prospective relative-ontological-completeness perspective, as so-reflected in a \(<\text{amplituding}/formative>\) 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\{\} critically absconding (in \(<\text{amplituding}/formative–epistemicity>\)totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\} as to limited-mentation-capacity implications) on the basis of the supposedly coherent ontological-commitment as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency~sublimating—nascence, disclosed-from-prospective-epistemic-digression (and rather reverting to eliciting untransvaluated—temporal-intemporality values being passed for knowledge-reification while undermining the prospective ‘relative-ontological-

incompleteness’/relative-ontological-completeness \}


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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\(^7\) as to existence-potency\(^7\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression. This has developed in our present age of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–{blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing–}<amplituding/formative–epistemicity>totalising~in-relative-ontological completeness} into the absurdity/ridiculousness of pop-intellectualism substituting for genuine and reifying thought, as to the relentless expansion of our modern merchandising mentality to which nothing resists; and paradoxically, such a disposition hangs onto the ‘dereified as-
deficient-reflexivity of our imbibed—temporal–mereness/mereness-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 imbibed—averaging-of—thought—categorical-imperatives/axioms/registry—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-ontological-performance-including-virtue-as-ontology-habitation-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 in-a-dumbing-down-posturing-that-implies-that-the-present-is-unchangeable-as-of—absolutising-identitive-constitutedness, etymological-flouting-as-of-mere-conceptual-patterning-as-devoid-of-‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—and-mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-such-stigmatising-representation-will-undermine/override-their-analysable-ontological-veracity and an-approach-as-of-the-ordinary-egotistic-perspective-in-existential-extrication-that-absolutises-the-present-that-is-passed-as-knowledge-reification all undermining informed insight and the requisite human intellectual and emotional sacrifice for genuine knowledge-reification and prospective progress involving the authentic self and social transformation rather than ‘gimmicks instilling a merchandising mentality of ideas’. This then provides paradoxically the underlying meaningfulness-and-teleology infrastructure for upholding the status quo and inducing in many ways the impotence of the social sciences in thoroughly addressing human-subpotency—aporia/undecidability/dilemma/ought-undeterminacy/deficiency/limitation/constraint of society that ultimately have serious de-mentative/structural/paradigmatic consequences associated with institutional failures (which such intellectualism is hardly inclined to address). Critically, such a ‘self-contented intellectualism’ increasingly focuses not on knowledge-reification as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression or the critical analysis of such knowledge-reification but in the face of criticism rather consciously substitutes strategies of institutional ascendency as of a strategy of influence by default imprimatur status rather than genuine knowledge-reification pertinence. It will be as naïve as implying the validity of a common basis for doing arithmetic where an interlocutor insists on 2+2 as 5 but when appropriately explained the veridical assumptions of arithmetic goes on to insist 3+3 as 7, speaking not of a fundamental problem of arithmetic operation as of
dialogical-equivalence but a fundamental question of ontological-bad-faith/inauthenticity on the naïve mental reflex that anyway dialogical-equivalence is ever always assumed to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity’, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity (beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>) as of underlying existential-contextualising-contiguity elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness/relative-ontological-completeness’

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflicatedness /formative–supererogating–(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism as construed necessary herein and overriding naïve apriorising/axiomatising/referencing as of presencing–absolutising-identitive-constitutedness in relative-ontological-incompleteness (that seem to undermine the absolute a priori of existence and imply that when existence doesn’t fit/digresses-from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-moulds over inherent knowledge-reification implications as of existential-reality). We can appreciate that while many a subject-matter will often seem to imply that dialogical-
equivalence is just assumed ‘as to the fact of merely engaging as of logical coherence without questioning the underlying ontological-faith-notchion-ontological-fideism—imbued-
dertermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality in ontological-good-faith/authenticity or ontological-bad-
faith/inauthenticity’, the fact is this is rather the consequence of their universal-
transparency (transparency-of-totalising-entailing-as-to-entailing- <amplituding/formative–
epistemicity>totalising-in-relative-ontological-completeness) of the-
Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework rendering the possibility of ontological-bad-faith/inauthenticity directly ridiculous as in the
natural sciences given its direct universal-transparency (transparency-of-totalising-
entailing-as-to-entailing- <amplituding/formative–epistemicity>totalising-in-relative-
ontological-completeness) subjection to prediction, such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s\(^2\) to ensure that calculations conform to its expectations for one interest or another; but the reality of that universal-transparency (transparency-of-totalising-entailing-as-to-entailing- <amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) as preempting such ontological-bad-faith/inauthenticity inclinations is not so directly obvious in many a social domain-of-
study and that blurred possibility effectively elicits circumstances of disparateness-of-
conceptualisation-unforegrounding-disentailment-failing-to-reflect-immanent-ontological-
contiguity not only as of wrong ontological-conception out of good-natured-ontologica
contingency) 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
The fact is knowledge-reification is of ‘existential totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening’ and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating, and just as we can fathom that we don’t have the choice to fiddle with even a single number or operation without a mathematical equation going wrong as of its existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression over our human-subpotency motives, the same actually do apply in all knowledge-reification and claims of subject-matter specificities (wrongly implying their subontological nature) ‘rather speak of the difficulty with respect to human emotional-involvement and associated lack of rigour relative to knowledge-reification in addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’, but not inherent constraining existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression dissimilarity of subject-matters. Just as there is no magical arithmetic or physics to resolve such a more fundamental apriorising/axiomatising/referencing situation involving ‘abusing the assuming of dialogical-equivalence’, it is wrong and foolhardy not to bluntly recognise this reality in the social domain as to the possibility of then achieving prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as to existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression implications. The fact is the ‘a priori or axiomatic conception’ is effectively what precedes and validates logic as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, however there is no logical-basis/logic-<as-to—transversality~of-
transparency\textsuperscript{\textsuperscript{10}}-\langle transparency-of-totalising-entailing,-as-to-entailing-\rangle\textsuperscript{\textsuperscript{<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}} generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism \textsuperscript{\textsuperscript{8}} reference-of-thought achieved ‘\textsuperscript{\textsuperscript{10}}\textsuperscript{\textsuperscript{4}} universal-transparency’ \textsuperscript{\textsuperscript{10}}-\langle transparency-of-totalising-entailing,-as-to-entailing-\rangle\textsuperscript{\textsuperscript{<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 \textsuperscript{\textsuperscript{10}}\textsuperscript{\textsuperscript{4}} universal-transparency\textsuperscript{\textsuperscript{10}}-\langle transparency-of-totalising-entailing,-as-to-entailing-\rangle\textsuperscript{\textsuperscript{<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 \textsuperscript{\textsuperscript{5}} meaningfulness-and-teleology\textsuperscript{\textsuperscript{10}} as of existence’ not only out of good-naturedness (‘technical’ ontological-bad-faith/inauthenticity\textsuperscript{\textsuperscript{6}}) 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 \textsuperscript{\textsuperscript{5}} meaningfulness-and-teleology \textsuperscript{\textsuperscript{10}} pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’\textsuperscript{\textsuperscript{7}}’ is effectively central to all prospective
institutionalisation 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—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism pedants specifically as with Galileo’s implicit dismissal of any such pretence of logical coherence engagement in the face of what he could see positively through the telescope with respect to the ‘imaginary pedantic machinations’ of his scholastic-medievalism interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought–reference-of-thought–devolving–meaningfulness-and-teleology apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, putting into question the wooden-language (imibued—temporal—mere-form/virtualities/dereification /akrasiatie-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
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
Beyond the seemingly intellectual ebullience ever so portrayed today, the question can be asked to which extent it usually reflect deep curiosity for prospective knowledge-reification rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to immortality purposes, as so-reflected in the supposed intellection values conferred in many a press operation with such vague catchphrases as ‘the-greatest/most-influential thinker of our times’ as of mere influence peddling and poorly advancing the inherent importance of prospective knowledge-reification as addressing the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort implications in this respect. Thus in many ways such an orientation is unsettling to upcoming/future young thinkers as to what can be of profound intellection value with respect to opting for a profound intellectual commitment for prospective knowledge-reification rather than just strategies of socially perceived intellectual success within deified temporal/mortal existential frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of

mantras

like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowning has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-
potency\textsuperscript{13}–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\textsuperscript{87} exercise! Actually the projection of values including intellectual values in such \textless\textit{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness\textsuperscript{88} since the very same conception of value when construed on the basis of relative-ontological-incompleteness \textsuperscript{106}, and so beyond-the-consciousness-awareness-teleology\textsuperscript{100}-\textless\textit{in-existential-extrication-as-of-existential-unthought}\textgreater\ (given that virtue is rather as of the-Good/understanding/knowledge-reification\textsuperscript{87}/ontological-primemovers-totalitative-framework\textsuperscript{73} conceptualisation as to transcendental-enabling/sublimating/supererogatory–de-mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness \textless\textit{amplituding/formative} wooden-language\textsuperscript{8}–\textit{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\textsuperscript{104} universalising-idealisation just as did medieval-pedantic dogmatism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification\textsuperscript{87} requires that we supersede our emotional-
involvement starting with the very intellection striving for such prospective knowledge-reification\(^7\). (In any case, ultimately the reality of human knowledge-reification\(^7\) involves ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness\(^8\) meaningfulness-and-teleology\(^9\), 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\(^3\) to grasp our modern-day conception of say physics given its ‘valuation framework as of its \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }\) that needs to be transvaluated into a positivism mindset, and it can fairly be contended that prospective issues of knowledge-reification\(^7\) 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\(^3\) as of an occlusive-consciousness\(^8\) reference-of-thought requiring prospective notion–deprocrypticism \(^8\) 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’ \(<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity}\) in apriorising/axiomatising/referencing—conflatedness’ herein implied as ontological-primemovers-totalitative-framework\(^7\) involving a ‘direct bilateral relationship of appropriate
construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness\textsuperscript{27} as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination\textsuperscript{27} and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination\textsuperscript{27}’), 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-paintelligibility--(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-conscience’ 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 deprocripticism–or–preempting—disjointedness-as-of-
reference-of-thought protensive-consciousness induced Being-development/ontological-
meaningfulness-and-teleology and so over our present procripticism–or–disjointedness-as-of-
reference-of-thought occlusive-consciousness, and in effect this conjoint-epistemic-
relationship-and-fate in the conceptualisation of the material and social world is even confirmed 
today as with the social and social-organisational framework that underlied and was necessary 
for most of the scientific and technological advances after the second-world war). Basically, 
dimensionality-of-sublimating-<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as such 
reflects the successively induced originariness-parrhesia,—as—spontaneity-of-aestheticisation 
specific ‘constructiveness-by-destructuring cut-offs/thresholds of ontological-performance-
<including-virtue-as-ontology>’ so-construed as of notional–protensive-consciousness 
trepidatus-consciousness/warped-consciousness/preclusive-consciousness/occlusive-
consciousness/protensive-consciousness) implications; and as eliciting any such specific 
construction-of-the-Self and its given registry-worldview/dimension reference-of-thought–
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and-teleology is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ to the superseded framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology as unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-sublimating ⟨amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ prospectively, disentangled from ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’.

And finally, after many years of formative contemplation this author is rather dedicated to writing henceforth even if read/skimmed just by a handful or fortuitously or never-but-potentially, whatever cometh, hopefully over the next half a century, and thinks any human who genuinely feels strongly about the need for profound human thought should be able to do likewise, as ultimate responsibility and choice notionally lies with the individual.
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nonconviction/madeupness/bottomlining<<<decontextualising/de-existentialising–of-attendant-
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‘attendant-inradimensional–ontologising’–imbued–contextualising/existentialising–attendant-
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acting as-of-a–‘secondnated reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation nature’ is not enough for articulating prospective
institutionalisation requiring ‘intemporal projection <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

The psychopath is in a state of compulsion–nonconviction/madeupness/bottomlining—
\(\langle \text{decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing~induced-disontologising~of-the~attendant-intradimensional~ontologising~imbued~contextualising/existentialising~attendant-ontological-contiguity,~in-shallow-supererogation~disontologising-perverted-outcome-sought-precedes-existentially-veridical~attendant-intradimensional~apriorising/axiomatising/referencing~logical-dueness}\rangle\) or ‘compulsive-dementing’

it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-compulsion–nonconviction/madeupness/bottomlining—

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—\(\langle \text{implicated-nondescript/ignorable–void~as-to-presencing—absolutising-identitive-constitutedness}\rangle\) and metaphysics-of-absence—\(\langle \text{implicated-epistemic-veracity-of-nonpresencing~perspective–ontological-normalcy/postconvergence}\rangle\) representations

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’)

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

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

‘social protraction of psychopathy across individuals and society’

The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge (entitlement folie/folie raisonante)’ 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

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

‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’
social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional–procrpticism/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 attributable 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/reprojecting/supererogating/zeroing psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’

transcendental analysis (institutional-cumulation/institutional-recompose<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’...

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...

dem-entation (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 ...

The very specific nature of the deprocryptic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued ‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor...

Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional–firstnatures—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–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-existent-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-or-dialectical–de-mentation–stranding-or-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—firstnaturenedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence—existentialism-form-factor

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

⟨uninstitutionalised—threshold/presublimating—desublimating—decisionality⟩

virtue—ontology

positivism–procrypticism registry-worldview’s/dimension’s socially—

betraying-threshold—ontologising—depth-of-analysis

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—
recomposing—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/reprojecting/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘intemporal—
or-ontological meaning’ that is beyond any <amplituding/formatting—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
apriorising/axiomatising/referencing—conflation rather than
apriorising/axiomatising/referencing—constitutedness

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 apriorising/axiomatising/referencing—
constitutedness/conflation psychological complex reflex mechanism’ wherein its limits in the
construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined
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uninhibited/decomplexified and forward-looking perspective imbued in a notional–deprocrypticism institutionalisation/intemporalisation with respect to procrypticism .................................................................2650

‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposing possibilities for transcendental institutionalisation/intemporalisation of notional~deprocripticism (superseding the vices-and-impediments of, as well as human emancipation over, procripticism) ........................................................................................................2656


‘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)........................................................................................................2661


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) ........................................................................................................2686

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 perversions-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 ........................................................................................................2691

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives) ..........2693

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

3 transversality-of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing' pedestals of meaningfulness

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...

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)

soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence)


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-conflictedness’, has to do with the fact that the full implications of
‘ontological-reconstituting–as-to-conflictedness’/deconstruction is that it prospectively calls for
suprastructuring or construal beyond-the-consciousness-awareness-teleology—<in-existential-
extrication-as-of-existential-unthought> of prior registry-worldview mindset/reference-of-thought

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

notional–deprocrypticism institutionalisation will imply a superseding psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further
extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic
formalisation’ into the extended-informality—<susceptible-to-effecting-parsimony-as-of-shoddiness-
and-incompleteness-to–meaningfulness-and-teleology>

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

intemporal/ontological/social/species/universal/transcendental/maximising-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’

‘EMPTINESS of psychopathic postlogic-backtracking—<iterative-looping—set-of-dereifying-
hollow-narratives-and-acts>’ and the conjugation/inflection/protraction of that EMPTINESS to the
temporal-dispositions in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation> postlogism

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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory-dementativity or is non-transcendable.

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

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

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

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

entropic meaning of all other associated conceptualisations and notions.

‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics.

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

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

virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-
Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’........2840

each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation.................................................................2844

a defect of postlogism/psychopathy compuling–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............................................................................................................................................2846

it is de-mentation (supererogatory–ontological–de-mentation–or-dialectical–de-mentation—
stranding–or-attributive-dialectics) that enables the mental-reflecting/perspectivating/highlighting
(reasoning-through-and-not-reasoning-with)-representation of the registry-
worldview’s/dimension’s-uninstitutionalised-threshold–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> in construing
unsoundness–or-ontological-bad-faith/inauthenticity–of-reference-of-thought.............................2848

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..............................................2850

‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-
mentative/structural/paradigmatic construct.................................................................................2852

Human mental development across time validate the notion that we have consistently been in a
state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring .............2857

Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that
goes beyond just articulating reference-of-thought–categorical-imperatives/axioms/registry-
teleology.–for-intemporal-preservation but involves anticipating human notional–firstnatures—
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...............................................................................................................2861

two dilemma with respect to the conceptualisation of virtue..............................................................2862

intemporal-preservation is a mementically/psychoanalytically evasive construct at
uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic
contemplation.................................................................................................................................2865

‘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-strand-backedrop-for-prospective-transcendence

Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding—as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation)

There is no reason for de-mentation—⟨supererogatory~ontological–de-mentation—or-dialectical–de-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

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’

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

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

it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism’ in humans

the concepts of intemporal-longness and temporaity-shortness is more scientific than the impression notions of good and bad

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

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

‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-protraction)
at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism’

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

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

the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more
veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought–
categorical-impératives/axioms/registry-teleology is rather ‘unfathomable’ for the prior

For deprocrypticism, ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-
escalation/aetiologisation’ teleology: will involve identifying, defining, characterising, qualifying
and articulating the aetiology of this individuation perversión-of-reference-of-thought–<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supere
dynamism

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
supserseding/transcendental categorical-impératives preserving intemporalty) is not necessarily the
deterministic basis for human social adherence to it

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

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

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

Institutionalisation and formalisation are based exactly on the fact that we don’t have a universal
intemporalty/longness or the-good disposition, but rather according to the mediocrity principle of
science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to
‘socially-perceived-value as of social-stake-contention-or-confliction’

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

By ontological-normalcy/postconvergence is meant that ‘intrinsic reality’ is one and given
(ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’
(metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic
nature

how can meaningfulness-and-teleology be represented in ‘a prospective apriorising–registry state’
which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as
meaningfulness-and-teleology ‘temporally seems’ to vary depending on the uninstitutionalised-
threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal?

Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-
recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<
perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> going by
a recurrent emanance/becoming template
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>........................................................2948


the articulation of reality as referentially of ontological–normalcy/postconvergence enables and allow creative projective–insights thought possibilities that the all too common ‘fixed traditional categorisation conceptualisation of reality’ doesn’t allow.................................................................................................................................2960

the specificity of the would–be intellectualism involved in a transcendental construct, as different from just intellectualism as mere–institutionalised–being–and–craft .................................................................2967

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).................................................................2968

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’.................................................................2970

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.................2978

Meaningfulness of notional–firstnaturedness—temporal–to–intemporal–dispositions–<so–construed–as–from–perspective–ontological–normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry–worldview teleological–dispositions.................................................................2979

the entropy behind such a philosophical–driven conceptualisation of human meaning and corresponding psychoanalytic–unshackling.................................................................2984

the perpetuation–of–notional–de–procrypticism transcendence–and–sublimity/sublimation/supererogatory–de–mentativity is that it is ‘weakly positive opportunistic’ to the cross–section of the social construct .................................................................2994
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) .................................................................2997

Meaning (defined previously as what defines/predicates value, thought and action) ..................2998

t 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 .................................................................3000

‘knowledge-notionalisation’ or knowledge as a continuum from ‘the
ignorances/desublimation’/temporal-dispositions to knowledge/intemporality .........................3002

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) .......................................................................................3006

a new reference-of-thought and reference-of-thought—categorical-imperatives/axioms/registry-
teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as
transcending/superseding deprocrypticism, will sound unintelligible/existentially-suprastructural to
the positivism—procrypticism mindset/reference-of-thought ........................................................3008

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 temporary—mere-form/virtualities/dereification/akrasiaic-
drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-
imperatives/axioms/registry-teleology ....................................................................................3012

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 .........................3021

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’>} ..........................................................................................................................3023

‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ as meaning
produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-
meaningfulness)’ ......................................................................................................................3025

‘dynamic-cumulative-aftereffect of subontologisation’ .............................................................3027

‘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’ ...................................................................................3031

‘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 .......................................................................................................3034

proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is
nothing outside the text’ ............................................................................................................3036

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 ........................................................................................................ 3045

‘postconverging—or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring .......................................................................................................................... 3050

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—from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor .......................... 3052

distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-postlogism/postconverging—or-dementing-integration leading to temporal-preservation-as-pseudointemporality-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation .......................... 3058

The vocation of the intemporal-disposition (intemporality/ontological-construct/longness-of-register—meaningfulness-and-teleology) is not—to-come-to-and-construe meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory preconverging—dementating/structuring/paradigming .................................................................................................................. 3062

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 .................................................................................................................. 3064

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unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing

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

deprocrypticism, with respect to the central concept of ‘knowledge-notionalisation’ wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of ‘the ignorances/sublimation’/temporal-dispositions as part and parcel of knowledge construct


the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies

uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-prime movers-totalitative-framework

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

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

‘preconverging–de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> that defines a registry-worldview/dimension as preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality

a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect
apriorising/axiomatising/referencing—conflation..................................................3219

faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal
postconverging–de-mentating/structuring/paradigming approach’ is to have at hand a ‘universal
cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental
issues as it is suprastructural to all such incidentals ..................................................3221

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 such is ontologically a preceding and
defining construct that provides insight on ‘existentialism/full-depth-of-existential-implications
issues’ across all the institutional—cumulation/institutional—recomposure—as—to—historiality/ontological—eventfulness/ontological—aesthetic—tracing—perspective—ontological—normalcy/postconvergence—reflected—epistemicity—relativism
......................................................................................................................................................3222

‘knowledge—notionalisation’ or knowledge construct not only based on intemporal idealisation but
that also factors in how the temporalities will relate to meaning........................................3226

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity
(and are basically our virtue with no need for ‘false idealisation’ ........................................3228

with respect to futural Being-development/ontological—framework—expansion—as—to—depth—of—
onologising—development—as—infrastructure—of—meaningfulness—and—teleology as of prospective
deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by—mere—intuition
the veracity/ontological—pertinence of our potential ‘perverting temporal—dispositions inclinations’
by its ‘abstract preemptive mechanisms’ ........................................................................3230

a ‘referential—as—natural’ conceptualisation of knowledge that consciously tautologically subsumes
temporal—dispositions and intemporal—disposition................................................................3234

Suprastructuralism ultimately reflects the ontological—contiguity—of—the—human—
institutionalisation—process by bringing to the ‘collective—human—psyche—and—consciousness as a
transparent—pillar or social universal—transparency/transparency—of—totalising—entailing—as—to—
entailing—amplitudes—formativ—epistemicity—totalising—in—relative—ontological—completeness)
......................................................................................................................................................3237

mobilising an ‘ontological—tautologisation/existential—reference conceptual—scheme’ (like a
hermeneutics—derived psycho—ontological, bio—ontological, econo—ontological, mathematico—
ontological, etc.) construed as of ontological—normalcy/postconvergence teleology thus
postdicatory (as metaphysics—of—absence—implicated—epistemic—veracity—of—nonpresencing—
<perspective—ontological—normalcy/postconvergence>—conceptualisation) ................................3241

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.............3243

the tautological/referential/existential—reference nature of intrinsic—reality/ontology/existence
allowing for ‘predication or predictive—insight’ and ‘postdication or projective—insights’ ........3248
with our human limited-mentation-capacity-deepening, we are actually involved in a 'developmental notional–teleology of ontology' construed as coherent shallow superseding–oneness-of-ontology to coherent deeper superseding–oneness-of-ontology in reflecting holographically–<conjugatively–and-transfusively–> the ontological-contiguity–of-the-human–institutionalisation-process

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

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

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

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


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


'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


Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’ ..................3366
decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation......................................................................................................3368

the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’ ..........................................................................................................................3370

ontological-normalcy/postconvergence points out that paradoxically the transcendentental 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.............................................................................................................................3383

the Social is much more than aggregativity (social-aggregation).................................................3393

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’ ......3414
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
- Also the darkened text elaborates upon the immediately prior text and is darkened (to point out its interjecting nature) in order to ease the ‘continuity readability’ of long phrases/sentences while at the same time striving herein for ‘a most profound and extended articulation of exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications>’

<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-
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of...

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to human <amplituding/formative-
apriorising/axiomatising/referencing/epistemicity> totalising-purview-of-construal refers to the ‘cut-
tising/referencing/intelligibilitysetup/ singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
measuringinstrument > nonpresencing> as of
nt³ affirmation/projection/assertion/dueness-validating-logicing/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking ‘apriorising-psychologism> over relative-
ontological-incompleteness <as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\textsuperscript{2} /epistemic-nonimmanence/flawed-epistemic-determinism construal as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\textsuperscript{\textless }as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textgreater{} (thus in both cases establishing their inherently-determinable–apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ with relative-ontological-incompleteness\textsuperscript{8} prospectively deneutered from its \textsuperscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} in pseudo-edginess/pseudo-incisiveness), underlying a postconverging-or-dialectical-thinking–apriorising-psychologism representation over a preconverging-or-dementing–apriorising-psychologism representation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,\textsuperscript{-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal, wherein for instance as of relative-ontological-completeness\textsuperscript{8} theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as postconverging-or-dialectical-thinking–apriorising-psychologism representation runs-through/deflates classical-mechanics—axiomatic-constructs as preconverging-or-dementing–apriorising-psychologism representation given that the former just supersedes/transcends the latter as of \textsuperscript{maximalising-recomposuring-for-relative-ontological-completeness}\textsuperscript{8}—
unenframed-conceptualisation of 'the very same physics
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' with human limited-mentation-capacity-deepening and is not involved with the latter as of any incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation, and the same elucidation extends to the overall human
<amplituding/formative–epistemicity>totalising–meaningfulness-and-teleology as postconverging-or-dialectical-thinking–apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism
<amplituding/formative–epistemicity>totalising–meaningfulness-and-teleology as postconverging-or-dialectical-thinking–apriorising-psychologism representation will cut-through/deflate our 'positivism–procrypticism shiftiness-of-the-Self' as preconverging-or-dementing–apriorising-psychologism
such that we can fathom that this hermeneutic/reprojecting/supererogating/zeroing elucidation by its ‘mere prompting of what is implied by notional–deprocrypticism &<amplituding/formative–epistemicity>totalising–meaningfulness-and-teleology’ is rather ‘sparing to our positivism–procrypticism emotional-involvement for the sake of intellectual engagement’ as it ‘doesn’t directly project the fulsome supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of prospective notional–deprocrypticism full construal’ relative to our ‘positivism–procrypticism shiftiness-of-the-Self dereifying-gesturing perspective’, and this sparingness thus should not be naively construed to imply that we can engage as of epistemic-veracity and thus ontological-veracity such notional–deprocrypticism &<amplituding/formative–epistemicity>totalising–meaningfulness-and-teleology in prospective relative-ontological-completeness from our relative-ontological-incompleteness ‘positivism–procrypticism shiftiness-of-the-Self perspective’ as if as of postconverging-or-dialectical-thinking–apriorising-psychologism representation whereas in reality such perspectival &<preconverging–’motif-and-apriorising/axiomatising/referencing–imbuing–existentialising—enframing/imprintedness–(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) is rather flawed-and-untenable as it is just a furtherance of positivism–procrypticism preconverging-or-dementing–apriorising-psychologism representation warranting rather

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’,-imbued-
supererogatory-projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—inducing-‘aestheticising_re-
margining/re-edging/re-acuity-(as-
postconverging_circumscriptive/totalitative-restructuring)—educed-
sublimation>), (amplituding is so-construed as conceptivity/epistemic-reflexivity—for—inlining, and is so-elaborated-as-of-conceptivity/epistemic-reflexivity-<as-to-frame-of-
motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/writing>—for—inlining-<as-to-frame-of-
reflection/retentiveness/recollection/memoration/memory/anamnesis/cognition/intelligibility/comprehension/realisation>, with this elucidation practically underlined with the elucidation of such notions like ‘real, pseudoreal and unreal’ wherein everything contemplable about existence is necessarily real whether of manifest occurrence or manifest imaginary as to existence’s panintelligibility’—effusing/ecstatic—inlining while the
immediacy-for-relative-ontological-completeness\textsuperscript{18} by-reification\textsuperscript{17}/contemplative-distension\textsuperscript{16} (as of human self-surpassing—existentialism-form-factor, -in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to—existence-potency\textsuperscript{15}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{14}/shortness
\textit{\langle amplituding/formative \rangle} wooden-language—\textit{\{imbued—averaging-of-thought—\langle as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—\textit{as-\textsuperscript{of—}nondescript/ignorable–void \textit{—with-regards-to-prospective-apriorising-implications} \} \rangle} as it rather enters into \textit{\langle amplituding/formative–epistemicity \rangle} totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drug\textsuperscript{3} of its prior registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument to any such prospectively implied \textit{\langle meaningfulness-and-teleology\textsuperscript{10} reference-of-thought,\textsuperscript{11} \rangle} and thus all human transcendence-and-sublimity/sublimation/superalicity—a-mentativity can only occur as of asceticism induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that is rede-mentating/restructuring/reparadigming (in the face of ecstatic-existence—as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\textsuperscript{10}—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\textsuperscript{88} reference-of-thought' as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation–ununiversalisation value-construct to perceive \textsuperscript{104} universalisation value-construct as of more pertinent transvaluation of value, \textsuperscript{104} universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism–procrypticism to perceive deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn’t perceive \textsuperscript{104} universalising-idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring afterthought/reasoning-from-results instigated by Socratic-philosophers and their successors, and likewise with medieval-pedantic dogmatism social-construct relative to budding-positivists, and prospectively it is herein contended that our \textsuperscript{88} procrypticism–or–disjointedness-as-of reference-of-thought disposition with respect to \textsuperscript{17} deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought prospective meaningfulness-and-teleology\textsuperscript{100},\textsuperscript{\textdagger} and fundamentally the notion of ‘asceticism as implying value-
prospective-relative-ontological-completeness', cannot be explained to any prior registry-worldview/dimension construed as a wooden-language-{imbued—averaging-of-thought:<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}> on the basis of its relative-ontological-incompleteness}
aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology from its prior deficient/ontologically-impertinent
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument since the asceticism is rather as of the prospective registry-worldview’s/dimension’s
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology, and this explains why the asceticism in transvaluation of universalising-idealisation disposition over non-universalising sophistry disposition, budding-positivism over medieval-scholasticism dogmatism and prospectively notional–deprocrypticism over our procrypticism are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism
‘<amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the-
reference-of-thought– categorical-imperatives/axioms/registry-
teleology⟩ as ⟨amplituding/formative⟩ wooden-language⟨imbued–
averaging-of-thought⟨as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’–
with-regards-to-prospective-apriorising-implications⟩’ as in effect it is
simply ‘the projected habituation by the prospective registry-
worldview’s/dimension’s veridically postconverging/dialectical-
thinking⟩–qualia-schema reflection of the prior registry-
worldview’s/dimension’s destructuring-threshold⟨uninstitutionalised-
threshold /presublimating–desublimating-decisionality⟩-of-ontological-
performance⟩-⟨including-virtue-as-ontology⟩ as of
preconverging/dementing⟩–qualia-schema’ that carries the
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring explaining the asceticism;¶ in other words, the full-
picture of asceticism transvaluation implications can be garnered
operantly with a preconverging/dementing –qualia-schema projection of
‘reasoning out’ the relative-ontological-incompleteness
meaningfulness-and-teleology in terms–as-of-axiomatic-construct of
the relative-ontological-completeness postconverging/dialectical-
thinking⟩–qualia-schema ‘meaningfulness-and-teleology in exposing
the former’s nondescript/ignorable–void as of its
preconverging/dementing –qualia-schema;¶ and in the bigger scheme of
things asceticism implied transvaluation speaks to the fact that ‘notions of
values in relative-ontological-incompleteness destructuring-threshold

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context their overlooking/foregoing/dispensing-with-immediacy-for-relative-ontological-completeness
(by-reification)/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming—'notionally—collateralising-beholdening-protohumanity’-to-
‘attain-sublimating-humanity’-as-to-existence-potency—sublimating—

nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality’s/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 of transvaluation for prospective relative-ontological-completeness constructiveness-of-ontological-performance-⟨including-virtue-as-ontology⟩ brings about prospective emancipatory/teleologically-elevated ontological-performance-⟨including-virtue-as-ontology⟩, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness transvaluation implications as to the fact that for instance ‘supposed friendship/family/social/professional values’ leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for ‘a nihilistic

wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩⟩) are effectively associated with vices-and-impediments as to existential-extrication-as-
of-existential-unthought, and thus pointing out that there are no true values without the prior conception of their transvaluation as of ‘relative-ontological-incompleteness’/relative-ontological-completeness²⁸
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness/formative—supererogating—projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence)) as to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigm-ing—psychologism⁴⁶; the effective manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development’ (as enabling the superseding of human prior
⁴⁵</amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³) 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
mentating/structuring/paradigming’ and ‘Aristotle’s expansive approach to philosophical and knowledge inquiry along the universalising-idealisation postconverging–de-mentating/structuring/paradigming, setting up the Lyceum together with the tutoring of Alexander the Great’ along the same lines of reasoning as Plato, as well as latter post-Socratic philosophical perpetuation like the Stoics, Cynics, etc. and their institutional influence on Greek and Roman leadership and society. This same asceticism ideal can be recounted with budding-positivists as of Galileo, Copernicus, Descartes, etc. ascetic stances even against the condemnation of their then present-day medieval establishment creating the possibility for later enlightenment scientific and social emancipatory thought (highlighting the incontrovertible necessity for asceticism as of its broader meaning as to human originariness-parrhesia,–as–spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation to overcome the amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of any prior reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation mere complexification, as so-implied with any given registry-worldview/dimension possibilities for prospective transcendence-and-sublimity/sublimation/suberogatory–de-mentativity)

attitude/mental-disposition/care–and–episteme construed as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-

beyond-the-consciousness-awareness-teleology⁷—the<in-existential-extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of—

teleology⁷—the<in-existential—nonconviction/madeupness/bottomlining-in-shallow-supererogation⁷—
existential-extrication-as-of—disontologising—preconverging/dementing—inapriorising-psychologism—
existential-unthought>⁶ at the uninstitutionalised-threshold⁸ of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental implications

blurriness⁷ 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

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 blurriness is reflected aporetically with such conundrums as existence-in-existence, disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity”>, is–ought problem, and logical issues of elaboration—as—mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—
outside-existential-contextualising-contiguity"; blurriness thus fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-of-knowledge’ wherein the human Self is wrongly construed as of a presencing—absolutising-identitive-constitutedness reference for the conception of knowledge rather than reflecting ontological-veracity with an ‘open-minded bilateral-conceptualisation-of-knowledge’ wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self in ‘epistemic-conflatedness’ construed as epistemic-ricochetting/transepistemicity construct’ (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism ‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing—psychologism) will only end up ‘complexifying the mechanical outcome of positivism’ meaningfulness-and-teleology on the basis of its non-positivism as animism or as medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as implied in an animistic God of plane type of articulation and this applies likewise with our positivism—procrypticism with respect to prospective deprocrypticism, as this is exactly what explains the
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\(^{10}\) reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold\(^{10}\)(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance\(^{7}\)<including-virtue-as-ontology>, speaking of an issue of relative-ontological-incompleteness\(^{8}\) that is only resolvable by the very fact that prospective relative-ontological-completeness\(^{8}\) changes the prior ‘ought indeterminacy’ as of prior normativities/conventions/practices into the prospective registry-worldview/dimension ontologically-veridical ‘is determinacy’ as reflected in renewed normativities/conventions/practices as to prospective institutionalisation, and in this regard we can appreciate how medieval-scholasticism non-positivism \(^{8}\)reference-of-thought-level pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect ‘is
determinacy’ emphasis or how Ancient-sophists non-universalising ‘ought indeterminacy’ gave way to the universalising-idealisation ‘is determinacy’ of Socratic-philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness on the basis of human-subjectemancipatory-relativism-driven-recomposuring-constructivism-towardssingularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing 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, 106 universalisation,
positivism/rational-empiricism and prospectively
notional–deprocrypticism (’relative-ontological-completeness” –
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation (as-to-underlying-ontological-commitment  )
) “foregrounding—entailment—(postconverging–narrowing-
down–sublimation-as-to-’existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-’immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism)
blurriness is ultimately associated with lack of dispensing-with-
immediacy-for-relative-ontological-completeness” ”-by-
reification” ”/contemplative-distension” ” (as of human self-surpassing—
existentialism-form-factor,-in-overcoming-‘notionally–collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-
existence-potency” ”-sublimating–nascence,-disclosed-from-prospective-
epistemic-digression to supersede human temporality” ”/shortness
<amplituding/formative> wooden-language-(imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) with regards to
<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>

meaningfulness-and-teleology (as to incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation) as of social-
stake-contention-or-confliction perversed inclination; unblurriness as
construed from the ontologically-veridical perspective of ontological-
normalcy/postconvergence (as from prospective nonpresencing-
<perspective-ontological-normalcy/postconvergence> reflection of

<amplituding/formative-epistemicity> causality-as-to-projective-
totalitative-implications-of-prospective-/nonpresencing.-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–apriorising/re-axiomatising/re-
referencing.—in-perspective—ontological-normalcy/postconvergence)),

highlights that there is a ‘human capacity of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
(so-construed as dimensionality-of-sublimating

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

rationailising/transepistemicity/anamnestic-residuality/spirit-drivenness—
down-sublimation-as-to-‘existence—as-sublimating-withdrawal,’
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism)
effectively implies that at擃reference-of-thought-level ‘intellectual-
entitlement to disparateness-of-conceptualisation-<unforegrounding-
disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>
possibilities as from * recurrent-utter-uninstitutionalisation’s
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment’ is invalid and 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) (as of ontological-normalcy/postconvergence
prospective aporeticism-overcoming/unovercoming implications) of
rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism (excludes all other supposed ‘meaningfulness-and-
teleology’69/knowledge ‘based on prior nonrules—
apriorising/axiomatising/referencing–psychologism’) inducing
prospective ‘base-institutionalisation ’‘foregrounding—entailment—
(postconverging–narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism)’, likewise ‘foregrounding—entailment—

and in all such cases the idea is ever always to move from 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>)} to an opened-
construct-of—<amplituding/formative–epistemicity> growth-or-
conflatedness/’/transvaluative-
rationalisering/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules
foregrounding—entailment—(postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism)’ while
superseding any \(^8\) presencing—absolutising-identitive-constitutedness\(^13\)
(failing to imply this ontological-normalcy/postconvergence in reflecting
holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-
contiguity\(^67\)—of-the-human-institutionalisation-process\(^68\) as from ‘non-
rules, rulemaking-overnon-rules, \(^11\) universalisation-directed-
rulemaking-over-non-rules, positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules, and preempting—
disjointedness-as-of-\(^94\) reference-of-thought,-as-to-
\(<\text{amplituding-formative–epistemicity}>\) growth-or-
conflatedness\(^1\)/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules

\(^44\) foregrounding—entailment—\((\text{postconverging–narrowing–}

down–sublimation-as-to–‘existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism’\))
which by its very token elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity\(^39\) rather wrongly supersedes
ecstatic-existence as of existence—as-the-absolute-a-priori-of-
conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation\(^97\)-\(<\text{as-to-perspective-ontological-
normalcy/postconvergence-implied–prospective-aporeticism–}
overcoming/unovercoming’>, with \(^44\) foregrounding—entailment-
(postconverging–narrowing-down–sublimation–as-to–existence—as
sublimating-withdrawal–eliciting-of-prospective-supererogation ‘–in
reflecting–immanent-ontological-contiguity ‘;–as-operative
notional–deprocrypticism) ‘de-mentative/structural/paradigmatic
confiscation/selectiveness of the possibility of the ontological-veracity of
meaningfulness-and-teleology” 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’ 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 –imbuend-and–
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’
human-subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation)’; furthermore with regards specifically to
say the ‘positivism/rational-empiricism reference-of-thought-
devolving level of meaningfulness-and-teleology” we can factor in
that any ‘supposedly deepening/profound’ conception/theory/idea say
about biological hereditary is rather inconceivable as a phenomenality
that fails "foregrounding—entailment" (postconverging—narrowing-down—sublimation—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—existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation "in-reflecting" "immanent-ontological-contiguity","—as-operative-notional—deprocrypticism") (epistemic-ricochetingly/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—existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation "in-reflecting="immanent-ontological-contiguity","—as—
operative-notional-deprocrypticism

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment’ 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 —in-reflecting—‘immanent-
ontological-contiguity ‘—as-operative-notional—deprocrypticism) de-
mentative/structural/paradigmatic confiscation/selectiveness of the
possibility of the ontological-veracity of biological hereditary

meaningfulness-and-teleology (the overall implications of
unblurriness reflected as from <amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity (foregrounding—entailment—
(postconverging–narrowing-down—sublimation-as-to—‘existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation —in-
reflecting—‘immanent-ontological-contiguity ‘—as-operative-
notional—deprocrypticism) in elucidating ontological-contiguity —<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional—projective-perspective>’ is in highlighting that ecstatic-
existence as of existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-
of-prospective-supererogation —<as-to-perspective-ontological-
normalcy/postconvergence-implied—‘prospective-aporeticism—
overcoming/unovercoming’ is of the inherent ‘convertibility/formative-epistemicity> causality—as-to-projectivetotalitative—implications—for-explicating-ontological-contiguity’ epistemic-ricochetting/transepistemicity primacy and on this basis is alldefining/deterministic in the construing of knowledge-reification as of existential-contextualising-contiguity in apriorising/axiomatising/referencing—conflatedness’, and so as ecstatic-existence is what can ‘validate-and-falsify the ontological-veracity of any supposed ontological-prime movers-totalitative-framework’ and as it overrides any human secondary epistemic inclination that may wrongly be of ‘presencing—absolutising-identitive-constitutedness’, with the inherent becoming of ecstatic-existence rather reflected in ontologically-veridical ‘knowledge-reification’—gesturing/process entailing ‘convertibility/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- ‘convertibility/formative-epistemicity> totalising—in-relative-ontological-completeness epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation’, and thus ‘superseding-and-resolving the epistemic aporeticism of prospective
knowledge-reification’ with regards to ‘determining intrinsic-reality/ontological-veracity’ as the latter is ever always caught up, given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘intemporalising/ontologising ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming’’ and ‘temporalising ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming’, beyond-the-consciousness-awareness-teleology
~in-existential-extrication-as-of-existential-unthought)

8categorical-imperatives/axioms/registry-teleology (as to the epistemic-totalising’ operannce of human meaningfulness-and-teleology
underlying apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument,-so-construed-as–categorical-imperatives/axioms/registry-teleology
underlies human conceptivity/epistemic-reflexivity in existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility

apriorising/axiomatising/referencing in preconverging/dementing – qualiﬁa-schema/psychologism (with the latter marked by the registry-worldview’s/dimension’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 ⟨⟩ 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—<amplituding/formative-
epistemicity>totalising~purview-of-construal-as-immanent-
ability9 existence/intrinsic-reality/ontological-veridicality
circularity/recurrence/repetition/repeatability-as-reﬂected-from-
conflation -perspective,-in-de-mentative/structural/paradigmatic-registry-
worldview–terms—as-of-axiomatic-construct ‘(of—‘perversion-and-
derived— perversion-of— reference-of-thought—<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >,—as-to-uninstitutionalised-threshold —
circularity/subtransversality—of-motif-and-
apriorising/axiomatising/referencing ‘and—‘corresponding-ontological-
reconstituting—as-to-perspective-ontological-normalcy/postconvergence-
induced-conflatedness —of-veridical— reference-of-thought-as—
prospective-institutionalisation/supratransversality-of-motif-and-
apriorising/axiomatising/referencing
'

compulsing–nonconviction/madeupness/bottomlining

nonconviction/mad

<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising–of-the-
attendant-intradimensional–ontologising–imbued–

<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-existential-
decontextualised-transposition,-falsely-projected-
apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-
and-performance>

<contextualising/existentialising–attendant-ontological-contiguity>-in-

<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising–of-the-
attendant-intradimensional–ontologising–imbued–

<contextualising/existentialising–attendant-ontological-contiguity>-in-

<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising–of-the-
attendant-intradimensional–ontologising–imbued–

<contextualising/existentialising–attendant-ontological-contiguity>-in-

<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising–of-the-
attendant-intradimensional–ontologising–imbued–

<contextualising/existentialising–attendant-ontological-contiguity>-in-

<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/axioma
tising/referencing’-
logical-dueness>

11conjoining-
looping-set-of-
narratives


conflatedness12 or apriorising/axiomatising/referencing—conflatedness or effecting-
apriorising/axioma wholeness-as-of-profundness-and-completeness-to—meaningfulness-
tising/referencing and-teleology

conflation epistemicity>totalising/circumscribing/delineating epistemic conflating of
motif–apriorising/axiomatising/referencing—conceptualisation with-

constitutedness apriorising/axiomatising/referencing—constitutedness or effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology, so-implied by ‘atomising epistemic constituting of motif—and—apriorising/axiomatising/referencing—conceptualisation as to falsely imply their existence-in-existence (since existential-contextualising-contiguity—is thus-inherently-not-construed-as-to-its

<amplituding/formative—epistemicity> totalisingly—preceding-and—
self-becoming/self-apriorising/axiomatising/referencing—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' (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 apriorising/axiomatising/referencing—constitutedness epistemic stance in
perspective epistemic-abnormalcy/preconvergence\textsuperscript{10} 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\textsuperscript{73}

\textsuperscript{14}de-mentation\textsuperscript{→} de-mentation→(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics),-as-to-‘prior-preconverging/dementing’–qualia-schema’–and–‘prospective-postconverging/dialectical-thinking’–qualia-schema’→(rescheduling-of-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology) as to human–‘limited-mentation-capacity-deepening’–construal-of–‘superseding–oneness-of-ontology’–in-successive-registry-worldviews/dimensions-uninstitutionalised-threshold-superseding-or-suprastructuring, and as in association with de-mentative/structural/paradigmatic, de-mentatively/structurally/paradigmatically, de-
mentating/structuring/paradigming, de-mentate/structure/paradigm, de-
mentated/structured/paradigmed, rede-
mentating/restructuring/reparadigming, rede-
tenate/restructure/reparadigm, rede-
mentated/restructured/reparadigmed rather points to the veracity of a
apriorising/axiomatising/referencing—conflatedness[12]-conception (and
not a apriorising/axiomatising/referencing—constitutedness'-
conception) as to perspective ontological-normalcy/postconvergence
epistemic conception in conceptualising de-mentative, de-mentatively, de-
mentating, de-mentate, de-mentated, rede-mentating, rede-mentate, rede-
mentated so-reflected counterintuitively as rather moving towards or
recovering what is 'mentatively normal' as towards/recovering
ontological-normalcy/postconvergence by human-'limited-mentation-
capacity-deepening' as so-underlying 'relative-ontological-
incompleteness'[8]/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[17]—as-
rede-mentating/restructuring/reparadigming—psychologism'' as so-
implied with respect to the de-mentation—(supererogatory—ontological-
de-mentation-or-dialectical—de-mentation—stranding-or-attributive-
dialectics) of human[84] reference-of-thought (as the[84] reference-of-thought
is the 'superseding-axiomatic-construct postconverging—de-
'notional-firstnatures—temporal-to-intemporal-dispositions—\langle so-construed-as-from-perspective—ontological—normalcy/postconvergence\rangle '—existentialism-form-factor')

denaturing\(^1\) denaturing/usurping/arrogating/perverting-in-constitutedness\(^3\)


highlighting the dynamics of limited-mentation-capacity-deepening

inducing deneuterising of motif-and-apriorising/axiomatising/referencing

over shallow limited-mentation-capacity relative \(^5\) neuterising of motif-and-apriorising/axiomatising/referencing

\(^1\)deprocrypticism— deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought,—as-to—<amplituding/formative—epistemicity>growth—or—transvaluative—

destructuring-transitoriness\textsuperscript{g} (construed-as-of-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitiv estitutiveness \textsuperscript{g} epistemic-nonimmanence/flawed-epistemic-determinism-induced-deratiocination-or-deratiocontiguity)

preconverging-or-dementing\textsuperscript{h} (as-of-preconverging-conceptivity/epistemic-reflexivity—as-to-the–‘preconverging-stranding/attribution’–of-the/\textsuperscript{h} de-mentation\textsuperscript{g} (supererogatory–ontological–de-mentation-or-dialectical–de mentation—stranding-or-attributive-dialectics)), induced-disposedness-and-entailing,-of-ontologically-flawed ‘teleology’\textsuperscript{i} of leveling–

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down/equating’ so-construed as from existence—sublimating-withdrawal, eliciting-of-prospective-supererogation\(^7\) perspective of notional—deprocrypticism>

dialectical-thinking-<as-of-postconverging-conceptivity/epistemic-reflexivity-(as-to-the-‘postconverging-stranding/attribution’-of-the-’dementation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics)), induced-disposedness-and-entailing,-of-ontologically-sound ‘teleology\(^{106}\) of unleveling/disambiguating’ so-construed as from existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\(^7\) perspective of notional—deprocrypticism>

difference-conflatedness-as-to-totalitative-reification\(^7\)-in-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
to-totalitative-nonpresencing\(^9\)-as-veridical-epistemic-determinism, as-of-
reification\(^7\)-in-
singularisation-as-postconverging-or-dialectical-thinking—apriorising-psychologism-
and-preconverging-or-dementing—apriorising-psychologism—respectively), \(\|\) difference-conflatedness-as-to-totalitative-reification-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-
onpresencing-as-veridical-prospective—nonpresencing-as-veridical-epistemic-determinism is

more fundamentally construed as from ontological-normalcy/postconvergence epistemic-projection perspective as a
determinism\textsuperscript{21} reflection of dimensionality-of-sublimating (\langle amplifying/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation\rangle) underlying ‘the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} (as to human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ), and speaks to the fact that human limited-mentation-capacity-deepening\textsuperscript{53} reflects an overall human existential ‘foregrounding—entailment—(postconverging—narrowing-down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ‘—in-reflecting—‘immanent-ontological-contiguity ‘;—as-operative-notional—deprocrypticism) wherein as to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ human limited-mentation-capacity-deepening\textsuperscript{53} variously attains differing ontological-performance ‘—<including-virtue-as-ontology> so-reflected as the successive registry-worldviews/dimensions \textsuperscript{84} reference-of-thought—and—\textsuperscript{83} reference-of-thought—devolving—meaningfulness-and-teleology\textsuperscript{100} implying that human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} can be construed as ever always twofaceted as to the facet of achieved sublimation-over-desublimation of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as validated with
predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment) and on the other hand the facet of the existentially-withdrawn–(as-'unaccounted-for'-leftover-or-residuality-or-spirit-of-meaningfulness-and-teleology-so-construed-as-metaphoricity), informing-prospective-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-compensated-with-the-notion-of-dimensionality-of-
sublimating –(<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation)) which is just as decisive for prospective human limited-
mentation-capacity-deepening in the sense that ‘human intelligibility
ever always projects of an underlying
<amplituding/formative–epistemicity> totalising/circumscribing/delineating reference-of-thought
striving to grasp existence as it is signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of
existence as oneness-of-ontology as to the coherence underlying the very
possibility for construing-and-reconstructing of intelligibility in existence)’
and this facet de-mentatively/structurally/paradigmatically acts as the
‘prior requisite human experiential framework to be challenged disproved-invalidated’ which surpassing enables further
sublimation-overdesublimation of meaningfulness-and-teleology as validated with predicative-effectivity–sublimation–(as-to-underlying-
ontological-commitment) (as to the fact that it is recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism
and procrypticism respectively as reflecting the prior requisite human
experiential framework to be challenged-disproved-invalidated’
highlighting the facet of the existentially-withdrawn as ‘unaccounted-
for’-leftover-orresiduality-or-spirit-of meaningfulness-and-teleology-
so-construed-as-metaphoricity ,-informing-prospective-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness,-so-
reflected-and-compensated-with-the-notion-of-dimensionality-of-
sublimating -(<amplituding/formative> supererogatory-de-
dementativenss/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation)) as limiting or of prospective human-subpotency
aporeticism’ which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the
possibility for human limited-mentation-capacity-deepening as of
prospective base-institutionalisation, universalisation, positivism and
prospectively notional—deprocrypticism sublimation-over-desublimation
of ‘meaningfulness-and-teleology as validated with predicative-
effectivity—sublimation—(as-to-underlying-ontological-commitment ) and
so with regards to ‘the very same overall phenomenality/manifestation of
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’

difference-in-
difference-in-kind/difference-in-aposteriorising-or-logicising-
difference-in-kind/difference-in-
<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
aposteriorising-or-logicising\textsuperscript{22} ‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-existential-instantiation’,-though-in-notional-contiguity/epistemic-contiguity’-<profound-supererogation\textsuperscript{”}>-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema>-of-thevery-same-mutually-abstract-apriorising-or-axiomatising-or-referencing-conceptualisation>
dimensionality-of-sublimating\textsuperscript{24}(<amplituding/formative>supererogatory-de-mentativeness/epistemic-
pistemicity/anamnestic-
Residuality/spirit-drivenness–
equalisation

Dispensing-with-immediacy-for-relative-ontological-completeness

Reification/contemplative-distension

As ‘dispensing-with-shallow-reproducibility-mathesis/motif/thrownness-disposition’ for relative-ontological-completeness

Of-human-limited-mentation-capacity-successive-re-originary-reification

Projections/anticipations-about-the-

Epistemicity>


That-in-that-succession-are-‘as-from-relative-ontologically-flawed-to-relative-ontologically-veridical-articulation-of–meaningfulness-and-teleology’

But-then-as-the-‘preceeding-originary-projection/anticipation-of-relative-ontologically-flawed-articulation-of–meaningfulness-and-teleology’


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expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology\textsuperscript{100}⟩);¶ as-the-very-implication-and-reason-why-human-existential-thrownness-as-of-human-limited-

mentation-capacity-paradoxically-readers-prospective—nonpresencing—or—withdrawal—or—metaphysics-of-absence—\{implicated-epistemic-

veracity-of—nonpresencing—<perspective—ontological-

normalcy/postconvergence>⟩—or—transcendental-reasoning-of-event—as-prospective-ontology-origination-
perspective/framing/reference/horizon-of—meaningfulness-and-
teleology\textsuperscript{100}—the-critical-determination-of-relative-ontologically-

veridical—meaningfulness-and-teleology\textsuperscript{100}—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\textsuperscript{100}⟩; in enabling transcendence-and-

sublimity/sublimation/supererogatory—de-mentativity as for the need for human limited-mentation-capacity-deepening\textsuperscript{11};¶ and operantly,

dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{52}—by-

reification\textsuperscript{8}/contemplative-distension doesn’t mean ‘giving up on life’ (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⟩) of temporal-
dispositions and as prodded by sophistic/pedantic distraction inclinations
by sophistic/pedantic distractive reasoning-from-results/afterthought imbuéd incrementalism-in-relative-ontological-incompleteness enframed-conceptualisation’ that is ever always ‘parrhesiastically wanting’ for the prospect of prospective ‘dimensionality-of-sublimating’ 

\(<\text{amplituding/formative}>\) supererogatory-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-identitative-constitutedness registry-worldview/dimension as of its \(<\text{amplituding/formative}>\) wooden-language-imbuéd—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 \(<\text{amplituding/formative–epistemicity}>\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its prospectively ontologically-flawed ‘meaningfulness-and-teleology\(\) as it seem to poorly construe of the ‘implications of its apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\(\)-<shallow-supererogation>’-of-mentally-
aestheticised-preconverging/dementing’–qualia-schema’ and as it wrongly substitutes for it a ‘communication-as-of-dialogical-equivalence issue’ like with the sophists accusing Socrates for not communicating well by the terms of their ‘warped/twisted adhoc/makeshift/nonprincipled-as-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 ‘budding-positivism/rational-empiricism’, and a modern-day naïve intellectualisation or medieval scholastics by the terms of their ‘pedantic dogmatism’ blaming Galileo for not communicating well faced with his ‘budding-positivism/rational-empiricism’, and a modern-day naïve <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[^3\] meaningfulness-and-teleology\[^{60}\] communication discourse that is utterly clueless of the causality–as-to-projective-totalitative–implications-of-prospective\[^{6}\] nonpresencing,-for-explicating-ontological-contiguity\[^{27}\] of our positivism–procrypticism ‘procrypticism–or–disjointedness-as-of\[^{1}\] reference-of-thought as of an occluded self-consciousness’ requiring prospective deprocrypticism–or–preempting—disjointedness-as-of\[^{2}\] reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of de-mentation\[^{17}\] or–dialtectical–de-mentation–stranding-or-attributive-dialectics\[^{5}\]
dissemination\[^{27}\]/seeding maximalising-recomposuring-for-relative-ontological-completeness\[^{58}\]—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
‘reification’ gesturing for prospective knowledge’ arising as from
existential-contextualising-contiguity
prospective relative-ontological-completeness
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument so-construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation amenable thus to existence’s validation as of ontological-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-
<as-to-the-
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-
disjointedness/dise apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ;¶ as-of-apriorising-teleological-parsimony/disparateness of
presencing—conceptualisations, dissingularisation–<as-to-the-
absolutising–dissingularisation–disentailment-of—presencing—absolutising-identitive-
identitive–constitutedness >—operantly-construed-as-of–incrementalism-in-
constitutedness\textsuperscript{1} >  \textit{relative-ontological-incompleteness} —enframed conceptualisation/disjointing/disparateness/disentailing/internal-decoherencing); and thus dissingularisation\textsuperscript{-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness}\textsuperscript{1} > is construed ‘as from prospective\textsuperscript{6} nonpresencing—<perspective—ontological-normalcy/postconvergence> reflection of <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications—of—prospective—of—nonpresencing.—for—explicating—ontological-contiguity\textsuperscript{9} of relative-ontological-incompleteness\textsuperscript{9} /relative-ontological-completeness\textsuperscript{4}.

(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative—supererogating—(projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence))’ rather as ‘preconverging-or—dementing—apriorising—psychologism representation’, with dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\textsuperscript{1} > so-induced by ‘prospective parrhesiastic-aestheticisation of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of—aestheticisation as preconverging/dementing —qualia-schema’; reflecting the contrastive apriorising-teleological-thresholding—as—teleological framework/narrative-framework of ‘prior preconverging—or—dementing—apriorising—psychologism temporal underpinning—suprasocial-construct.<amplituding/formative>\textsuperscript{8} wooden-language>
imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology—<as-of—
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-
implications>,—and-sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’
undermined/preconverging-or-dementing ‘—apriorising-psychologism by
‘prospective postconverging-or-dialectical-thinking’—apriorising-
psychologism intemporal parrhesiastic-aestheticisation induced
reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’
distractive—‘distractive-alignment-to—<reference-of-thought—<of—
alignment-to—apriorising/axiomatising/referencing> ‘—as-destructuring-or-of—
reference-of—constitutedness—over-conflatedness’
apriorising/axioma
tising/referencing>

epistemic—epistemic-abnormalcy/preconvergence—<preconvergence-as—
abnormalcy/preconvergence—<preconvergence-as—
‘preconverging-or-dementing’—apriorising-psychologism representation-
vergence—‘postconverging-or-dialectical-thinking’—apriorising-psychologism
representation-as-of-postconverging-aestheticisation’>

epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-
determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of–
meaningfulness-and-teleology\(^{100}\) - underlying-re-motif-and–re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting as of ‘relative-ontological-
completeness’/relative-ontological-completeness\(^{11}\)

(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\(^{17}\)—as-
rede-mentating/restructuring/reparadigming–psychologism\(^{20}\) 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/intelligibility/setup/measuring/instrument 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


trumenting-as-of-prior-relative-ontological-incompleteness-of

reference-of-thought-that-is-prospectively-as-from-perspective-

ontological-normalcy/postconvergence-rather-of:

preconverging/dementing–apriorising-psychologism)

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

refers to the fact that the human mindset as of construction-of-the-Self is inherently of a given ‘determinable relative-ontological-completeness/incompleteness apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ as reflected in its given

*registry-worldview/dimension

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/axiomatising, such that ontologically there is variance of the human mindset  

<amplituding/formative–epistemicity>totalising–thrownness-in-existence disposition (as to Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and its then imbued living-development—as-to-personality-development and institutional-development—as-to-social-function-development, implicated notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame as to transversality—of-affirmative-and-unaffectivative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ at the very core of human 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’, and so as to ‘human intellection exercise direct—or-elicited very own self-distantiation’ involving appropriate ‘metaphoricity’ as of hermeneutic/reprojecting/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\(^5\) of human\(^\text{56}\) meaningfulness-and-teleology\(^\text{50}\) as of underlying de-mentation\(^\text{(supererogatory–ontological–de-mentation-ordialectical–de-mentation– stranding-or-attributive-dialectics)}\) in reflecting holographically-<conjunctively-and-transfusively> the ontological-contiguity\(^\text{67}\) of the human-institutionalisation-process\(^\text{68}\) 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\(^\text{88}\) over relative-ontological-incompleteness\(^\text{89}\)

whereas epistemic-totality is rather about any inherent epistemicity totalising/circumscribing/delineating given meaningfulness-and-teleology representation arising as of its amplituding/formative-epistemicity totalising-thrownness-in-existence, and thus epistemic-totalitative contrasts with amplituding/formative-epistemicity totalising/circumscribing/delineating (as of human-subpotency apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) in that while the latter refers to any given registry-worldview/dimension wooden-language imbibed—averaging-of-thought—\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—'nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications\rangle as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness or relative-ontological-completeness registry-worldview/dimension inherent amplituding/formative-epistemicity totalising/circumscribing/delineating of meaningfulness-and-teleology, epistemic-totalitative (as to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
‘<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
-referencing,-in-perspective–ontological-normalcy/postconvergence)) as
to human-and-social–expectations/anticipations–metaphoricity as-
rede-mentating/restructuring/reparadigming–psychologism, as-so-
liable-to-metaphoricity-as-of reference-of-thought-evolving-and-devolving-teleological-de-mentating/structuring/paradigming–of-
meaningfulness, and we can consider in this regards ‘the very same
physics’
<amplituding/formative–epistemicity>totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’ wherein existence-potency
/sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemic/notional–projective-perspective of human ontological-
performance’<including-virtue-as-ontology> or ontological-veracity
shows a relative-ontological-completeness variation as of ‘traditional classical mechanics axiomatic-construct’ to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs


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-andtransfusively the ontological-contiguity—of-the-human-institutionalisation-process say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-
mentally-aestheticised-preconverging/dementing\textsuperscript{15}–qualia-schema\textsuperscript{7} with regards to ‘ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism implications’ warranting the superseding/deflating of prior relative-ontological-completeness\textsuperscript{88}–of–reference-of-thought rather than the given prior relative-ontological-incompleteness\textsuperscript{89} underpinning–suprasocial-construct/sophistry <amplituding/formative>\textsuperscript{8} wooden-language–imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–’nondescript/ignorable–void ‘with-regards-to-prospective-apriorising-implications\textsuperscript{9}\rangle induced false pretence of an issue of ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism implications’, such that the true ‘issue of prosecution’ with regards to Socrates or Galileo with respect to their asceticism\textsuperscript{10} stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers\textsuperscript{10\textdagger} 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
disjointedness-as-of reference-of-thought’

existence-potency


existentiel-contextualising-contiguity


existential-contextualising-contiguity as ‘conflatedness’-with-existence as to existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression construal of ontological-prime-movers-totalitative-framework/′conflatedness′-of-construal-alongside-existing-manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-
incompleteness\(^\text{17}\)/relative-ontological-completeness\(^\text{58}\) (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\(^\text{47}\)—as-rede-mentating/restructuring/reparadigming–psychologism\(^\text{90}\) of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of human limited-mentation-capacity-deepening\(^\text{31}\), and thus the corresponding knowledge-reification\(^\text{71}\) capacity towards singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\(^\text{93}\) projected epistemic-immanence/veridical-epistemic-determinism as implied with the ontological-contiguity\(^\text{67}\)—of-the-human-institutionalisation-process\(^\text{68}\) ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(^\text{55}\) meaningfulness-and-teleology\(^\text{100}\);\(|\) such that existential-contextualising-contiguity<amplituding/formative–epistemicity>causality~as-to-projectivetotalitative–implications,-for-explicating-ontological-contiguity\(^\text{67}\) apriorising/axiomatising/referencing—conflatedness\(^\text{12}\) highlights that abstract notions/conceptualisations are only as pertinent as reflexive of existential sublimating manifestation which dementatively/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-
withdrawing—eliciting—of—prospective—supererogation—‘in—reflecting—
‘immanent—ontological—contiguity ⟨;—as—operative—
notional—deprocrypticism⟩ which is so—construed as: ‘existential—
contextualising—contiguity as to existence—potency⟨sublimating—
nascence—disclosed—from—prospective—epistemic—digression’ underlying
causality with regards to ⟨amplituding/operative—
epistemicity⟩ causality—as—to—projective—totalitative—implications—of—
prospective—as—nonpresencing—for—explicating—ontological—contiguity67 as
to ontological—primemovers—totalitative—framework71) 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—reification77/ontological—veracity
rather as of the ⟨amplituding/operative—epistemicity⟩ causality—as—to—
projective—totalitative—implications—of—prospective—as—
explicating—ontological—contiguity67 so—imbued in difference—
conflatedness—as—to—totalitative—reification—in—singularisation—⟨as—to—
the—nondisjointedness/entailment—of—prospective—as—nonpresencing⟩90—as—
veridical—epistemic—determinism71, and so contrary to atomising/taking—
to—pieces apriorising/axiomatising/referencing—constitutedness of poor
projective epistemic countenancing of ‘relative—ontological—
incompleteness’/relative—ontological—completeness91
(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
apriorising/axiomatising/referencing’ as of their ontologically-flawed
reflection of causality—as-to-projective-totalitative—implications—of-prospective—nonpresencing,—for-
explicating-ontological-contiguity given their
<amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of
meaningfulness—and-teleology of
presencing—absolutising-identitive-
constitutedness/identitive-constitutedness—as—epistemic-totality—
dereification—in-dissingularisation—as-to-the-
disjointedness/disentailment—of
presencing—absolutising-identitive-
constitutedness—as—flawed-epistemic-determinism
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—
unenframed-conceptualisation veridically implies the
‘(<amplituding/formative–epistemicity>causality—as-to-projective-
totalitative—implications—of-prospective—nonpresencing,—for-explicating-
ontological-contiguity)’ foregrounding—entailment—(postconverging—
narrowing-down—sublimation—as-to—existence—as-sublimating—
withdrawal,-eliciting-of-prospective-supererogation

‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism)  
meaningfulness-and-teleology as of the
existential reflexivity of epistemic causality with regards to overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility⟩–(imbued-and-

‘hermeneutically/reproductively/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’/constitutedness’ (even as such conceptual-tools of formulation and representation can rather be of valid ‘foregrounding—entailment’(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-
‘immanent-ontological-contiguity ’;—as-operative-notional~deprocrypticism) as to their epistemically-construed phenomenal/manifest~subpotencies-(in-transitive-conflatedness —reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence) but not epistemically overriding/superseding inherent existence which is ever always absolutely the ‘foregrounding—entailment’(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-
‘immanent-ontological-contiguity ’;—as-operative-notional~deprocrypticism), and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing—conceptualisations such that ‘the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn’t arise in the very first place’ as it is existence in its foregrounding—entailment’(postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) as the absolute a priori that gives reasons and the ‘human consciousness level of epistemic-sufficiency-constitutedness’ doesn’t inherently commits 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 (as starkly manifested with such epiphenomenon like quantum entanglement); further knowledge-reification as of existential-contextualising-contiguity as underlined by the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existencecoherence/contiguity,-and-so-construed-as-the-enabler-of-insight-orientuition-or-foresight-as-of-embodied-consciousness’ reflects the veridicality that all epistemic-conceptions of phenomenal/manifest–subpotencies–(in-transitive-conflatedness – reflexivity,–in-the-full-potency-of-existence’s~sublimating–nascence) speak to the congruence of overall existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) reflecting the ‘ontological-contiguity’ of the comprehensive supervening of
phenomenal/manifest-subpotencies→(in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)’ as enabling human existential analysis as of transverse epistemic-conception phenomenal/manifest-subpotency→(in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) and so while invalidating any reductionist subpotency substituting for any other epistemic-conceptions of immanently imbued phenomenal/manifest-subpotencies→(in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) thus ‘enabling the transverse hermeneutic/reprojecting/supererogating/zeroing process that brings-about/yields human knowledge-reification’ as ultimately validated/invalidated by prospective sublimation-over-desublimation ontological implications;¶ and this conception of human knowledge-reification as of existential-contextualising-contiguity is different from the typical notion of analogy/mere-analogising in the sense that the latter is rather generally about ‘mere conceptualisations of common/comparative patterning and the accompanying vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity’ without establishing the analogy/mere-analogising coherent ontological-contiguity as of existential-contextualising-contiguity and thus do not speak to ‘an entailing dynamics of existentially reflected ontological-contiguity’ as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”’ as is the case with ‘thought-experiments of mere common/comparative patterning’ thus inducing blurriness2 of meaningfulness-and-teleology3 as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanentontological-contiguity6’> 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’4 don’t fall into the ontological-flaws of equating/levelling-down everything across space and time associated with ‘presencing—absolutising-identitive-constitutedness’5 when it comes to reflecting ontological-contiguity6
projection in relative-ontological-completeness\(^{\text{58}}\) as of existence—assublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{\text{57}}\) given that existence—is-theabsolute-a-priori-of-conceptualisation enabling sublimation-overdesublimation, and this differentiation between veridical knowledge-reification\(^{\text{7}}\) and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying \(^{\text{5}}\) reference-of-thought—and—reference-of-thought-devolving—meaningfulness-and-teleology\(^{\text{100}}\) (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—de-
mentating/structuring/paradigming\(^{\text{50}}\)’ remains of the same ontological-congruence across all human knowledge-reification\(^{\text{7}}\) domains as reflected by the overall registry-worldview’s/dimension’s \(^{\text{84}}\) reference-of-thought—and—\(^{\text{54}}\) reference-of-thought-devolving—\(^{\text{51}}\) meaninglessness-and-teleology\(^{\text{100}}\) implied peculiar (‘relative-ontological-completeness\(^{\text{58}}\)—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment \(^{\text{3}}\))’)

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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/merely-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-supererogation77 (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-supererogation77—<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> enabling sublimation-over-desublimation, that is, the existential-contextualising-contiguity of knowledge-reification77 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-reification77 as to a relic/artifactual orientation poorly entertaining ontological-contiguity projection of ‘relative-ontological-incompleteness/relative-ontological-completeness (sublimating–referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative–supererogating–
as to human-and-social—expectations/anticipations—metaphoricity— as-redef-mentating/restructuring/reparadigming—psychologism and that then equates/level-down everything across space and time failing to reflect historiality/ontological-eventfulness /ontological-aesthetic-tracing- <perspective—ontological-normalcy/postconvergence-reflected- ‘epistemicity-relativism’> associated with prospective sublimation, and so just as say Einsteinian relativity in rearticulating prior physics conception like Lorentz transformation, Maxwell’s equations, etc. do not speak to ‘a soulless eclectic gathering of such conceptions’ but rather priorly a re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—imbued-postconverging/dialectical-thinking—’projective-insights’/’epistemic-projection-in-conflatedness ’—of— notional—deprocrypticism-prospective-sublimation) drivenness as to a prospective ontological-contiguity projection of relative-ontological-completeness that is what develops the insight about the true prospective sublimating possibilities lying behind such prior physics conceptions as reflected with the Theory of relativity) inducing transformative implications with respect to ‘meaningfulness-and-teleology’ as transcendence-and-sublimity/sublimation/supercratory—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-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming—as-of—existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence—, and we can consider in this regards for instance the veridicality that the convolutedness of say modern-day DNA genetics knowledge-reification in existential-contextualising-contiguity cannot be construed as of mere conceptual-patterning—<as-devoid-of—existential-contextualising-contiguity—'s-reifying/elucidating-of-prospective-relative-ontological-completeness— as say in terms of Mendelian hereditary (as conceptual-patterning—<as-devoid-of—existential-contextualising-contiguity—'s-reifying/elucidating-of-prospective-relative-ontological-completeness— can be so-elicited with the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) since such a conceptual-patterning—<as-devoid-of—existential-contextualising-contiguity—'s-reifying/elucidating-of-prospective-relative-ontological-completeness— conception will be existentially/ontologically elusive by its poor reflection of relative-ontological-completeness and by the relic/artifactual orientation not postconvergingly—de-mentated/structured/paradigmed in perpetually furthering/inducing the veracity of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation— underlying the complex sublimating conception of genetics in existential-contextualising-contiguity and in many case such an approach as to blurriness of meaningfulness-and-teleology will rather distract from the more
ontologically-profound issue of deeper and deeper induced sublimation of
genetics science as of ‘existential-contextualising-contiguity imbued
sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-
possibilities-of-self-becoming-as-of-‘existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-
existence’ (and this mistake is often made as of mere academicism in a
flawed knowledge-reification—gesturing that construe of the insights of
latter existential-contextualising-contiguity elucidations as to
ontological-contiguity projection of ‘relative-ontological-
incompleteness’/relative-ontological-completeness
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
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 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—<as-
devoid-of–‘existential-contextualising-contiguity’ s-reifying/elucidating-
of-prospective-relative-ontological-completeness’ 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 DNA 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-

<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’) with regards to its

transversed/sublimation/sublimation—, as to the—
redounding/wavering/waveforming—of-their-referencing-and-their—
devolved-referencing—imbued-ontological-performance—<including—
virtue—as-ontology⟩’ at its given/defined uninstitutionised-threshold ontologically-deficient epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation’; critically with regards to the—<amplituding/formative—
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity <foregrounding—entailment—(postconverging—
narrowing-down—sublimation—as-to—existence—as-sublimating—
withdrawal,—eliciting—prospective-supererogation—’—in—reflecting—
‘immanent—ontological-contiguity ’;—as—operative—
notional—deprocrypticism) in elucidating ontological-contiguity —<as—
from—prospective—ontological-normalcy/postconvergence—epistemic-or—
notional-projective-perspective’, blurriness as to the very nature of the social will often lead to the naïve ‘epistemic obviating of the inherent existential-contextualising-contiguity foreground/operantly-entailing-conception of many a social-domain (as to their veridical ontological-primemovers-totalitative-framework as <amplituding/formative-epistemicity> causality) accounting for the resolution of underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint implications’, for instance, with the ‘flawed and paradoxical supposedly ‘foregrounding—entailment’ (postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ‘-in-reflecting—immanent-ontological-contiguity ‘;—as-operative-notional—deprocrypticism) statistics over the effectively veridical and potent social-domain existential-contextualising-contiguity’ thus ‘ignoring the social-domain existential-contextualising-contiguity effective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-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 with regards to the ‘full-conflatedness’ of apriorising/axiomatising/referencing–conceptualisation as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and clearly define their human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional-firstnatures—temporal-to-intemporal-dispositions-<so-
potency substimgitng—nascence,~disclosed-from-prospective-epistemic-digression of construal of ontological—primemovers—totalitative-framework as reflecting existential-reality/ontological-veracity', (and where this fails as with climate change it again has to do with blurriness and the associated eliciting of social-vestedness/normativity-<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-contiguity foregrounding—entailment—postconverging—narrowing—down—sublimation—as-to—existence—as-sublimating—withdrawal,—eliciting-of-prospective-supererogation—in-reflecting—immanent-ontological-contiguity ;—as-operative-notional—deprocrypticism) ‘as served by the conceptual-tools’ while the former (with the manifestation of mystification complexes of conceptual-tools) often end up overlooking their very own socioeconomic existential-contextualising-contiguity foregrounding—entailment—postconverging—narrowing—down—sublimation—as-to—existence—as-sublimating—withdrawal,—eliciting-of-prospective-supererogation—in-reflecting—immanent-ontological-contiguity ;—as-operative-notional—deprocrypticism) ‘and seem to serve the conceptual-tools’ which take a purpose all of their own in the pursuit of a given social-vestedness/normativity-<discretely-implied-functionalism> construal of things bent on ‘collateralising other
critically aporetic things

effability refers to epistemic-veracity ‘determinable as from existence-potency’ as reflecting existential-reality/ontological-veracity’ as so-construed as from nonpresencing-


reflecting existential-reality/ontological-veracity’ as so-construed as from nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-conception in prospective reflection of relative-ontological-completeness—of-apriorising/axiomatising/referencing and so over naïve presencing—absolutising-identitive-constitutedness epistemic-conception prospectively in relative-ontological-incompleteness—of-apriorising/axiomatising/referencing that fails to appreciate human self-surpassing ‘relative-ontological-incompleteness’/relative-ontological-completeness

(sublimating–referencing/registering/decisioning—as-
self-becoming/self-conflatedness/formative-supererogating
(projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence))) as to human-and-social—
expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism” (as to the fact
that ‘falsifiability is constantly redefined as to when relative-ontological-
completeness avails with human limited-mentation-capacity-
deepening’, so-reflected with the ‘effective-and-relative theorising
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for—conceptualisation’ by the Copernicuses/Galileos/Pasteurs, etc.
up to our modern-day 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/transvalutative-
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-of-
prospective—nonpresencing—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-
flawed-existential-elevation-of-reference-of-thought\(^{43}\) or-dementing –apriorising-psychologism,-'denaturing -postlogic-backtracking-towards-social-aggregation-enablers’ over postconverging-or-dialectical-thinking -'intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory-de-mentativity’\)

foregrounding—

entailment–

(postconverging–narrowing-

(down–sublimation-as-to-‘existence—as-sublimating-withdrawal,’

(postconverging–

eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrysticism),-as-to-

down–sublimation

<amplituding/formative–

-as-to-‘existence– epistemicity>totalising/circumscribing/delineating existential-as-sublimating-withdrawal,’

(from-prospective-ontological-normalcy/postconvergence-epistemic-or-

eliciting-of-

notional–projective-perspective’ so-construed as the knowledge-prospective-

reification\(^{47}\) exercise of ‘foregrounding—entailment–(postconverging–

supererogation’-

narrowing-down–sublimation-as-to-‘existence—as-sublimating-

in-reflecting–

‘immanent-ontological-contiguity ’;–as-operative-

ontological-

notional–deprocrysticism) as to existential-contextualising-contiguity\(^{39}\)

apriorising/axiomatising/referencing—conflicatedness’ with regards to

prospective knowledge and its overall coherence with the relevant
relative-ontological-completeness\textsuperscript{8} of 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{67}—and-inducing-corresponding-prospective-sublimity, and so as to dimensionality-of-sublimating
\(<\text{amplituding/formative}>\text{supererogatory}−\text{de-mentativeness/epistemic-growth-or-conflatedness}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\) involved in the dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{12}—by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26} for such prospective knowledge-reification\textsuperscript{87};\¶ and with regards to ‘the\textsuperscript{8} reference-of-thought of all the successive registry-worldviews/dimensions in their successive relative-ontological-completeness\textsuperscript{88} as so-construed in reflecting holographically—\(<\text{conjugatively-and-transfusively}>\text{the ontological-contiguity}\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{98} ’ implied knowledge-reification\textsuperscript{87}, 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\textsuperscript{100} is rather as of ‘the successive\textsuperscript{8} reference-of-thought in relative-ontological-completeness\textsuperscript{88} apriorising/axiomatising/referencing—conflatedness—construal-of-existential-contextualising-contiguity\textsuperscript{39}—as-of—\(<\text{amplituding/formative—epistemicity}>\text{causality—as-to-projective-totalitative—implications-of—}\)
prospective-'nonpresencing-for-explicating-ontological-contiguity'\textsuperscript{17};\¶ it can also be appreciated for instance that the natural sciences aspire for comprehensive foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-'existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation’-in-reflecting-'immanent-ontological-contiguity ':–as-operative-notional–deprocrypticism) in other to reflect deeper and deeper ontological-contiguity and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their ‘assemblages of axiomatic-constructs’ are meant as derivable-as-of-necessity-and-mutually-coherent in all existential instantiations and not as discretionary-and-incoherent, such that where issues undermining derivation-as-of-necessity-and-mutual-coherence arise at any given unreified-threshold then it is understood that prospective knowledge-reification requires defining-and-superseding that prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-necessity-and-mutual-coherence so-revealed as from foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-'existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation’-in-reflecting-'immanent-ontological-contiguity ':–as-operative-notional–deprocrypticism) conception in existential-contextualising-contiguity’;¶ foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-'existence—as-
notional-deprocripticism) 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 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\(^2\), as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucaulidian 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 \(^7\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating \(^4\) historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism’⟩ at the very center of Foucault and Derrida contentions, instead misconstrued by their \(^9\) presencing—absolutising-identitive-constitutedness\(^{13}\) critics as to the latter’s truth relativism accusations that speak of their social-vestedness/normativity-⟨discretely-implied-functionalism⟩ posturing rather than profound critiquing accounting for the ontological-veracity of human sublimation and desublimation in existence underlined by Foucauldian historical-a-priori ontological implications and Derridean quasi-transcendental ontological implications as both directly undermining \(^8\) presencing—absolutising-identitive-constitutedness\(^{13}\) conceptualisations and indirectly-and-heuristically pointing to human self-surpassing ‘relative-ontological-incompleteness’\(^9\)/relative-ontological-completeness\(^8\) /sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating-(projective/reprojective—
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 with the implication that supervening phenomenal/manifest–subpotencies ⟨in-transitive-conflatedness –reflexivity,—in-the-full-potency-of-existence’s–sublimating–nascence⟩ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and–‘hermeneutically/reproductively/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 –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-human-studies) as to varied phenomenal/manifest-subpotencies-corresponding-teleological-aporeticism overcoming/unovercoming as from the physical, chemical, biological, psychological, social, etc. as to the ‘ontological-contiguity’ of the comprehensive supervening of phenomenal/manifest-subpotencies

\[
\text{(in-transitive-conflatedness \textendash reflexivity,-in-the-full-potency-of- existence’s\textendash sublimating\textendash nascence)}
\]

so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

(imbued-and\textendash ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’\textendash human-subpotency\textendash epistemic-perspective-of-projective/reprojective\textendash aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing\textendash conceptualisation), and there is no veracity for a superseding physical epistemic-conception of the chemical, of the chemical of the biological, and of the biological of the psychological or social (and not even mathematics as of its transverse epistemic-conception phenomenal/manifest-subpotency

\[
\text{(in-transitive-conflatedness \textendash reflexivity,-in-the-full-potency-of- existence’s\textendash sublimating\textendash nascence)}
\]

substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest-subpotencies

\[
\text{(in-transitive-conflatedness \textendash reflexivity,-in-the-full-potency-of- existence’s\textendash sublimating\textendash nascence)}
\]

as to the comprehensive supervening of phenomenal/manifest-subpotencies

\[
\text{(in-transitive-conflatedness \textendash reflexivity,-in-the-full-potency-of- existence’s\textendash sublimating\textendash nascence)}
\]

so-
reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -\textit{(imbued-and-}
epistemicity totalising/circumscribing/delineating existential-contextualising-contiguity in elucidating the inherent physics 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 given the inherent physics 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) 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 phenomenal/manifest–subpotencies-\{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence\} should not lead to naïve reductionist interpretations in apriorising/axiomatising/referencing—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-confledness whereas ‘ultimately it is sublimation in existence’ as of phenomenal/manifest~subpotencies~in-transitive-confledness – reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence) induced sublation (so-reflected as ‘foregrounding—entailment—postconverging–narrowing-down—sublation-as-to—existence—as-sublimating-withdrawal, eliciting of prospective supererogation ’–in—reflecting—‘immanent-ontological-contiguity ’;–as-operative—notional—deprocrypticism) 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-confledness—reflexivity, in-the-full-potency-of—
existence's~sublimating–nascence) (and this actually allows for the
epistemic-conception of any other possible
phenomenal/manifest~subpotencies-(in-transitive-conflatedness-
reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) that
are not as of yet divulged as to their correspondingly inducible
sublimation in existence), and so over all such reductionist epistemic-
conceptions wrongly construing peculiar transverse epistemic-conception
phenomenal/manifest~subpotencies-(in-transitive-conflatedness-
reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) in
apriorising/axiomatising/referencing—constitutedness\(^1\) 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\(^2\) meaningfulness-and-teleology\(^3\), such pretences are often at
best unscientific postures riding-the-wave/exploit-without-
correspondingsublimation-as-to-existence-potency \(^3\)~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

45 <amplituding/formative–epistemicity> <amplituding/formative–epistemicity> causality–as-to-projective-
mativne–<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective–/nonpresencing–for-explicating-
epistemicity> causality–as-to-projective-totalitative–implications-of-prospective–/nonpresencing–for-explicating-
ontological-contiguity 67 as of 67 foregrounding–entailment–
epistemicity> causality–as-to-projective-totalitative–implications-of-prospective–/nonpresencing–for-explicating-
ontological-contiguity

(postconverging–narrowing-down–sublimation–as-to–‘existence–as-
sublimating–withdrawal–eliciting–of–prospective–supererogation–in-
reflecting–‘immanent–ontological–contiguity–;–as–operative–
notional–deprocrypticism) 67 meaningfulness–and–teleology 68 in
reflecting holographically–<conjugatively–and–transfusively> the
ontological–contiguity—of–the–human–institutionalisation–process
and so-construed–as–from–the–ontological–normalcy–/postconvergence–
epistemic–or–notional–projective–perspective–of–conceptualisation;

in this regards ‘formativeness in existence as <amplituding/formative–
epistemicity> causality–as–to–projective–totalitative–implications–of-
prospective–/nonpresencing–for–explicating–ontological–contiguity’ 67 is
rather reflected as of the teleologies (‘phenomenal/manifest concepitivity/epistemic–reflexivity in existence as ontological’) of
phenomenal/manifest–subpotencies–<in–transitive–conflatedness–-
reflexivity–<in–the–full–potency–of–existence’s–sublimating–nascence> as
so-underlied as of overall reifying–and–empowering–reflexivity–of–
ecstatic–existence–as–panintelligibility–<imbued–and–

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

historiality/ontological-eventfulness

‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-
logical-eventfulness/onto ‘epistemicity-relativism’> of apriorising/axiomatising/referencing as to logical-aesthetic-tracing-<reference-of-thought—and—reference-of-thought— devolving’, and so underlined by the ‘momentousness for prospective transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity induced as from human limited-mentation-capacity-deepening’ in perspective
normalcy/postconv
ontological-normalcy/postconvergence
projective-totalitative-
implications-of-prospective-
nonpresencing-for-explicating-ontological-
contiguity', as-reflecting-
epistemicity>
causality—all-along-comprehensively-as-to-the-ontological-
contiguity—of-the-human-institutionalisation-process,
(construed-
psychoanalytically-as-of-the-conflatedness—dynamics-of-fundamentally-
seeded/incipient-human—limited-mentation-capacity-deepening—driven-
as-to-intemporality/intemporal-preservation-psychology-of-
completeness-in-notional-contiguity/epistemic-contiguity—profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-
thinking—qualia-schema>—as-so-reflecting-prospective-transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity—in-contrast-
with-the-various-temporalities-psychologies-of-incompleteness-in-
notional-discontiguity/epistemic-discontiguity—shallow-
supererogation—of-mentally-aestheticised—preconverging/dementing—
qualia-schema>—as-threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—
<as-to—attendant-intradimensional—prospectively—
disontologising—preconverging/dementing—apriorising-psychologism>—
and-reflecting-prospectively—desublimation/gimmickiness—and-so-as-to-
the-underlying-social—epistemic-totality—meaningfulness-and-
teleology—with-regards-to—social-stake-contention-or-confliction

47historicity—
‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-
tracing—in-
transposition of apriorising/axiomatising/referencing as to

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presencing–thought—\textsuperscript{84} reference-of-thought—\textsuperscript{85} devolving’ (is-so-construed-as-of-hyperrealisation/hyperrealisation/hyperreal-transposition—its-defining-shallow-de-mentative/structural/paradigmatic—‘presencing-conceptualisation-disposition’)–as-to-human-psychological-entrapment-to-the—\textsuperscript{81} incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation-disposition-of—‘defining-priorly-aestheticised-conceptualisations’,–as-so-resulting-from-prior-human-limited-mentation-capacity-ontological-performance—\textsuperscript{<including-virtue-as-ontology>}-outcomes;\textsuperscript{¶} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition constrasts with prospective\textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{1}/ontological-aesthetic-tracing—\textsuperscript{<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> (which-is-construed-as-of-its-defining-prospective-aestheticised-conceptualisations—more-profound-de-mentative/structural/paradigmatic—‘re-originariness/reorigination-futural-ontological-performance\textsuperscript{12}—\textsuperscript{<including-virtue-as-ontology>}-projection,—superseding-presencing-conceptualisation-disposition’)—as-to-human-psychological-uninhibitedness/decomplexification-for—\textsuperscript{5} maximalising-recomposuring—for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation-disposition-of—‘defining-prospectively-aestheticised-conceptualisations’,–and-so-for-renewed-ontological-performance\textsuperscript{7}—\textsuperscript{<including-virtue-as-ontology>}-outcome-as-from-the-ontological-normalcy/postconvergence-projective-perspective;\textsuperscript{¶} as historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is the ‘repetitive \textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textsuperscript{5} incrementalism-in-relative-ontological-
incompleteness\textsuperscript{58}—enframed-conceptualisation disposition’ of successive registry-worldviews/dimensions as to their
\textit{\langle amplituding/formative\rangle}\textsuperscript{8}wooden-language-\{imbued—averaging-of-thought-\textit{\langle as-to-leveling/ressentiment/closed-construct-of-}
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-
with-regards-to-prospective-apriorising-implications\textit{\rangle}\} with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-\textit{\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle}’–existentialism-form-factor, and so in reflecting holographically-\textit{\langle conjugatively-and-transfusively\rangle} the ontological-contiguity\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{58} as to prior, present and prospective human-subpotency potential of overall aestheticisation–and–aestheticisation-towards-ontology

\textsuperscript{48}human-subject-emancipatory-relativism-driven-recomposuring-
emancipatory-
relativism-driven-
recomposuring-
constructivism-towards-singularisation-\textit{\langle as-to-the-}
nondisjointedness/
entailment-of-prospective-

( nonpresencing>)

identitive-

identitive-constitutedness\textsuperscript{1} as ‘epistemic-totality\textsuperscript{16} ‘dereification’ -in-
dissingularisation-＜as-to-the-disjointedness/disentailment-of-
as-‘epistemic-
totality\textsuperscript{1}’- dereification\textsuperscript{87} -in-
dissingularisation-＜as-to-the-
disjointedness/dise

ntailment-of-

presencing—

absolutising-

identitive-

constitutedness\textsuperscript{1}＞-

-as-flawed-

epistemic-

determinism\textsuperscript{49}

\textsuperscript{50} ignorance/affordability/affordability/opportunism/exacerbation/social-chainism-or-

bility/opportunism/ social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social enculturation-or-temporal-endemisation-＜as ‘existential-contextualising-

-contiguity’ reprisings’ of psychopathic postlogism -slantedness,

social- inducing derived- perversion-of- reference-of-thought-＜as-effectively-

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discomfiture-or-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation > as from ‘mental-as-prelogism-as-of-conviction,-in-

profound-supererogation <=<existentially-veridical–‘attendant-

intradimensional–apriorising/axiomatising/referencing ‘-logical-dueness-

precedes-disontologising-logical-outcome-arrived-at> investment

followed by muddled- reference-of-thought in cohering-to-postlogism -

set-of-narratives in denaturing -prelogism-as-of-conviction,-in-

profound-supererogation <=<existentially-veridical–‘attendant-

intradimensional–apriorising/axiomatising/referencing ‘-logical-dueness-

precedes-disontologising-logical-outcome-arrived-at>

arising as a result of the registry-worldview relative-ontological-incompleteness of-

reference-of-thought beyond-the-consciousness-awareness-teleology-

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

and ‘lack of constraining social universal-transparency

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

or construed more precisely not on the positivism–procrypticism basis of such

‘individuations <amplituding/formative-
epistemicity>totalising~intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in ‘occlusive-consciousness ’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-
relative-ontological-completeness ‘-of reference-of-thought-
devolving-as-of-instantiative-context categorisation’ but rather on the
notional-deprocrypticism basis of ontological-contiguity as
‘individuations candidity/candour capacity’ as of perspective ontological-normalcy/postconvergence notional evaluation of
dementative/structural/paradigmatic—ontological-performance—
<including-virtue-as-ontology>

incrementalism-akraisiatic—incrementalism-in-relative-ontological-incompleteness—
in-relative—enframed-conceptualisation—<as-to- historicity-tracing—in-presencing—
onontological-hyperrealisation/hyperreal-transposition,—‘circularly-in-akrasiatic—
incompleteness—drag/interiorising ‘-of-motif-and-apriorising/axiomatising/referencing>—
—enframed—enframed-conceptualisation as to dimensionality-of-desublimating-lack—
of -<amplituding/formative> supererogatory—
dentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) so-reflecting lack-of-the-epistemic-projective-perspective—of-ontological-normalcy/postconvergence

intemporality/longness-of-register-of—meaningfulness-and-teleology—
/ dispensing-with-ontologically-perverting-immediacy-behaviour,—as-of—
prospective-institutionalisation,—as-from-inherently-determinable—
apriorising-teleological-thresholding—as-teleological-framework-or—
narrative-framework / upholding-or-renewing-of-categorical-imperatives-or-axioms-or-registry-teleology—for-intemporal—
preservation-entropy-or-contiguity—or—ontological-preservation—<as-so—

intragenerational/intradimensional conception of individual persons
punctual existential ontological-performance\(^{72}\)-<including-virtue-as-ontology>/morality/ethics/etc. so-construed as to the given registry-worldview/s/dimension’s
<preconverging~'motif-and-apriorising/axiomatising/referencing'−imbuing>−existentialising−enframing/imprintedness-(as-to- historicity-tracing—in-presencing−hyperrealisation/hyperreal-transposition) shallow social-functioning-and-accordance—as-of—social-stake-contention-or-confliction), speaks to
‘the sole veridically scientific conception of human ontological-performance\(^{72}\)-<including-virtue-as-ontology> subsuming notions of ontology, morality, ethics, etc.’ and so as to a ‘cogent epistemic-totalising\(^{72}\) protraction conceptivity/epistemic-reflexivity’ of human supererogatory−acuity/perspicacity/astuteness/edginess/incisiveness in reflecting holographically−<conjugatively-and-transfusively> the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) as so-underlying ‘human meaningfulness-and-teleology\(^{100}\) effective epistemic-totalising\(^2\) consequence with regards to the fact that its profoundness/ontologising-depth is of non-disjointedness/contiguity/coherence’ (in its
<amplituding/formative> disposedness−(as-to-orientation/value-construct/valuation−and−derived-parameterising) and
<amplituding/formative> entailment−(as-to-totalising−contiguous/coherent−factuality-of-variability)’ underlined as to its prospective \(^{11}\) foregrounding−entailment−(postconverging−narrowing−}
limited-mentation-capacity-deepening fundamental 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 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};¶ with limited-mentation-capacity-
deepening (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 ), rather arising as of ‘aestheticisation–
and–aestheticisation-towards-ontology of human ontological-
performance ’<-<including-virtue-as-ontology>’ underlying both ‘motif-
as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> ’
and
‘apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation as to aestheticisation-towards-ontology’ (so-
construed as <amplituding/formative–
epistemicity>totalising–conflatedness of meaningfulness-and-
teleology involving ‘the epistemic-totalising–resubjecting of motif-as-
to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^7\) in rede-mentating/restructuring/reparadigming
intelligibility-(as-to-human-projective/reproductive—aestheticising-re-

\[\text{⟨amplituding/formative–epistemicity⟩ totalising–conceptualisation⟩},\]

and so-underscored by the \(^4\) reference-of-thought-and—\(^3\) reference-of-

thought\(^3\) devolving dynamics of re-motif—and–re-apriorising/re-

axiomatising/re-referencing/re-intelligibility-setting-up/re-

measuring/instrumenting-process,-in-

\[\text{⟨amplituding/formative–epistemicity⟩ totalising–conceptualisation⟩},\]

aposteriorising/logicising/deriving/intelligising/measuring

\(^5\) meaningfulness-and-teleology\(^90\);\(^4\) with human limited-mentation-
capacity-deepening as to aestheticisation—and—aestheticisation-towards-
ontology speaking to an emphasis on both its ‘generativity potential’ and
its ‘ontological-performance’-\(^\langle\text{including-virtue-as-ontology}\rangle\) potential’
(as reflected in issues of human \(^5\) meaningfulness-and-teleology\(^90\)
induced \(^\langle\text{presencing—absolutising-identitive-constitutedness }\rangle\)
requiring appropriate human dispensing-with-immediacy-for-relative-
ontological-completeness\(^8\)-by-reification\(^8\)/contemplative-distension\(^2\) to
ever always preserve human \(^5\) meaningfulness-and-teleology\(^40\) cross-
fertilising ‘generativity potential’ and ‘ontological-performance’\(^2\)
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)’ -< inclusion-virtue-as-ontology> potential) of human ‘meaningfulness-and-teleology’ speaks to the epistemic successes and failures as to human ontological-performance -< inclusion-virtue-as-ontology> leading up to science/ontology as aestheticisationtowards-ontology (ontological-performance) -< inclusion-virtue-as-ontology> potential) and science (including the aspiration of the social sciences) is thus but the exactifying/precisioning-of-sublimation -<as-to-entailing-theoretical,-conceptual-and-operant-implications> of the philosophical from which it emerges as of natural philosophy (and humannature philosophy as of human-subpotency construal with respect to aspiring social sciences) and is ever always implicitly anchored to the philosophical in the face of its prospective aporeticism-overcoming/unovercoming while the philosophical as well must necessarily be concerned about its ultimate ontological-veracity relevance to avoid degenerating into a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically be considered as involved in philosophy however ontologically-flawed we may now think of
their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-totalising~resubjecting to the sublimating-validation/desublimating-invalidation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that can establish the "historiality/ontological-eventfulness"/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism'ados of philosophical knowledge to avoid its degeneracy into a poor and relic/artifactual knowledge-reification pedantic gesturing of mere aestheticisation hardly appreciative of the cogency of 'relative-ontological-incompleteness'/relative-ontological-completeness "(sublimating–referencing/registering/decisioning,—as-
self-becoming/self-conflatedness /formative–supererogating-
(projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence)) as to human-and-social–
expectations/anticipations—metaphoricity— as-rede-
mentating/restructuring/reparadigming–psychologism" as to a conception of cumulative/recomposuring knowledge allowing for future knowledge-reification beyond a naïve institutionalised social-
vestedness/normativity as to relic/artifactual conception of knowledge weakened to the questioning of how-does-it-knows-that-what-it-says-is-
true especially when it adopts disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-'immanent-
ontological-contiguity' > over "foregrounding—entailment-
projects requisite 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/complementeary-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/unbeholding/outlier-conceptualisation–(imbued-
postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-
projection-in-conflatedness’–‘of-notional–deprocrpticism-prospective-
sublimation)–/

veracity that truly underlies all human ‘meaningfulness-
and-teleology’ thus enabling the prospective possibility for human
emancipation and progress (as even the sciences while ultimately
aspiring for exactifying/precisioning–of-sublimation–<as-to-entailing-
theoretical,-conceptual-and-operant-implications> scientific accounts,
will implicitly adopt practices of inexactitude/tolerances as to the more
critical issue of their prospective aporeticism-overcoming/unovercoming
wherein for instance it is mostly in the last 30-or-so years that astronomy
has arrived at a highly cogent scientific account of astronomical
phenomena, in the medical domain because of the critical nature of any
developments to human health and preservation of life even the most
flimsy statistics are often portrayed as of relevance however the
possibility for pseudo-analysis or later retraction, and generally in this
respect science at its ‘breakthrough-level of scientific accounts’ is rather
of relatively high inexactitude/tolerances as nascent scientific
conceptions even within say the physics domain are contested, with the
critical notion of science-in-practice rather being about ultimate
aspiration to continually converge towards more and more
exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-
conceptual-and-operant-implications> scientific accounts); but then
human limited-mentation-capacity-deepening as to aestheticisation–and–
aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation→<as-to-perspective-ontological-normalcy/postconvergence-implied—'prospective-aporeticism—overcoming/unovercoming‘> (and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence—(implicated—'nondescript/ignorable—void—'as—to—presencing—absolutising-identitive-constitutedness) notion of the more universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as ‘a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation—and—aestheticisation-towards-ontology notion of overall human knowledge’ (as to any such non-Western social dynamics very own originariness—parrhesia,—as—spontaneity—of—aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of—aestheticisation as outcome/outfit/shell—construed-historically—as—of—the specifically—aestheticised—incrusting/plating/coating—as—institutionalmanifestation) and furthermore such a misnomer as to its metaphysics—of—presence—(implicated—'nondescript/ignorable—void—'as—to—presencing—absolutising-identitive-constitutedness) seem to supersede the more
fundamental notion of human underlying ontological-commitment\(^{(6)}\) (as instigatively driving the human out of animality) as to the more pivotal/critical human-subpotency \('fatedness-of-sublimation-over-desublimation, to existence-potency \(\sim\) sublimating–nascence, disclosed–from-prospective-epistemic-digression (as reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity \(\sim\) of-the-human-institutionalisation-process beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various socialsetups dynamics of relative-ontological-completeness\(^{(2)}\) in renewing of human \('meaningfulness-and-teleology\(^{(10)}\)\), 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-\(<\text{as-to-entailing-theoretical,-conceptual-and-operant-implications}>\) of human \('meaningfulness-and-teleology\(^{(10)}\)\) and so as to the requisite originariness-parrhesia,\(\sim\) spontaneity-of-aestheticisation—\(\text{supercrudatory}\) 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 \(\sim\)<including-virtue-as-ontology\(^{(10)}\)> 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’<preconverging~'motif-and-apriorising/axiomatising/referencing ′–imbuing’–existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conscious and unconscious institutional politics of self-preservation whether from ‘institutionalised philosophy’ or ‘institutionalised science’ as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation–and–aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism–overcoming/unovercoming’> is not beholdening to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is notionally/epistemically ‘implicated philosophy’ whether the scientist is
explicitly conscious or not of this such that faced with scientific dilemma some of the most novel philosophies are implicitly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-their-relative-ontological-completeness> actually point to an overall reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification—gesturing firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning—of-sublimation<-as-to-entailing-theoretical,-conceptual-and-operant-implications> framework of controlled experiences involving control methods’ as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but
rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument–for–conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest–subpotency (in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence) pertinence to which any such scientific methods/methodologies/approaches are rather subjected); human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification orientation associated with the overall philosophical and exactifying/precisioning–of-sublimation–as-to-entailing-theoretical,-conceptual-and-operant-implications orientation associated with science rather fundamentally speaks to the pre-eminence of their aetiologisation/ontological-escalation purpose so-reflected in the succession of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment)” as
narrowing-down selectivity of the intemporal-disposition as of ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought and prospectively deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought) and is thus primarily concerned about human prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology and thereof the derived prospective living-development–as-to-personality-development and institutional-development–as-to-social-function-development, so-speaking to a dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/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 overcoming/unovercoming associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific aporeticism overcoming/unovercoming concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticism overcoming/unovercoming reflection of human /historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> while avoiding an epistemically-flawed complex of ‘presencing—absolutising-identitive-constitutedness’ along the same lines human limited-mentation-capacity-deepening as reflecting both overall knowledge-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-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’> ‘cannot be artificially 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 knowledge’ (failing to attend to prospective existential
aporeticism overcoming/unovercoming while ‘naively construing of 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-supererogation97 as the more fundamental
purpose of the intellectual enterprise’, and so 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 orientation 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’58

<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-<as-
devoid-of—‘existential-contextualising-contiguity’ s-reifying/elucidating-of-prospective-relative-ontological-completeness > with no contiguous knowledge-reification —gesturing (as to when for instance such notions as humanism and antihumanism, enlightenment and counter-enlightenment, etc. seem to imply that the latter conceptualisations are against humanity or enlightenment rather than being more profound conceptions of humanity and enlightenment over the former as shallow conceptions thus inducing blurriness of thought) and in a further twisted relic/artifactual approach the very notion of postmodernism as of ‘postmodern-thought elucidation of ontologically-flawed desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ is paradoxically construed as postmodern condition as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of— reference-of-thought (as to an academically induced confusion equating postmodern-thought with the analytical criticism of modern society’s metanarratives so-articulated by postmodern-thought more like paradoxically qualifying budding-positivists critiquing of the non-positivising medieval-world/medievalism as the medieval condition) with all this contradictory pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation as we can easily appreciate that the lack of blurriness in many a natural science as to an untenable constraining of social universal-transparency.
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—<as-devoid-of—‘existential-contextualising-contiguity’—s-reifying/elucidating-of-prospective-relative-ontological-completeness—’> and isms—conceptualisations because of institutional pre-eminence over relative-ontological-completeness conception as of existence—<as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—>, thus speaking of the requisite underlying ontological-good-faith/authenticity and ontological-bad-faith/inauthenticity insight (manifested beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought—) when going about knowledge-reification in domains-of-study subject to blurriness, and critically human knowledge-reification as to organic-knowledge is inherently of existential implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human’—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/goodnaturesness that wrongly leads to equating/leveling-down everything across space and time as of naïve absolutising conceptual-patterning<-as-devoid-of-’existential-contextualising-contiguity ’’s-reifying/elucidating-of-prospective-relative-ontological-completeness andisms–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–referencing,-in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism and equating/leveling-down everything across space and time as of naïve absolutising conceptual-patterning<-as-devoid-of-’existential-contextualising-contiguity ’’s-reifying/elucidating-of-prospective-relative-ontological-completeness andisms–conceptualisations providing the ubiquitous framework for a poorly accounted for mediadriven pop-intellectualism subject to marionetting subterfuges of
dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness> 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 <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-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 as to nonpresencing-<perspective–ontological-normalcy/postconvergence>epistemic-projection); 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-contiguity⁶⁷), knowledge-reification⁶⁷ construed as of interpretation of say a given historical figure’s theory/philosophy/thought is ever always ‘priorly about the interpreter’s relative-ontological-completeness⁶⁸ 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-completeness⁶⁸ 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-completeness⁶⁸ construal) of the interpreter’ and thereof deriving the historiality/ontological-eventfulness⁶⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> implications (as to aestheticisation and aestheticisation-towards-ontology) with respect to the given historical figure’s theory/philosophy/thought as to relative-ontological-
completeness\textsuperscript{53} 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\textsuperscript{53} 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 archaeology/genealogy knowledge-reification – gesturings respectively which by their underlying/organising implicated ‘projective-insights’/‘epistemic-projection-in-conflatedness’ of apriorising/axiomatising/referencing as to human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal, as so-explicited herein,
(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{17}–as-
rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{30} and it is
herein critically contended so-associated with ‘desublimating blurriness’
from an academicism linchpinning practice of absolute beholdening to
historical figures/schools as if bigger-than/superseding the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicaly, as-to–
‘human\textsuperscript{<amplituding/formative–epistemicity>totalising–purview-of-
construal’ that doesn’t serve prospective existential knowledge-
reification\textsuperscript{37} but rather institutional imprimaturing wherein re-originary
insights arising from new thinking is ‘inferentially-and-selectively
reappropriated’ as supposedly enlightened reinterpretation of the given
historical figures/schools and ‘so-deducible as inferentially-and-
selectively reappropriated’ by ‘such awkwardness-of-thought associated
with lack of prospective existentialising sublimation implications as to
knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity
imbued theoretical/conceptual/operant implications but for the empty
institutional-imprimaturing mystification/solemnity/gravity projected’
and so-fundamentally defeating the fundamental dimensionality-of-
sublimating’\textsuperscript{12} ⟨<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) that motivated the given historical thinker in the first place as to succeeding human generations relaying the prospective existentialising sublimation of their thought for human progress and so as we can appreciate that the ‘development of the mind’ that led say Mendel or Pasteur or Einstein or Newton, etc. to develop their theories will not naively construe that their worth lies in hereditary biology or germ theory or physics, etc. remaining at the level they left it as the greatest scientist of their time but rather how this is prospectively historically enabling to the overall human scientific project continuum even if their ideas come to pass as no longer the most up-to-date), with this

historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> insight explicitly reflected and elaborated herein as to the ontological-contiguity—of-the-human-institutionalisation-process imbued historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> projective-insights 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 (so-
reflected as of notional–deprocrypticism or
<amplituding/formative>notional–preempting—disjointedness-as-of-
reference-of-thought dimensionality-of-sublimating
\(\langle \text{amplituding/formative} \rangle\) supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation\) profound dispensing-with-immediacy-for-relative-
ontological-completeness\^* by-reification\^*/contemplative-distension\^*
projected apriorising/axiomatising/referencing–psychologisms) thusly
striving to explain everything as of human-subpotency \^fatedness-of-
sublimation-over-desublimation, to existence-potency \^sublimating–
nascence,-disclosed-from-prospective-epistemic-digression (in reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity —of-the-human-institutionalisation-process ),¶ with human
limited-mentation-capacity-deepening as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplitudding/formative–epistemicity>totalising–purview-of-
construal implying necessarily that the intellectual-and-moral valour in
the human knowledge-reification exercise is all about articulating its
\^historiality/ontological-eventfulness \^/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> as to relative-ontological-completeness
ontological-veracity while collectively taking pride in the collective
advancement so-arising with the very first commitment of the intellectual
being ‘a prior commitment to inherent knowledge above all else’
including above their very own theoretical/philosophical/thought postures as so-allowing for the full human knowledge-reification potential as it is very often a relic/artifactual attachment to institutionally hallowed postures irrespective of the implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that brings about the enculturation of strategies of institutional self-preservation over prospective knowledge-reification and in this regards ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking ‘-projective-insights’/‘epistemic-projection-in-conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation)’/ relative-ontological-incompleteness’/relative-ontological-completeness

teleology\(^{100}\)) as with the respective emphasising of non-universalising logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing\(^{102}\), non-positivising/non-rational-empiricism logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing\(^{102}\) (with regards to the apriorising/axiomatising/referencing construct of “meaningfulness-and-teleology\(^{100}\)” by ancient-sophists, medieval-scholastics and modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\(\langle\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\rangle\) (to undermine prospective \(^{104}\) universalising-idealisation, budding-positivism and postmodern-thought respectively) and involving ‘their seeding-misprising ontological-bad-faith/inauthenticity~preconverging–dementating/structuring/paradigming\(^{65}\) that covertly and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in contempt of ‘relative-ontological-incompleteness\(^{89}/\text{relative-ontological-completeness}^{88}\)
(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)) as
to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism’; human
limited-mentation-capacity-deepening as of organic-knowledge more
critically involves ‘the requisite fundamental knowledge-reification’—
gesturing point-of-departure’ as referencing/registering/decisioning
nascent-particular/incipient-and-material/technical-sublimations—
<blinded-to-their-relative-ontological-completeness> by ‘their own sublimating prospective/nascent
relative-ontological-completeness’ reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’ in order
to fulfil the requisite maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation for effective
theoretical–conceptual–operant conceptualisation enabling ‘sublimating
supererogatory-unbeholdening-conflatedness’ historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–’epistemicity-relativism’>’ (and so
over referencing/registering/decisioning such nascent-
particular/incipient-and-material/technical-sublimations—<blinded-to-
their-relative-ontological-completeness> by ‘the presuplimation relative-ontological-
incompleteness’ reference-of-thought-
devolving> by ‘the presublimation relative-ontological
incompleteness’ reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning’ thus rather inducing ‘desublimating relic/artifactual–beholdening-constitutedness\(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(^4\), and in this respect the institutionalised intellectual practice of any given registry-worldview/dimension failing to reflect ‘the fundamental knowledge-reification\(^8\)—gesturing point-of-departure of prospective/nascent relative-ontological-completeness\(^8\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ rather speaks to a fundamental institutional-bankruptcy wherein for instance the ‘presublimating relative-ontological-incompleteness\(^9\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ respectively as of the ‘non-universalising knowledge-reification\(^7\)—gesturing’ of ancient-sophistry, ‘non-positivising knowledge-reification\(^7\)—gesturing’ of medievalscholasticism or ‘disjointing/disparateness/disentailing knowledge-reification\(^7\)—gesturing’ of modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\(\langle\)blurring/undermining-of-prospective-totalising-entailing.-as-to-entailing-\(\langle\)amplituding/formative-epistemicity\(\rangle\) totalising-in-relative-ontological-completeness\(\rangle\) as to their flawed fundamental knowledge-reification\(^7\)—gesturing point-of-departure cannot intelligibly conceptualise the effective theoretical—conceptual—operant implications warranting the ‘prospective/nascent relative-ontological-completeness\(^8\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’
ontological-completeness and reference-of-thought devolving is not beholdening upon existence—as-sublimating-withdrawal, eliciting of prospective supererogation and speaks to totalising–self-referencing–syncretising/circularity/interiorising/akrasia-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-threshold_/presublimating-_desublimating-decisionality_) of-ontological-performance -<including-virtue-as-ontology>, is to enable the social and institutional attendance-to/dealing-with its prospective aporeticism-overcoming/unovercoming as to human self-surpassing and by this token rather construing of practices of institutional or social recognition within prior institutionalised framework as dispensable/superfluous with regards to prospective knowledge imbued transcendence-and-sublimity/sublimation/supererogatory-de-mentativity parrhesiastic purposes of prospective knowledge-reification\(^3\)) and so beyond \(^8\)presencing—absolutising-identitive-constitutedness\(^3\)

\(^4\)<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) and blurriness\(^7\)
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 <preconverging~'motif-and-apriorising/axiomatising/referencing~'imbuing~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/paradigmising’ 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–profoundness inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

54 logical-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—disagreement’>
supposedly-
apriorising-in-
conviction-as-to-
profound-
supererogation

55 maximalising-
antiakrasiatic–maximalising-recomposuring-for-relative-ontological-
recomposuring-for-relative-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-
ontological-
<perspective–ontological-normalcy/postconvergence-reflected-
completeness—‘epistemicity-relativism’>,
meaningfulness-and-teleology


‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ as from existence-potency\textsuperscript{57}~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/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{(10)}) as well as the given \textsuperscript{8}reference-of-thought~\textsuperscript{8}devolving temporal-to-intemporal ontological-performance\textsuperscript{7}~<including-virtue-as-ontology> of its \textsuperscript{45}<amplituding/formative–epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology\textsuperscript{(10)}.

metaphoricity\textsuperscript{57} metaphoricity as evolving-and-devolving—‘<amplituding/formative–epistemicity>totalising–conception-of-existential-contextualising-contiguity~\textsuperscript{8}in-reification\textsuperscript{82}’, construed ultimately as of the crossgenerational superseding of any given registry-worldview/dimension \textsuperscript{45}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} meaningfullness-and-teleology\textsuperscript{(10)} (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–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{(10)}’), as of prospective relative-ontological-completeness\textsuperscript{8} superseding/undermining/deflating of prior
relative-ontological-incompleteness\textsuperscript{9}, as meaningfulness-and-teleology\textsuperscript{100} infrastructure rede-mentating/restructuring/reparadigming; implying ‘differing-and-incompatible meaningfulness-and-teleology\textsuperscript{90} finality’ of the relative-ontological-incompleteness\textsuperscript{89} and the relative-ontological-completeness\textsuperscript{88} as of their respectively implied supererogatory\textsuperscript{56} acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as opened-construct-of–meaningfulness-and-teleology\textsuperscript{100} and pseudo-edginess/pseudo-incisiveness <amplituding/formative>\textsuperscript{8} wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry–teleology } as of the implied reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought (as to elicitable <amplituding/formative>\textsuperscript{8} wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology –as-of—‘nondescript/ignorable–void ’ with-regards-to-prospective-apriorising-implications>}), thus rendering ‘propositional compatibility as of mutual aposteriorising/logicising/deriving/intelligising/measuring’ improbable as both are affirmative whereas in reality the former should be affirmed and the latter should be unaffirmed thus explaining why only a ‘prospective meaningfulness-and-teleology\textsuperscript{100} routing ontologically-
hegemonising-narrative\textsuperscript{71} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ 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\textsuperscript{66} underlying any society/social-setup conventioning as so reflected by its ‘self-assuredness-of-ontological-good-faith/authenticity’ ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ enabling the relative-ontological-completeness\textsuperscript{8} ‘prospective \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} routing ontologically-hegemonising-narrative\textsuperscript{71} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing (and not propositional-convincing-of-dialogical-equivalence)’ over the relative-ontological-incompleteness\textsuperscript{69} crossgenerationally as of ontological-primemovers-totalitative-framework\textsuperscript{73} sublimating implications, reflecting the fact that there is no base-institutionalisation propositional-convincing-of-dialogical-equivalence of recurrent-utter-uninstitutionalisation but rather a ‘prospective \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} routing ontologically-hegemonising-narrative\textsuperscript{71} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ arising as of their ontological-primemovers-totalitative-framework\textsuperscript{73} 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 \textsuperscript{56}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-confliciton in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the ‘ontological-veracity of human <amplituding/formative> wooden-language imbed–averaging-of-
thought<-as-to-leveling/ressentiment/closed-construct-of-

meaningfulness-and-teleology -as-of-'nondescript/ignorable−void'−
with-regards-to-prospective-apriorising-implications>) as of
propositional-convincing-of-dialogical-equivalence’ to undermine such
‘prospective meaninglessness-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

<amplituding/formative>88wooden-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>) but rather is in
an enlightening/educating deferential-formalisation-transference posture
of ‘prospective meaninglessness-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

<amplituding/formative>88wooden-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>) propositional-

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convincing-of-dialogical-equivalence in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and veridical intellectual ‘prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ for maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation also arises when it comes to prospective knowledge-reification of preceding/traditional normativities, conventions, practices, etc. (such as manifested with sophistic/pedantic mediums, shamans, witchdoctors, Ancient-sophists, medieval-scholasticism pedants and modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation), and hence ultimately with respect to human limited-mentation-capacity implications sophistry can-and-is only undermined by prospective relative-ontological-completeness ‘prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ knowledge-reification in inducing the universal-transparency—{transparency-of-totalising-entailing, as-to-entailing, <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} of the prospective registry-worldview/dimension ‘foregrounding—entailment—
postconverging--narrowing-down–sublimation-as-to-'existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation 'in-
reflecting—'immanent-ontological-contiguity ';—as-operative-
notional—deprocrypticism) as of its construction-of-the-Self from whence
its devolving specialisms/profound knowledge-construct can then be
socially engaged in deferential-formalisation-transference undermining
sophistry, and so in the sense that it is only because by-and-large every
modern human construction-of-the-Self is positivistic/rational-empirical
as of reference-of-thought-level that the possibility of devolving
specialisms/profound positivistic knowledge-construct can arise (without
the possibility of its sophistic/pedantic social-stake-contention-or-
confliction undermining with regards to eliciting non-positivism,
supernaturalism, etc. <amplituding/formative> wooden-language-
(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology—as-of-
'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-
implications>) even when the vast majority of humans never have a
thorough grasp of any specifically given specialism/profound positivistic
knowledge-construct say modern medicine, physics, social science, etc.,
and likewise the sophistic/pedantic difficulty facing the prospective
possibility of notional—deprocrypticism as it is prospectively reflective of
our present positivism–procrypticism uninstitutionalised-threshold lies
in the fact that it is highly liable to present social-stake-contention-or-
confliction procrypticism–or–disjointedness-as-of—reference-of-
thought sophistry 'flawed encouraging of propositional-convincing-of-
dialogical-equivalence >wooden-language-

{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-

construct-of—meaningfulness-and-teleology—as-of-

'nondescript/ignorable—void 'with-regards-to-prospective-apriorising-

implications} as of present disjointedness-as-of—reference-of-thought’

in undermining the ‘prospective meaningfulness-and-teleology

routing ontologically-hegemonising-narrative as to psychoanalytic-

unshackling/memetic-reordering/institutional-recomposuring’ of

‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-

thought as of its dispensing-with-immediacy-for-relative-ontological-

completeness —by-reification /contemplative-distension, and such

prospective notional—deprocrypticism organic knowledge-reification

necessarily requires at least the induced universal-transparency

(transparency-of-totalising-entailing—as-to-entailing-

<amplituding/formative–epistemicity>totalising—in-relative-

ontological-completeness ) of the ‘deprocrypticism—or—preempting—

disjointedness-as-of—reference-of-thought ‘foregrounding—

entailment—postconverging—narrowing-down—sublimation-as-to-

‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-

supererogation ‘in-reflecting—immanent-ontological-contiguity ‘as-

operative-notional—deprocrypticism) as of notional—deprocrypticism

construction-of-the-Self” from whence its implied specialised/profound

knowledge-construct can be engaged in deferential-formalisation-

transference (without the possibility of sophistic/pedantic undermining
like the eliciting of various temporal manifestations of disjointedness-as-of-reference-of-thought as of social-stake-contention-or-confliction implications) even if the vast majority of humans don’t have a thorough grasp of notional-deprocrypticism implied profound/specialisms knowledge-construct implications

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  

dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{68}–by-reification\textsuperscript{69}/contemplative-distension\textsuperscript{70}) are rather construed by the respective prior registry-worldviews/dimensions circularly as of their ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of their ontologically-flawed preconverging/dementing –qualia-schema’: and any such ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing –qualia-schema’ can only veridically be conceptualised-and-analysed as of ‘the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating\textsuperscript{24}’

\textit{\textlangle amplituding/formative\textrangle supererogatory\textendash de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation} as to difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{12}–in-singularisation\textlangle as-to-the-nondisjointedness/entailment-of-prospective\textsuperscript{61} nonpresencing\textrangle\textsuperscript{12}–as-veridical-epistemic-determinism\textsuperscript{12}’ with regards to the transepistemic/epistemic-ricochetting

\textit{\textlangle amplituding/formative\textendash epistemicity\textrangle causality\textendash as-to-projective-totalitative–implications-of-prospective\textsuperscript{12} nonpresencing\textendash for-explicating-ontological-contiguity\textsuperscript{67} of human limited-mentation-capacity-deepening\textsuperscript{12} in human epistemic-totalising\textsuperscript{12}~resubjecting of ecstatic-existence as of existence\textendash as-the-absolute-a-priori-of-conceptualisation\textendash and\textendash existence\textendash as-sublimating-withdrawal\textendash eliciting\textsuperscript{12}}
existence-potency\(^{-55}\)-sublimating-nascence-disclosed-from-prospective-
epistemic-digression as from such human-subpotency prior
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation in restoring dimensionality-of-
sublimating - {<amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation}, implies the prospective registry-worldview/dimension in
relative-ontological-completeness\(^{58}\) is of superseding value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness\(^{58}\) so-reflected as of ‘the ontological-contiguity\(^{69}\)—of-the-
human-institutionalisation-process\(^{68}\) (ecstatic-existence prospective
digression induced epistemic-ricochetting/transepistemicity)
dimensionality-of-sublimating

{<amplituding/formative> supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation} as to difference-conflatedness\(^{-57}\)-as-to-totalitative-
reification\(^{-31}\)-in-singularisation-<as-to-the-nondisjointedness/entailment-
of-prospective-\(^{-51}\) nonpresencing>\(^{-93}\)-as-veridical-epistemic-determinism\(^{-21}\)
induced ‘prospective intemporal-as-ontologically-veridical/ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic seeding-promise of reasoning-
through/messianic-reasoning \(^{-50}\) meaningfulness-and-teleology\(^{100}\) 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

(\langle{\text{amplituding/formative}>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/\text{spirit-drivenness-equalisation}\rangle\text{ as to difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemic-determinism}’ induced ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning \text{meaningfulness-and-teleology} as equivalence/correspondence antiakrasiathe-aspiration ontological-performance-<including-virtue-as-ontology>’; and it is herein that the notion of construction-of-the-Self is central as to the implication that \text{meaningfulness-and-teleology} ontological-performance-<including-virtue-as-ontology> involves ‘direct bilateral relationship of
appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness

meaningfulness-and-teleology in order for the upholding of anamnesis (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/throwness-disposition,—as—reproducibility-of-aestheticisation is implied), as to the fact that with regards to social-stake-contention-or-confliction the prior registry-worldview’s/dimension’s prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation


<amplituding/formative> wooden—
language-imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology } which is alien to the requisite prospective registry-worldview’s/dimension’s parrhesiastic value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{88} human-and-social—expectations/anticipations—metaphoricity—\textasciitilde as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence>\textsuperscript{¶} hence the
worldview/dimension’ eliciting the ontological-contiguity\textsuperscript{52}—of-the-human-institutionalisation-process\textsuperscript{58} dimensionality-of-sublimating\textsuperscript{5} (\langle\text{amplituding/formative}\rangle supererogatory\textendash\text{de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{77} equalisation⟩) as to difference-conflatedness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{87}—in-singularisation\textendash<as-to-the-nondisjointedness/entailment-of-prospective\textsuperscript{11} nonpresencing\textsuperscript{93}>—as-veridical-epistemic-determinism\textsuperscript{21}, wherein the ascetically implied metaphoricity\textsuperscript{57} 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\textsuperscript{88}—meaningfulness-and-teleology\textsuperscript{100}’ 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\textsuperscript{(uninstitutionalised-threshold /presublimating\textendash desublimating\textendash decisionality)}—of-ontological-performance\textsuperscript{84}—<including-virtue-as-ontology>, such that a \langle\text{amplituding/formative}\rangle\textsuperscript{8} wooden-language\textendash<imbued—temporal—mere-form/virtualities/dereification /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/identitive-constitutedness as ‘epistemic-
totality’-dereification-in-dissingularisation-as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-
constitutedness as–flawed-epistemic-determinism

nonpresencing nonpresencing–or–withdrawal–or–metaphysics-of-absence–implicated-
epistemic-veracity-of nonpresencing< perspective–ontological-
normalcy/postconvergence>–or–transcendental-reasoning-of-event as–prospective-ontology-origination

perspective/framing/reference/horizon of meaningfulness-and-
teleology as to the transcendence-and-
sublimity/sublimation/supercratory-de–mentativity implications of
difference-conflatedness as–to-totalitative–reification–in-
singularisation–as–to-the-nondisjointedness/entailment-of-prospective-
nonpresencing as–veridical-epistemic-determinism; reflected as
existence-potency–sublimating–nascence, disclosed–from–prospective-
epistemic-digression or existence-potency–sublimating–nascence,
disclosed–from–prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing–that–further–epistemically–
unconceal–the–very–ontologically–same–existential–reality;
onpresencing< perspective–ontological-normalcy/postconvergence>
speaks to the transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity that is ecstatic-existence as phenomenologically reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance)-<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity and desublimating notional-discontiguity/epistemic-discontiguity as of human limited-mentation-capacity-deepening implics) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence) so-construed as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ supersedes the ‘scalality/immanency of existence’s ontological-normalcy/postconvergence’ this further explains why reductionism (as to their <amplituding/formative–-epistemicity> totalising/circumscribing/delineating implications) fail to reflect nonpresencing-<perspective-ontological-normalcy/postconvergence> as to the requisite human limited-mentation-capacity-deepening knowledge-reification—gesturing and with such
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/axiomatising/referencing—conflatedness construal (underlined by human limited-mentation-capacity-deepening as to existential-contextualising-contiguity ‘implied <amplituding/formative-epistemicity> totalising—renewing-realisation,—re-perception,—re-thought-in-epistemic-conflatedness s of ontological-contiguity’) is critically associated with presencing—absolutising-identitive-constitutedness academicism proliferation of isms—conceptualisations mere conceptual-patterning—as-devoid-of—‘existential-contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-completeness ‘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—as-devoid-of—‘existential-contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-completeness ‘ and not-or-poorly aspiring to portray the unchanging immanent-backdrop construable-and-reconstruable as of existential contextualising in ontological-contiguity in <amplituding/formative—
epistemicity>totalising/circumscribing/delineating conception of meaningfulness-and-teleology\(^{100} \) as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\(^{67} \) > and thus with the ‘ontologically-flawed implication that the absolute a priori is not construed as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97} \) but instead any of such given isms–conceptualisations and associated reductionisms now substituting for the unchanging immanent-backdrop of existential-contextualising-contiguity\(^{39} \) 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\(\langle\text{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘–in-reflecting–immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism} \rangle\) that starts-from-and-remains-in/is-of-epistemical-embeddedness-with existential-contextualising-contiguity\(^{39} \) (as to prospective knowledge-reification\(^{47} \)—gesturing ‘implied <amplituding/formative–epistemicity>totalising–renewing-realisation,-re-perception,-re-thought-in-episticemic-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
outside-existential-contextualising-contiguity lacking

<amplituding/formative–epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification – gesturing and in fact one of the most critical/challenging epistemic concern of physicists today given the increasing theoretical abstraction is in preempting such a development of a conceptualising that poorly aligns with the epistemic-totality of existential-contextualising-contiguity however difficult the available experimental possibilities for portraying prospective sublimation, and it should further be noted here that the successive sublimating physics across-the-times ‘are of complementary historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’ and rather so as successive

incompleteness\textsuperscript{77}/relative-ontological-completeness\textsuperscript{88}
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{70} across-the-
times with respect to physics relative-ontological-completeness\textsuperscript{88}
conception as from pre-Newtonian/Leibnizian notion of time, 
Newtonian/Leibnizian notion of time, Einsteinian notion of time in terms 
of spacetime up to present-day physics theories notion of time in terms of 
further developments as from a big-bang-theory insights reflecting the 
epistemic-veracity that there is no sound concept and conceptualising 
without the ‘priorly projected ontological-contiguity’ in reflection of 
existential-contextualising-contiguity\textsuperscript{39} and as of the relative-ontological-
completeness\textsuperscript{88} implied profoundness’ within which any such concept and 
conceptualising is articulated and ‘this effectively contrasts with such 
apriorising/axiomatising/referencing—constitutedness\textsuperscript{11} disposition naïve 
shallow-minded isms–conceptualisations mere conceptual-patterning-
<as-devoid-of–‘existential-contextualising-contiguity\textsuperscript{39}’s-
reifying/elucidating-of-prospective-relative-ontological-
completeness\textsuperscript{88} ‘>’ that equates/leveledown everything across space and 
time as to wrongly imply everything is of the same ontological-
contiguity’ thus with a poor grasp of ‘knowledge-reification –gesturing 
in ontological-contiguity\textsuperscript{69} in reflection of existential-contextualising-
contiguity⁹ as of ‘relative-ontological-incompleteness⁹/relative-ontological-completeness⁹’


<amplituding/formative–epistemicity>totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity\(^7\) in reflection of existential-contextualising-contiguity\(^9\) such that there is hardly any notional–disjointedness of the
assertions/claims/conceptualisations as validating their ontological-verity;

on the other hand, the 'knowledge-reification'—gesturing in ontological-contiguity—in reflection of existential-contextualising-contiguity as of ‘relative-ontological-incompleteness/relative-ontological-completeness

(sublimating–referencing/registering/deciding—as self-becoming/self-conflatedness/formative–supererogating-(projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism implied with deconstruction, genealogy and other critical theory practices are meant to articulate meaningfulness-and-teleology/conceptualisations by their derivation/delineation/disambiguation as from human epistemic-embeddedness in existence so-construed as thrownness (as to the phenomenological aspiration/possibility for overcoming imbued deficiency construed as metaphysics-of-presence—(implicit-nondescript/ignorable–void ’as-to’ presencing—absolutising-
identitive-constitutedness), and so as defining/given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint originariness-parrhesia,—as-spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for–conceptualisation) for reflecting ‘relative-ontological-
incompleteness$^{69}$/relative-ontological-completeness$^{58}$

(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$^{57}$—as-rede-mentating/restructuring/reparadigming—psychologism$^{90}$ underlying knowledge-reification$^{9}$—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’$^{9}$—gesturing in ontological-contiguity$^{67}$ in reflection of existential-contextualising-contiguity$^{59}$ as of ‘relative-ontological-incompleteness$^{69}$/relative-ontological-completeness$^{58}$


aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normacy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity\(^1\) as rede-mentating/restructuring/reparadigming–psychologism\(^2\), ‘as so-exemplified with naïve truth relativism accusations as to the weirdly and wrongly implied posture that human limited-mentation-capacity-deepening ‘doesn’t occur’:\¶ and the specific articulation herein by this author is rather of a profound ‘knowledge-reification\(^3\)–gesturing in ontological-contiguity\(^4\) in reflection of existential-contextualising-contiguity\(^5\) as of ‘relative-ontological-incompleteness\(^6\)/relative-ontological-completeness\(^7\)

from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective' prompted derivation/delineation/disambiguation of conceptualisations in apriorising-conflatedness\(^2\)-as-to-difference (over-and-undermining apriorising/axiomatising/referencing—constitutedness \(^1\)-as-to-absolutising-identity) with regards to the conceptual 'overcoming of metaphysics-of-presence'\(^1\) (implicated-'nondescript/ignorable–void' \(^1\)-as-to-presencing—absolutising-identitive-constitutedness\(^1\)) intermediating-ascriptivity or \(^1\)neuterising of human 'meaningfulness-and-teleology\(^0\) apriorising conceptualisation’ (so-articulated from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness\(^2\) of notional–deprocrypticism deneuterising\(^6\)—referentialism or deascriptivity’ as from the ontological-normalcy/postconvergence epistemic-projection perspective and in reflecting ‘the temporal-to-intemporal-notional-binarity of human ontological-performance\(^7\)-<including-virtue-as-ontology> at uninstitutionalised-threshold \(^8\), in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ and so-construed as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-'—existentialism-form-factor), so-underscored by human limited-mentation-capacity-deepening\(^9\) as of 'de-

‘<amplituding/formative—epistemicity>totalising—random-as-impulsive de-scalarising’, base-
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, vague sensibility/decorum-drivenness, providing credence to frivolity over equanimity, emotional gimmickiness/manipulation as well as surreptitious practices of perfidious/double-dealing/betraying as to ‘dilutive/drowning and sabotaging imposturing/jumbling/sleight in undermining prospective genuine knowledge-reification’ for agenda-driven deceitful/dastardly/scheming purposes in proximity with deceptive supposedly objectively mediative institutions, and so as to underlying ontological-bad-faith/inauthenticity ~preconverging–dementating/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—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation’ so-reflected as of deprocrypticism—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—(as-to-underlying-ontological-commitment
construed as preempting—disjointedness-as-of—reference-of-thought,—
as-to—<amplituding/formative—epistemicity>growth-or-
conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ given ‘relative
transversedesublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance  -<including-
that notional-deprocrypticism as of its originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective construes of prospective knowledge-reification\(^7\) as of ‘the full ontological implications of full human limited-mentation-capacity-deepening\(^5\) as to its deepest/most-profound ‘foregrounding—entailment (postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ’-in-reflecting—immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism)’ thus speaking to deprocrypticism requisite de-mentative/structural/paradigmatic delineation of both the existentially contextualised ‘sublimating ontological-good-faith/authenticity\(^6\)~postconverging—de-mentating/structuring/paradigming ’ underlying intemporal ontological-performance\(^1\)-<including-virtue-as-ontology> (as of dimensionality-of-sublimating -(<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) profound dispensing-with-immediacy-for-relative-ontological-completeness\(^5\)-by-reification\(^7\)/contemplative-distension\(^7\) projected apriorising/axiomatising/referencing—psychologism)’ and ‘desublimating ontological-bad-faith/inauthenticity\(^6\)~preconverging—de-mentating/structuring/paradigming’ underlying temporal ontological-performance\(^2\)-<including-virtue-as-ontology> (as of dimensionality-of-
desublimating-lack-of \(<\text{amplituding/formative}>\) supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) shallow/lack-of dispensing-with-immediacy-for-relative-
tional-completeness\(^{2}\) by-reification /contemplative-distension \(^{5}\)
projected apriorising/axiomatising/referencing~psychologism)’
associated with any ‘deprocripticism–or–preempting—disjointedness-
as-of~reference-of-thought prospective knowledge-reification\(^{7}\) as ever
always about preserving the ascendancy of organic-knowledge in
superseding-andoverriding mechanical-knowledge (with the latter rather
associated with \(<\text{amplituding/formative}>\) wooden-language~(imbued-
temporal~mere-form/virtualities/dereification /akrasia-
drag/denatured/preconverging-or-dementing narratives—of-the-
reference-of-thought~categorical-imperatives/axioms/registry-
teleology \(^{9}\) ) thus involving the anticipation of human temporal-to-
temporal ontological-performance\(^{10}\)~<including-virtue-as-ontology~of-
prospective knowledge-reification\(^{7}\) imbedded \(^{8}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^{10}\);¶ 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\(^{9}\) /relative-ontological-completeness\(^{9}\) \)}}

mentating/structuring/paradigming’ with regards to the fact that by the inherently implied institutionalisation-threshold-and-uninstitutionalised-threshold of any given registry-worldview/dimension as reflecting the preconverging-or-dementing—apriorising-psychologism perspective in shallower teleological depth ‘there is no neutrally sound knowledge in relative-ontological-incompleteness9 as to when prospective insight about the relative-ontological-incompleteness9 deficient ontological-performance9-including-virtue-as-ontology> existentially avails as reflecting prospective human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint’ with prospective knowledge-reification7 in relative-ontological-completeness58 necessarily about overriding relative-ontological-incompleteness9 apriorising/axiomatising/referencing—conceptualisation as to psychoanalytic-unshackling/memetic-reordering/institutional—recomposuring metaphoricity57 implications in transversality—of—affirmative-and-unaffirmative—disambiguated—’motif-and—apriorising/axiomatising/referencing’62 such that any ontologically—flawed engagement as ‘wrongly implying underlying 3 logical-processing—or-logical-implicitation—supposedly-apriorising-in—conviction—as-to-profound-supererogation75 deficiency validating logical re-engagement’ rather leads to the mere complexification of the prior relative-ontological-incompleteness9 apriorising/axiomatising/referencing—conceptualisation (as to its deficient ontological-performance9—including-virtue-as-ontology> and
vices-and-impediments undermining the ontological-good-faith/authenticity\textsuperscript{267}~postconverging–de-
mentating/structuring/paradigming') and so as analysing-and-
accounting-for the instigative underlying ‘ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–asso-being-as-of-existential-reality
human solipsistic necessitative drivenness’ either as of parrhesiastic
seeding-promise-of-human-subpotency-ontological-performance\textsuperscript{72}-
\langle\textit{including-virtue-as-ontology}\rangle\textsuperscript{-correspondence-with-the-full-potency-
of-existence’s~sublimating–nascence-as-of-itscoherence/contiguity’ or
‘seeding-misprising of reasoning-from-results/afterthought
\textsuperscript{56\textit{meaningfulness-and-teleology}\textsuperscript{100}} as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance\textsuperscript{72}\langle\textit{including-virtue-as-ontology}\rangle’ (as the latter conception
with regards to the notional–deprocrypticism of the ontological-
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} reflects the fact
that \textsuperscript{56\textit{meaningfulness-and-teleology}\textsuperscript{100}} is much ‘more profoundly than
just about projected reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation, which at
uninstitutionalised-threshold\textsuperscript{268} actually involves
\textsuperscript{45\textit{amplituding/formative–epistemicity}\textsuperscript{totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}
\textsuperscript{8\\textit{wooden-language}\textsuperscript{\{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing ~narratives—of-the-}
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\(^8\)-by-reification\(^7\)/contemplative-distension\(^9\) arising from ontological-good-faith/authenticity\(^9\) but rather ‘just responding mechanically to the untenable constraining of social universal-transparency\(^10\)’  
(transparency-of-totalising-entailing-as-to-entailing-
<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness\(^1\)) of any prospective knowledge-reification\(^7\) as to positive-opportunism’ as wrongly and seemingly implying that if such prospective knowledge-reification\(^7\) untenable constraining and positive-opportunism\(^7\) 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\(^7\) arises as of ontological-good-faith/authenticity\(^9\) reasoning-through/messianic reasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold\(^13\) doesn’t imply the given ‘presencing—absolutising-identitative-constitutedness\(^13\) is the ontologically-veridical framing for reconstruing human ontological-performance –<including-virtue-as-ontology> even as it is the apriorising/axiomatising/referencing–
psychologism/mental-schema since it is fundamentally about overcoming the latter’s totalising/totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification into strategies of social-chainism/social-influence and effectively the possibility for all prospective human sublimation-over-desublimation rather implies the possibility for human solipsistic firstnature superseding and overriding of any given presencing—absolutising-identitive-constitutedness with re-originary—as-unenframed/unbeholdening/outlier-conceptualisation imbued-postconverging/dialectical-thinking ‘projective-insights’ ‘epistemic-projection-in-conflatedness’ ‘of-notional—deprocrypticism—prospective—sublimation’ 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 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—
'epistemicity-relativism' > sublimation-over-desublimation so-construed as intellectualism with respect to the fact that there can’t be any ontology/science where any mortal by mere status and influence can be excepted directly or indirectly from ontological analysis implications as this then de-mentatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically–conceptually–operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual–function/posture wherein socially dominant vested-interests/actors come to surreptitiously assume ascendence as to generalised social intellectual apathy that leads to the relegating of ‘true intellectualism’ into ‘expertising as a useful secondary adjunct’ to any whatever primary interest hence rendering the latter susceptible to perversion/impertinence/impotency and incapable of genuinely driving a specific or general human and social emancipatory vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism\textsuperscript{78} social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-constructs or postlogism\textsuperscript{78} psychopathy social implications as to our positivism–procrypticism social-construct thus requiring that any such ontologically illegitimate perverted dynamics of social status and influence is necessarily trampled upon to de-mentatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit

\textless\texttt{amplituding-formative}\textgreater;\texttt{wooden-language-\{imbued–averaging-of-}

\texttt{thought-<as-to-leveling/ressentiment/closed-construct-of–}
meaningfulness-and-teleology -as-of-'nondescript/ignorablevoid' -with-regards-to-prospective-apriorising-implications> as of

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faith/authenticity~postconverging–dementating/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
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and wrongly and
defectively decontextualising enlightenment thought into the present as of
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-`immanent-ontological-contiguity`⁹ > that fail the
notional~deprocrypticism ‹foregrounding—entailment—postconverging-
narrowing-down—sublimation—as-to-`existence—as-sublimating-
withdrawal,—eliciting—of—prospective—supererogation —`in—reflecting—
`immanent-ontological-contiguity`⁹; —as-operative-
notional~deprocrypticism⁹⟩ operant test of `drawing out the full
⁴⁹<amplituding/formative—epistemicity⟩ totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of ontological-contiguity⁶ in
reflection of existential-contextualising-contiguity⁹ such that there is
hardly any notional~disjointedness of the
assertions/claims/conceptualisations as validating their ontological-
veracity`); ⁴⁹ and to perfectly understand what is meant by `equalisation of
all ⁴⁹historiality/ontological-eventfulness⁶/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence—reflected—
`epistemicity—relativism`⟩ aestheticisation—and—aestheticisation—towards-
ontology’ as to dimensionality—of—sublimating
⁴⁹<amplituding/formative> supererogatory—de—mentativeness/epistemic—
growth—or—conflatedness /transvaluative—
rationaлизing/transepistemicity/anamnestic—residuality/spirit—drivenness—
equalisation), the idea is that as of underlying ⁴⁹maximalising—
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\textsuperscript{97} speaks of ‘the successive supererogatory maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{98}—unenframed-conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure\textsuperscript{(as-to-}

\textit{historiality/ontological-eventfulness /ontological-aesthetic-tracing,}
\textit{<perspective–ontological-normalcy/postconvergence-reflected–}
\textit{‘epistemicity-relativism’>}) crossgenerational levels of human limited-mentation-capacity-deepening\textsuperscript{11}’ with regards to ‘reference-of-thought–
and—reference-of-thought–devolving—meaningfulness-and-teleology\textsuperscript{100} so-construed as of notional–deprocrypticism/<amplituding/formative>notional–preempting—disjointedness-as-of—reference-of-thought’ (since there is no logical-basis/logic<as-to—transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ \textsuperscript{102}> inherent to any relative-ontological-incompleteness\textsuperscript{19} registry-worldview/dimension validating its prospectively projected relative-ontological-completeness\textsuperscript{18} registry-worldview/dimension but rather an ‘aporeticism–overcoming/unovercoming supererogating ontological-
disjointedness-as-of\textsuperscript{278} reference-of-thought, as to
\textsuperscript{289}amplituding/formative–epistemicity\textsuperscript{growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of deprocrpticism) and thus reflecting the human limited-mentation-capacity centrality of ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation—
\textsuperscript{supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity\textsuperscript{69}—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-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing-as-veridical-epistemic-determinism in aporetically reflecting prospectively the ontological-good-faith/authenticity-postconverging-de-
mentating/structuring/paradigming underlying human limited-
mentation-capacity-deepening in foregrounding—entailment-
(postconverging—narrowing-down—sublimation-as-to-'existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation '-in-
reflecting-'immanent-ontological-contiguity ';--as-operative-
notional—deprocrypticism) and so as superseding presencing—
absolutising-identitive-constitutedness which poor aporeticism hardly 
contemplates of such profound prospective human limited-mentation-
capacity-deepening implications and rather adopting the framework of prior mere-formulaic—
methodologising/mutualising/organising/institutionalising reflecting 
dimensionality-of-desublimating-lack-of 
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) 'as to the fact that dimensionality-of-sublimating 
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation is aporetically the more fundamental
incipient/seeding originariness-parrhesia—as-spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/throwness-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/throwness-disposition—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and–Plato’s Socrates are more fundamentally involved in an aporetic 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

\langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}^{97} \text{and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation, by equating/leveling-down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence–}
reflective-'epistemicity-relativism'>) aporeticism

overcoming/unovercoming as to human limited-mentation-capacity-deepening (lemniscate-formative-epistemicity-totalisingly-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ) so-underlied herein as to 'de-mentation' (supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics), is what today underlies
the misanalysis/overemphasis of say Humean or Kantian philosophy as if
of differently evolved framing to Descartes’s thinking-proposition thus
leading to their positivism/rational-empiricism relative to-presencing—
absolutising-identitive-constitutedness <preconverging~`motif-and-
apriorising/axiomatising/referencing~`imbuing>–existentialising—
enframing/imprintedness—(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation poorly contemplative prospectively of the more
fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-
of-aestheticisation for prospective philosophical framing as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation as so-implied with advanced postmodern-thought), and
their equalisation exactly implies that Descartes and budding-positivists
and Socrates and universalising-idealisation Socratic-philosophers are
more profoundly construed more than just as of their mere-formulaic–
methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/thrownness-disposition—
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 46/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
46/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—2/ 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 17/deprocrypticism—or—preempting—
disjointedness-as-of—2/ 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 limited-mentation-capacity-deepening implied ‘originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) in overcoming any relative presencing—absolutising-identitive-constitutedness'), and our own present ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity\textsuperscript{69}–postconverging–dementating/structuring/paradigming\textsuperscript{70}’ 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\textsuperscript{71} failing to factor in their relative-ontological-incompleteness\textsuperscript{69} human limited-mentation-capacity aporetic context so as to falsely justify our present \textsuperscript{8} procrypticism—or–disjointedness-as-of–reference-of-thought \textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{13} and then fail to address our own prospective aporetic context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} 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\textsuperscript{69}–postconverging–dementating/structuring/paradigming\textsuperscript{70}’ in the light of our present human limited-mentation-capacity-deepening aporetic context so-reflected as our prospective \textsuperscript{8} procrypticism—or–disjointedness-as-of–reference-of-thought human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and this is what crucially explains the ontological-normalcy/postconvergence epistemic-projection perspective of analysis assumed herein as to our prospective \textsuperscript{8} procrypticism—or–disjointedness-as-of–reference-of-thought
aporeticism resolvable as of deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> as a further human foregrounding—entailment–(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocripticism) with this insight pointing to ‘the unassailability/centrality across all times of human dimensionality-of-sublimating (<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /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—


ment, fundamentally implying at their reference of thought.

devolving level the irrelevance or ontological impertinence of the relative ontological incompleteness in relation to the relevance or ontological veracity of the relative ontological completeness - for aposteriorising/logicising/deriving/intelligising/measuring).

notional-discontiguity/epistemic-discontiguity-<shallow-supererogation of mentally-aestheticised–preconverging/dementing – qualia-schema> (as of such differing-relative-ontological-incompleteness and-relative-ontological-completeness reference-of-thought-level as implying ‘differing


ontological-bad-faith/inauthenticity $

de-qualia-schema>-(as-of-formative-throwness-projective- arbitrariness/waywardness-'imbued-psychologism'–of-
paradising/paradigmng apriorising/axiomatising/referencing-(as-preconverging-or-dementing -reflexive-and-entailing-‘leveling-teleology ’)) prospectively failing to reflect existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

' 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-
incompleteness —enframed-conceptualisation); critically the basis for human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc. is rather as of ‘prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity percolation-channelling—<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs formation/establishment/superseding—metaphoricity’ with respect to existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression, in the sense that human social, institutional and conceptual constructions (as to their projected ‘self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction’) warrant that ‘the capacity to fulfil the prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity function/posture’ like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist/advocate/policymaker, etc. rather supersedes human prior-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseded-logical-basis> (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> as 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’; thus dialogical-equivalence as of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (especially as prospectively susceptible at the uninstitutionalised-threshold to 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>) induced
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
<amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the-
reference-of-thought—categorical-imperatives/axioms/registry-
teleology )) cannot substitute for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation as to

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human ontological-commitment as such implies that the doctor, researcher, technologist, etc. initiative is not critically about logically engaging the social framework in its present—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-superseded-logical-basis in reflecting the underlying supposedly coherent ontological-commitment of the social as to 'fulfilling the prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity function/posture' like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist, etc. (but only as so-validated by the ontological-veracity of the manifest prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications de-
mentatively/structurally/paradigmatically as upholding their deferential-formalisation-transference statuses or institutionally-and-socially surpassing-and-substituting-for prior deficient deferential-formalisation-transference statuses as to quackery, scamming, sophistry, etc.);

interestingly it is only as of the inventing/making-possible of the apriorising/axiomatising/referencing conception of genes-and-genetics, quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc. that the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis> of the respective notions arose in the first place as before then such notions did not notionally/epistemically entailed any prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis> and likewise it is herein contended that prospective notional–deprocrypticism rather notionally/epistemically entails its prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis> beyond-and-superseding any pretence of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis> as to our presencing—absolutising-identitive-constitutedness manifestation of positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought and so as of human reference-of-thought prospective relative-ontological-completeness implied existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
ontological-contiguity\textsuperscript{67} - (as-of-the-effectively-operant-implications-of-
prospective-relative-ontological-completeness\textsuperscript{88} -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{89} -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{89} -of-
reference-of-thought;¶ and ontological-contiguity
speaks-of-and-inherently-implies notional-contiguity/epistemic-
contiguity\textsuperscript{89} -<profound-supererogation\textsuperscript{97} -of-mentally-
aestheticised-postconverging/dialectical-thinking\textsuperscript{97}–qualia-schema> as
from the perspective of relative-ontological-completeness\textsuperscript{88} in
ontological-contiguity, for instance as of ‘the very same physics
\textsuperscript{45} <amplituding/formative–epistemicity> totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’, the state of relative-ontological-
completeness\textsuperscript{88} of theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs with respect to the state of relative-
ontological-incompleteness\textsuperscript{89} of classical-mechanics—axiomatic-
constructs implies that the former perspective is of notional-
contiguity/epistemic-contiguity\textsuperscript{∀}-<profound-supererogation\textsuperscript{∀}-of-
mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{∀}> 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\textsuperscript{∀}-<shallow-supererogation\textsuperscript{∀}-of-mentally-aestheticised-preconverging/dementing \textsuperscript{∀}–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 \textsuperscript{∀}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity\textsuperscript{∀}-<profound-supererogation\textsuperscript{∀}-of-
mentally-aestheticised-postconverging/dialectical-thinking \textsuperscript{∀}> for articulating and explaining the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{∀} since it is the most profound human state of relative-ontological-completeness\textsuperscript{∀}-of- reference-of-thought affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring/postconverging-or-dialectical-thinking\textsuperscript{∀}-of-prospective-
relative-ontological-completeness\(^\ddagger\) 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 \(^\ddagger\) reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity\(^\ddagger\)-\(<\text{shallow-supererogation}\) -of-mentally-aestheticised–preconverging/dementing – qualia-schema> just as human \(^\ddagger\) reference-of-thought relatively efficient perception/construal ‘supposedly attaining perspective ontological-contiguity’ speaks of notional-contiguity/epistemic-contiguity\(^\ddagger\)-\(<\text{profound-supererogation}\) -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>, likewise there is no such thing ‘ontological-decadence’ but rather ‘epistemic-decadence’ or teleological-decadence<-in-dimensionality-of-desublimating-lack-of \(<\text{amplituding/formative-supererogatory-de-}
mentativeness/epistemic-growth-or-conflicatedness /transvaluable-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\(^\ddagger\) can only elicit a human relative-ontological-completeness\(^\ddagger\) 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 disposedness-as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment (as-to-totalising-contiguous/coherent–factuality-of-variability)), underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility – imbued-and – hermeneutically/reprojectively/supererogatingly/zeroingly-educing human-subpotency–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)) speaking of epistemic-causality as to human relative-ontological-completeness apriorising/axiomatising/referencing—conflicatedness implications, with the idea of ontological-causality/metaphysical-causality rather a
confusion arising out of human presencing—absolutising-identitive-constitutedness (and this further translates to imply that existence is what is of ‘immanent determination’ notwithstanding ‘human-subpotency epistemic-causality imbued underdetermination’ of the ‘immanent-ontological-contiguity determination that is existence’ such that a notion like overdetermination is also a confusion arising out of human presencing—absolutising-identitive-constitutedness given that there can’t be any determination superseding the ‘immanent-ontological-contiguity determination that is existence’ with any exaggerated-as-supposedly-overdetermination or understated-as-supposedly-underdetermination conception of determination rather speaking of ‘human-subpotency epistemic-causality imbued underdetermination’ in waiting for the validative/invalidative manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that as such speaks of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to implicated human <amplituding/formative-epistemicity>totalising~thrownness-in-existence,-imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of—<amplituding/formative-epistemicity>totalising~conceptualisation’ reflecting the underdetermined potential for attaining ontological-normalcy/postconvergence as of the ‘immanent-ontological-contiguity
determination that is existence’, with such underdetermined potential realisable as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (\(\gamma\)); interestingly it is important to grasp that ‘ontology as of ontological-contiguity’ is integrative of both notional-contiguity/epistemic-contiguity \(\langle\) profound-supererogation \(\rangle\) of-mentally-aestheticised–postconverging/dialectical-thinking \(\langle\)–qualia-schema\(\rangle\) and notional-discontiguity/epistemic-discontiguity \(\langle\) of-mentally-aestheticised–preconverging/dementing –qualia-schema\(\rangle\) 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 \(\langle\) profound-supererogation \(\rangle\) of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema\(\rangle\) and notional-discontiguity/epistemic-discontiguity \(\langle\) of-mentally-aestheticised–preconverging/dementing –qualia-schema\(\rangle\)’ 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) (as epistemically-deficient and epistemically-efficient phenomenal/manifest–subpotencies (in-transitive–
conflatedness –reflexivity, in the full potency of:
existence’s–sublimating–nascence) ontological-performance
<including-virtue-as-ontology> in existence are part-and-parcel of
existence ‘with epistemic-deficiency rather speaking to
phenomenal/manifest–subpotencies–(in-transitive-conflatedness –
reflexivity, in the full potency of existence’s–sublimating–nascence)
perspective of ontological-deficiency construal’), and it should be pointed
out as well that ‘existence’s reifying-and-empowering-reflexivity-of-
ecstatic-existence-as panintelligibility –imbuied-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–(in-transitive-conflatedness –
reflexivity, in the full potency of existence’s–sublimating–nascence).
failing to grasp that the ontological-veracity is one of transitive-
conflatedness ‘–reflexivity speaking of an

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‘imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies-<wherein-‘subpotencies-as-their-conflatedness grievances structuring-out-their-phenomenal-conflation-over-supervened-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness) basically because there is nothing beyond existence and ‘all phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence⟩ are epistemic situations that speak to the transitive-conflatedness–reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence⟩ of the said whole’ but rather ‘the full-potency of existence is integrative of phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence⟩ in transitive-conflatedness–reflexivity as the whole’ such that a full human epistemic construal of existential phenomena/manifestations should necessarily involve insight (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-educing human-subpotency–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩) about ‘the specific human-subpotency in
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’

human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation

⟩ with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of–

meaningfulness-and-teleology\(^{100}\) of prospective human-subpotency–
aporia/undecidability/dilemma/ught-
indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence> ‘–existentialism-form-factor’, and this then
explains the defective ontological-performance\(^{-}\)-<including-virtue-as-
ontology> of all \(^{8}\)presencing—absolutising-identitive-constitutedness

meaningfulness-and-teleology\(^{100}\) as de-
mentatively/structurally/paradigmatically (as to ‘de-mentation’
(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) of mental-aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity\(^{12}\)-
<shallow-supererogation>‘-of-mentally-
aestheticised–preconverging/dementing\(^{19}\)—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/intelligibility/setup/measuring/instrument for aposteriorising/logicising/deriving/intelligising/measuring of meaningfullness-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


, reflecting human underlying supposedly coherent ontological-commitment

; wherein such a conception ‘deflates-and-unifies-by-its-more-profound-explication all hitherto philosophical ideas and insights as well as raising up questions-of-coherence-beyondthe-prism-of-enframed-traditional-thinking’ as from ‘relative-ontological-incompleteness to relative-ontological-completeness (renewing supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as of apriorising-teleological-thresholding–as-teleologicalframework-or-narrative-framework) induced

immanence/veridical-epistemic-determinism’, thus providing ‘a seeding-level of philosophical meaningfulness-and-teleology that overcomes human-subpotency emotional-involvement and institutional <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness(as-to—historicity—tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression as is sought in the natural sciences, given that the ‘conflatedness-construal-of-existential-contextualising-contiguity—as-of—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity’ knowledge-reification’ is herein explicitly articulated with the ontological-contiguity of-the-human-institutionalisation-process just as it is rather implicitly reflected in the natural sciences and as of yet is hardly/poorly countenance in the social tradition which ‘tends to be lost in a maze of apriorising/axiomatising/referencing—constitutedness as elaboration-as-mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside-existential-contextualising-contiguity—ending up in its very own totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag<meaningfulness-and-teleology that in many ways (as of our present positivism—procrypticism registry-worldview/dimension) increasingly amalgates in
drag/denatured/preconverging-or-dementing —narratives—of-the-
reference-of-thought—categorical-imperatives/axioms/registry-
teleology ) in eliciting the apriorising/axiomatising/referencing destructuring-threshold—{uninstitutionalised-threshold /presublimating-
desublimating-decisionality)—of-ontological-performance—<including-
virtue-as-ontology> as shiftiness-of-the-Self as generating, by the successive psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring of human <reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-teleology (so-construed as 
dem-mentation (supererogatory—ontological—de-mentation—or-
dialectical—de-mentation—stranding-or-attributive-dialectics)), the successive registry-worldviews/dimensions as from recurrent-utter-
uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, our positivism/rational-
empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought and prospectively deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought
ontological-good-faith/authenticity


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

ontological-good-faith/authenticity


apriorising/axiomatising/referencing-(as-postconverging-or-dialectical-thinking )} prospectively reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

ontologically-hegemonising-


profound supposedly coherent ontological-commitment ' underlying any
intemporal-as-
ontological-
narrative-
metaphoricity\(^{(2)}\) as-
with respect to its social-stake-contention-or-confliction’), which is then
of-ontological-
aesthetic-tracing-
<perspective–
ontological-
normalcy/postconv-
ergence-reflected-
\(\langle\text{amplituding/formative–epistemicity}\rangle\) causality–as-to-projective-
‘epistemicity-
relativism’\(>\)
ontological-
performance\(^{(2)}\) as of ontological-performance-<including-virtue-as-ontology> of human
meaningfulness-and-teleology\(^{(100)}\) 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\(^{(100)}\) as of human supposedly coherent
ontological-commitment \(^{6}\) self-assuredness-of-ontological-good-
faith/authenticity\(^{(0)}\) ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality
with respect to its social-stake-contention-or-confliction;¶ with
meaningfulness-and-teleology\(^{(100)}\) construed epistemically in reflecting
the human subject ‘level of relative-ontological-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing.-in-perspective–ontological-normalcy/postconvergence), so-reflected as of human ‘referencing/registering/decisioning of shallow-supererogation’—to—profound-supererogation conception of social-stake-contention-or-confliction’, and in this regards just as say medicine in the understanding of the body for rede-mentating/restructuring/reparadigming the possibility of curing is way more than just curing (as to the fact that at any given moment in time just a little proportion of the human population is actually/directly in quest for medical attention) with the even grander social implications of modern medicine being the ‘overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity’—as-rede-mentating/restructuring/reparadigming—psychology—of—healthy behaviour and healthy living <postconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting—{as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism>}, likewise the articulation of human ontological-performance—<including-virtue-as-ontology> (as to relative-ontological-incompleteness /relative-ontological-completeness /sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating—projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
and-accusations-of-sorcery in such a nonpositivistic social-setup but rather the ‘overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity’—as-rede-
mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> as to human ontological-performance-<including-virtue-as-ontology> in adopting a positivistic <postconverging~’motif-and-
apriorising/axiomatising/referencing~’imbuing’—existentialising—framing/imprinting-{as-to-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected~’epistemicity-relativism’}>’ are even much more momentous in myriad of positivistic ways and along the same lines it is herein contended that more than just doing away with the ‘direct conceptivity/epistemic-reflexivity’ of incidental manifestations of our procrypticism—or—disjointedness-as-of-reference-of-thought the ‘overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity’—as-rede-
mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> as to human ontological-performance-<including-virtue-as-ontology> in adopting prospective deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought <postconverging~’motif-and-
apriorising/axiomatising/referencing~’imbuing’—existentialising—framing/imprinting-{as-to-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩’ are even much more profoundly significant as to potentially reflecting ‘human-decisionality-⟨as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation⟩ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality, and in all these instances such an expanded implication for prospective human ontological-performance-⟨including-virtue-as-ontology⟩ arise as to the epistemic-projection perspective of relative profound-supererogation^77^ is ‘not of desublimating–referenced/registered/decisioned self-presence/self-constitutedness^1^–⟨in-perspective–epistemic-abnormalcy/preconvergence⟩’ but rather ‘of sublimating–referencing/registering/decisioning self-becoming/self-conflatedness /formative–supererogating-(projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)’ involving renewed self-awareness as to prospective construction-of-the-Self)
existence/intrinsic-reality-and-so-reflected-as-of-existential-contextualising-contiguity\(^{39}\)-(as-the-panintelligibility\(^{22}\)-insight-about-ecstatic-existence-epistemically-deflates-‘existence-in-existence-constitutedness\(^{12}\)-construal’), and this speaks to the fact that any implied meaningfulness-and-teleology\(^{100}\) (as knowledge-reification) ‘epistemic-veracity as well as its induced human empowerment for transcendence-and-sublimity/sublimation/superceratory-dementativity/emancipation’ can only arise dementatively/structurally/paradigmatically as of its inherent supposedly coherent ontological-commitment as so-reflected in ontological-primemovers-totalitative-framework—so-construed-as-from-ontological-normalcy/postconvergence-epistemic-perspective / notional–projective-perspective-of-conceptualisation/totalitative-accruing–relative-cause-andeffect-predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) / operatives-of-ontologically-hegemonising-narrative\(^{71}\);¶ with the result that vague articulations of ‘supposed knowledge-reification’ out of this framework are rather epistemically-impertinent and ineffectual given their elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{39}\);¶ insightfully, the inherent human epistemic relation to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\(^{38}\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression, implies that human conception of causality inherently ‘is-not-of/notontological’ but rather ‘is-as-of/is-epistemic’ about ecstatic-
signifier speaking of ‘ontological-primemover-totalitative-framework as causality as of construction’, whereas a-presencing—absolutising-identitive-constitutedness will naively equate any one of the registry-worldview’s/dimension’s given perceptivity of ‘health epiphenomenon of existence’ in which it projects-mentally-by-its-reference-of-thought as the ‘absolute basis for construing, defining and refining the conception of causality’ failing to factor-in that it is rather in an ‘epistemic situation as of epistemic-abnormalcy/preconvergence in relative-ontological-incompleteness’, requiring not such a apriorising/axiomatising/referencing—constitutedness apriorising/axiomatising/referencing but rather a apriorising/axiomatising/referencing—conflicatedness /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-
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 dementatively/structurally/paradigmatically arises rather by a change of supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setting/measuring instrument 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 apriorising/axiomatising/referencing—
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—{in-
transitive-conflatedness —reflexivity,—in-the-full-potency-of-
existence’s—sublimating—nascence}) are as of their specifically/notionally
enabled reifying and empowering;¶ finally it is just as important to grasp
also here that the ‘articulation as human-causative-construction’ of the
notions of ‘temporal individuations or temporal-dispositions’ and
‘intemporal individuation or intemporal disposition’ are rather conceived
epistemically as of their de-mentative/structural/paradigmatic
implications from the perspective of the ontological-
normalcy/postconvergence of ecstatic-existence-as-transcendental-
signifier and thus are construed as of their ‘de-
mentative/structural/paradigmatic implications of relative-ontological-
completeness’ in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness\(^{10}\), reflecting a human-causative-construction conception in apriorising/axiomatising/referencing—conflatedness\(^{12}\)/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 apriorising/axiomatising/referencing—constitutedness\(^{13}\) as of presencing—absolutising-identitive-constitutedness\(^{13}\) 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—\(\text{imbued-and-}\) ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’ human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation), 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\(^{106}\) as destructuring-threshold-


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axiomatising/re-referencing-conceptualisation) underscores ‘the more fundamental
<amplituding/formative–epistemicity> totalising
theoretical–conceptual–operant difference–scientific-construal of
underlying existence phenomenality/manifestation as of
conceptivity/epistemic-reflexivity involving
phenomenal/manifest-subpotencies (in-transitive-conflatedness —
reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence) as
to their perspective epistemic-totalising re-subjecting of motif-as-to-
aestheticisation <imbued-projective-arbitrariness/waywardness> to
existence—as-the-absolute-a-priori-of-conceptualisation—end-existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation” <as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming” 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 re-subjecting of motif-as-to-
aestheticisation <imbued-projective-arbitrariness/waywardness> to
existence—as-sublimating-withdrawal, eliciting-of-prospective-
supererogation” in rede-mentating/restructuring/reparadigmning
intelligibility <as-to-human-projective/reprojective–aestheticising-re-
motif—and—re-apriorising/re-axiomatising/re-referencing/re-
intelligibility-settingup/re-measuring-instrumenting-process—
as so-underscored by 'effectively underlying human beholding—inch, appre, apprehending, and taming—drive or aestheticising—
surrealising/supererogating—drive for <postconverging—‘motif-and-
apriorising/axiomatising/referencing—imbuing—existentialising—
framing/imprinting—(as-to-prospective—historiality/ontological-
 eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’>)’ and so
as to the inherent absolutising referencing/registering/decisioning
ontological-deficiency necessarily arising from human limited-mentation-capacity’ requiring ‘projective-insights’/‘epistemic-projection-in-
conflatedness’ as to human limited-mentation-capacity-deepening )
that underlies the notion of human 14 de-mentation
(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding—or-attributive-dialectics) as factoring in the
implications of human limited-mentation-capacity as to epistemic-
abnormalcy/preconvergence 9 and ontological-
normalcy/postconvergence epistemic-projection perspectives reflected
respectively as of preconverging–dementing—apriorising-
psychologism and postconverging–dialectical-thinking—apriorising-
psychologism); panintelligibility is so-underlied as to teleology 90
implied ‘phenomenal/manifest conceptivity/epistemic-reflexivity in
existence as ontological’, and with overall panintelligibility—
effusing/ecstatic—lining 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/integality of their variously implied intelligibilities/teleologies construed as from ‘existence projected perspective singularisation<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected 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 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-<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism backdrop for sublimation-over-desublimation’ to which <amplituding/formative–epistemicity> totalising–thrownness-in-existence conceptivity/epistemic-reflexivity adopts a projective-insights as of difference–conflatedness for sublimation-over-desublimation’), such that panintelligibility also ‘doesn’t actually speak of any constitutive-emergence conceptualisation (though entertains an overall-ecstatic-existence-supervening-conflatedness conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such <amplituding/formative–epistemicity> totalising–thrownness–
in-existence conceptivity/epistemic-reflexivity’ of say the conceptualisation of atomicity, cellularity or social-aggregation as constitutively superseding the ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ thus wrongly inducing ‘a <amplituding/formative–epistemicity>totalising presencing—absolutising-identitive-constitutedness’ epistemicity reductionism as so-construing the full-potency of existence’ (and further failing to epistemically account for relative-ontological-incompleteness 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
apriorising/axiomatising/referencing—conflicatedness of the various phenomenal/manifest-subpotencies-(in-transitive-conflicatedness—reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) so-contrived as from human ‘relative-ontological-incompleteness ⁄ relative-ontological-completeness ᵃᵢᵢ

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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 <amplinding/formative> wooden-language<imbued–averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'–with-regards-to-prospective-apriorising-implications> as deterministic validation of ontological-veracity is never a critically relevant element for prospective intemporal/firstnatureness knowledge-reification generation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation given that the underpinning–suprasocial-construct of 'meaningfulness-and-teleology as reflected in any social-setup institutionally is rather 'a secondnatured/habituated institutionalisation construct as from deferential-formalisation-transference as to 'presencing—absolutising-identitive-constitutedness
social-vestedness/normativity/<discretely-implied-functionalism>’ rather arising from the ‘untenable existentially constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbibed theoretical/conceptual/operant implications sublimating-over-desublimating implications of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced metaphoricity’ as of dimensionality-of-sublimating

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning in solipsistic transversality’, and thus reflecting the ontological-veracity that any such underpinning–suprasocial-construct is not the inherently relevant basis for prospective knowledge-reification as of ‘a convincing of human-subpotency exercise’ but rather what is relevant is ‘the pertinence of its underlying deferential-formalisation-transference-as-non-sophistic in-integrating/as-to-susceptibility-to prospective existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression’ so-induced metaphoricity as of supposedly coherent human ontological-commitment and so validated as of ontological-primemovers-totalitative-framework with respect to ‘adhering to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implications’ in order for prospective
deferential-formalisation-transference suprasocial meaningfulness-and-teleology to arise; as the fact is underpinning—suprasocial-constructs are rather afterthought/reasoning-from-results as for instance it is not the inherent budding-positivists meaningfulness-and-teleology as of mere abstraction that induced a social transformation into positivist thinking but rather the ‘accruing constraining effect on existence’ of such budding-positivism instigated positivist and liberal meaningfulness-and-teleology that then induced its social adoption later on as of social-stake-contention-or-confliction-with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical,-well-being,-health-and-social-development-implications, as ‘underpinning—suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness framework of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ in 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—.

and-sublimity/sublimation/supererogatory-de-mentativity’ as the suprasocial mathetic/motiffed/throned state of recurrent-utter-uninstitutionalisation is of epistemically underdeterminative contemplation as of its <amplituding/formative>8wooden-language-

(imbued—temporal—mere-form/virtualities/dereification /akrasiac-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology ) for 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>8wooden-language-(imbued—temporal—mere-

form/virtualities/dereification /akrasiac-
drag/denatured/preconverging-or-dementing –narratives—of-the-
reference-of-thought– categorical-imperatives/axioms/registry-
teleology ) inclination is in an 45<amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag 3 as of its ‘shiftiness-of-the-Self’ whether as of trepidatious/warped/preclusive/occlusive identitive-constitutedness17-as-
‘epistemic-totality16 ‘-dereification 13 -in-dissingularisation-&<as-to-the-
disjointedness/disentailment-of– presencing—absolutising-identitive-
constitutedness-as-flawed-epistemic-determinism, and this is exactly what renders all such transcendence-and-sublimity/sublimation/superror work—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—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/transsepistemicity) dimensionality-of-sublimating (<amplituding/formative> superoratory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transsepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to difference-conflatedness—-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—-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

speaking rather to their relative-ontological-incompleteness of reference-of-thought/psyche that has to be ‘addressed psychoanalytically before engaging in prospective knowledge-reification’.

engaging-within-logical-processing-or-logical-implicitation—supposedly-apriorising-inconviction-as-to-profound-supererogation

postlogism

psychopathy-as-of-

‘attendant-intradimensional’-

preconverging/dementing –apriorising-psychologism

apriorising/axiomatising/referencing > induced-disontologising’,-as-so-

undermining-the-‘attendant-intradimensional–ontologising’<-as-to-

oriencing—

apriorising-

psychologism

{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-

failing-dispensing-with-immediacy-for-relative-ontological-

apriorising/axiomatising/referencing>-induced-disontologising’-as-

intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-as-so-

completeness”-by-reification /contemplative-distension’,-with-

ing/referencing> ‘slanting-qualia-schema’,-and-so-manifested-overtly-at-childhood-

induced-

psychopathy-‘<decontextualising/de-existentialising–of-attendant-

disontologising’-,

as-so-

but-while-susceptible-to-be-wrongly-construed-as-of-

undermining-the-

‘attendant-

at-covert-adulthood-psychopathy-‘<decontextualising/de-

intradimensional–existentialising–of-attendant-intradimensional–

ontologising’-<as-

apriorising/axiomatising/referencing>-induced-disontologising’-(due-to-
to-attendant- coverted-adulthood-psycho-pathy-

intradimensional- maturation/indirectness/spatialisation/credulity/craftiness)-and-as-the-

apriorising/axioma adulthood-psycho-pathy-elicits-conjugated-postlogism-as-to-socially-

tising/referencing- protracted-individuations-of-conscious-or-unconscious-manifestations-

imbued- of- ‘<decontextualising/de-existentialising-of-attendant-

<contextualising/existentialising–of-intradimensional–apriorising/axiomatising/referencing>-induced-

xistentialising- disontologising’; and so-specifically reflecting overall social

attendant- manifestations of postlogism and conjugated-postlogism construed as

ontological- postlogism-as-of- ‘compulsing–nonconviction/madeupness/bottomlining-

ontologising/-contiguity> -<decontextualising/de-existentialising-of-attendant-intradimensional–

educing—self- apriorising/axiomatising/referencing>-induced-disontologising’-of-the-

referencing- ‘attendant-intradimensional–ontologising’–imbued-

syncretising- <contextualising/existentialising–attendant-ontological-contiguity> -<disontologising-perverted-outcome-sought-

forwarding–postconverging/dialectical-thinking 20 –apriorising-psychologism,-of–‘attendant-intradimensional–

ging/dialectical-thinking apriorising/axiomatising/referencing ‘-logical-dueness>

apriorising-

prelogism 79 -as-of prelogism<as-of-the–intradimensional‘-postconverging/dialectical-

conviction,-in-thinking –apriorising-psychologism,-of–‘attendant-intradimensional–

profound- ontologising<as-to-attendant-intradimensional–

supererogation‘- apriorising/axiomatising/referencing–imbued-

<existentially-

<contextualising/existentialising–attendant-ontological-contiguity> -
veridical–
educing—self-referencing-syncretising-forward–
‘attendant—
facings-postconverging/dialectical-thinking—apriorising–
intradianimal–
psychologism>),and-so-reflecting-prelogism-as-of-conviction,–in–
apriorising/axiomatising/referencing‘-intradianimal–apriorising/axiomatising/referencing—logical-dueness–
logical-dueness–
(precedes–apriorising/axiomatising/referencing—as-of-the‘intradianimal‘).–
disontologising–
postconverging-or-dialectical-thinking—apriorising-psychologism).
logical-outcome–
precedes-disontologising-logical-outcome-arrived-at–(so-implied,–as-to-existentially-veridical–
after–apriorising-psychologism).–
after–apriorising/axiomatising/referencing-as-of-the‘intradianimal‘
arrived-at>–
existential-nonveridicality/,<decontextualising/de-existentialising–of–
attendant-intradianimal–apriorising/axiomatising/referencing>;
induced-disontologising‘-,and-thus-reflecting–‘intradianimal‘.
preconverging-or-dementing—apriorising-psychologism).

presencing—or

presencing

metaphysics-of-presence{implicated–

presencing—
nondescript/ignorable–void‘-as-to-presencing—absolutising-identitive-
absolutising-
constitutedness ) / ordinary-nontranscendental-reasoning /
identitive–
80
presencing—absolutising-identitive-constitutedness / presencing–
constitutedness 13

epistemically-enframed-encumbering-of-ontology-elucidation /
pseudoconflation perspective/framing/reference/horizon of
meaningfulness-and-teleology 100 as to identitive-constitutedness 12–as–
epistemic-totality 16 ‘dereification‘-in-dissingularisation<as-to-the-
disjointedness/disentailment-of–presencing—absolutising-identitive-
constitutedness 4>35—as-flawed-epistemic-determinism 17;¶ with
80
presencing—absolutising-identitive-constitutedness 13 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~throwness-in-existence as to the implications of human limited-mentation-capacity (inducing presencing—absolutising-identitive-constitutedness) 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 aporeticism overcoming/unovercoming of the varying apriorising/axiomatising/referencing—ontologically-deficient human epistemic-projection of meaningfulness-and-teleology (underlined by
the successive registry-worldviews/dimensions given in want of dimensionality-of-
sublimating - { <amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation } as of the overall ontological-contiguity —of-the-human-
institutionalisation-process; with presencing—absolutising-
identitive-constitutedness social-vestedness/normativity-<discretely-
implied-functionalism> of human meaningfulness-and-teleology of the successive registry-worldviews/dimensions as poorly amenable to existence-potency sublimating—nascence, disclosed-from-prospective-
epistemic-digression (so-arising as to ‘human-subpotency non-
scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
dementates/structures/paradigms-distortedly-thepossibility-for-the-later-
ontologisation> of ontological-performance —<including-virtue-as-
tonology> as undermining prospective ontological-veracity’ so-reflected with regards to human-subpotency prospectively implied epistemic-
abnormalcy/preconvergence construed as of ‘incrementalism-in-
relative-ontological-incompleteness’ —enframed-conceptualisation epistemic projection, in contrast to the scalability/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing-<perspective–ontological-
normalcy/postconvergence> ’, with the implication that more than just a question of dominance/vested-interest—drivenness-<as-to-its-
direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,-as-
meaningfulness-and-teleology'),
demmentatively/structurally/paradigmatically defines (given the already inculcated ‘presencing—absolutising-identitive-constitutedness as of social-vestedness/normativity-<discretely-implied-functionalism>’) the possibility for re-engaging with ontological-veracity for prospective sublimation of human meaningfulness-and-teleology, and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a presencing—absolutising-identitive-constitutedness ‘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™ 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™ imbued secondnaturing’ when it comes to social-stake-contention-or-conflict;¶ and as from the overall human aestheticisation–and–aestheticisation-towards-ontology existentialising–frame of ontological-performance™-<including-virtue-as-ontology>, ‘presencing—absolutising-identitive-constitutedness™ as of social-vestedness/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™ historiciality/ontological-eventfulness™/ontological-aesthetic-tracing—
disinhibited-mental-aestheticising as of the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing-
<perspective–ontological-normalcy/postconvergence’, and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of ‘prospectively distortive de-
mentative/structural/paradigmatic presencing—absolutising-identitive-
constitutedness’ preconverging~’motif-and-apriorising/axiomatising/referencing ’—imbuing>—existentialising—
enframing/imprintedness—(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) conceptualisation implications’ (as to ‘presencing—absolutising-identitive-constitutedness’
preconverging/dementing —apriorising-psychologism epistemic-
projection perspective’ which fails to factor in that human limited-
mentation-capacity implies that the totalising construal is relatively deficient as of its epistemic constitutuedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical nonpresencing-<perspective–ontological-normalcy/postconvergence> sublimating ‘meaningfulness-and-teleology’ (herein rather construed as of appropriate nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing in relative-ontological-completeness (as to nonpresencing-<perspective–ontological-normalcy/postconvergence> postconverging/dialectical-thinking –apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed <amplituding/formative–epistemicity> totalising construal by epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology (construed herein as from nonpresencing-<perspective–ontological-normalcy/postconvergence>) as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological’ (so-reflecting <amplituding/formative>disposedness–(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment–(as-to-totalising– contiguous/coherent–factuality-of-variability))’ and ‘is not beholdening to any presencing—absolutising-identitive-constitutedness’ <amplituding/formative–epistemicity> totalising construal under 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
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 totalising conception backdrop as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity —of-the-human-institutionalisation-process implied epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing) and thus ends up ‘wrongly construing of the present circularly as of the epistemic-projection perspective of the very same present as its epistemic-
conception is then wrongly constitutively absolutised in its present epistemic-abnormalcy/preconvergence\(^{30}\) thus failing to reflect the overall existential becoming/conflatedness/formative–supererogating (and so ‘epistemic-reflexively as of human limited-mentation-capacity-deepening\(\langle\text{amplituding/formative–epistemicity}\rangle\) totalisingly–as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(\rangle\) that de-mentatively/structurally/paradigmatically veridically reflects the successive registry-worldviews/dimensions given \(^{80}\)presencing—absolutising-identitive-constitutedness\(^{13}\) (with this ‘overall existential becoming/conflatedness/formative–supererogating backdrop for conceptualising \(^{80}\)presencing—absolutising-identitive-constitutedness\(^{13}\)’ rather construed as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) underlied totalisingly-entailing by the overall ontological-contiguity\(^{67}\)–of-the-human-institutionalisation-process\(^{68}\) implied epistemic-conflatedness\(^{12}\) as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing and ‘so-undergirded by human dimensionality-of-sublimating\(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\(\rangle\) as of the operative human mental-devising-representation \(^{14}\)de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-\rangle}\)
dialectical-de-mentation—stranding-or-attributive-dialectics)

postconverging/dialectical-thinking\(^{35}\)–apriorising-psychologism—by—

preconverging/dementing—apriorising-psychologism as to human

meaningfulness-and-teleology\(^{60}\) ontological-performance\(^{72}\)–

<including-virtue-as-ontology> deepening’)

\(^{81}\)procrypticism–or–disjointedness-as-of\(^{84}\) reference-of-thought is rather as of the specific positivism/rational-empiricism prospective

uninstitutionalised-threshold\(^{53}\) failing of \(^{17}\) deprocrypticism–or–preempting—disjointedness-as-of\(^{19}\) reference-of-thought, and across the successive registry-worldviews/dimensions in reflection of all the uninstitutionalised-threshold\(^{53}\) (as successive ‘failing of notional–deprocrypticism–or–notional–preempting—disjointedness-as-of\(^{19}\) reference-of-thought’) so-construed as notional–procrypticism–or–

notional–disjointedness-as-of\(^{19}\) reference-of-thought, speaks to ‘disjointedness-as-of\(^{19}\) reference-of-thought’-as-misappropriated–

meaningfulness-and-teleology\(^{50}\)-in-arrogation, -out-of-existential-contextualising-contiguity\(^{51}\)-s-reifying/elucidating-of-prospective-

relative-ontological-completeness\(^{76}\)-of\(^{84}\) reference-of-thought-

devolving-as-of-instantiative-context,-so-construed-as-of-‘threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^{97}\)

<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-of-motif-and-apriorising/axiomatising/referencing’


superseding-logical-basis>\textsuperscript{82}


dialogical-equivalence—<as-superseded-logical-basis>\textsuperscript{83}

\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 meaningfulness-and-teleology\textsuperscript{100};¶ the reference-of-
thought speaks to ‘referencing of “meaningfulness-and-teleology”’ and reference herein is underlined by both reference-of-thought (so-construed as human) and reference-of-thought 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 identitive terms’ which fail to project the requisite epistemic insight as to the sublimating
implications of human limited-mentation-capacity-deepening underlined by its dimensionality-of-sublimating

(<amplituding-formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) associated with the overall ontological-contiguity—of-the-human-institutionalisation-process as to its difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemic-determinism and so with regards to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ so-reflected as from originariness/origination—(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalartising-construal-of-existence))

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

85 devolving registry-
registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-worldview’s/dime
<as-Being-or-ontological-or-existential—defect>—with-regards-to-
transion’s-
registry-worldview’s/dimension’s-given-de-
uninstitutionalised-
mentative/structural/paradigmatic-denaturing—of-ontologically-
threshold—a
veridical—meaningfulness-and-teleology—as-to-its-given—reference-
defect—<as-Being-
of-thought-for-social-functioning-and-accordance—defect—as-defined—

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

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

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

‘relative-ontological-incompleteness’ /relative-ontological-completeness *(sublimating–referencing/registering/decisioning—as*

elative-

ontological-

completeness

(sublimating–refer
cencing/registering/
decisioning–as-
self-becoming/self-
conflatedness /for
mative–
supererogating-
(projective/reproje
tive—aestheticising-re-
motif—and–re-
apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence)) as to human-and-social–

(expectations/anticipations—metaphoricity
mentating/restructuring/reparadigming–psychologism’ reflect
reference-of-thought-construed-ontological-veridicality-as-so-
determined-by-existential-contextualising-contiguity ’s-
reifying/elucidating-of-prospective-relative-ontological-completeness

impartial–

speaks to the fundamental

(projective/reproj
ctive—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstr
ument’s

meaningfulness-and-teleology implications as to human
limited-mentation-capacity-deepening (so poorly recognised as from
presencing—absolutising-identitive-constitutedness

gpective that

by ‘elaboration-as-mere-

toutside-existing-contextualising-contiguity develop an ontologically-

flawed overall absolutising epistemic-abnormalcy/preconvergence

eperspective—

ontological-

normalcy/postconv

ergence)) as to absolute intelligibility framework’ that supposedly supersedes existence—

human-and-social— as-the-absolute-a-priori-of-conceptualisation–and–existence—as-

expectations/antici

pations—

metaphoricity

‘prospective-aporeticism-overcoming/unovercoming’>, with the
as-rede-mentating/restructuring framework gesturing goes on to analyse sophisticated thought not making the same mistake as supposedly ontologically-flawed as of its presencing—absolutising-identitive-constitutedness instigated paradoxical criticism of relativity), factoring in that ‘existence is not beholdening to human-subpotency’ as to when the human projects any supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, and thus the conception of relative-ontological-completeness speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions ‘reference-of-thought as to implied living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ) as from recurrent-utter-uninstitutionalisation to prospective notional—deprocrypticism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of the overall ontological-contiguity—of-the-human-institutionalisation-process (whereas the presencing—absolutising-identitive-constitutedness perspective by equating/leveling-down everything across space and time as of naive absolutising conceptual—
patterning-<as-devoid-of–'existential-contextualising-contiguity's-
reifying/elucidating-of-prospective-relative-ontological-completeness>
and isms–conceptualisations as to wrongly imply everything is of the
same ontological-contiguity in absolute terms as to its epistemic lack of
projective-insights as to contrasting relative-ontological-incompleteness
and relative-ontological-completeness apriorising/axiomatising/referencing–psychologisms, ‘will naively equate
in absolution as to a relativity-accusation such relative-ontological-
completeness projective-insights about the overall ontological-
contiguity —of-the-human-institutionalisation-process as to difference-
conflatedness-as-to-totalitative-reification—in-singularisation-<as-to-
the-nondisjointedness/entailment-of-prospective-nonpresencing>–as-
veridical-epistemic-determinism as to imply by the relativity-accusation
it is along the same lines with Ancient-sophists non-universalising
meaningfulness-and-teleology or it is basically unintelligible’, and so
since it wrongly operates on the basis that its presencing—absolutising-
identitive-constitutedness perspective is supposedly of absolutely
profound knowledge-reification—gesturing without factoring the
implications of human limited-mentation-capacity and human limited-
mentation-capacity-deepening); and operantly ‘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{17}–as-
rede-mentating/restructuring/reparadigming–psychologism’ refers to
epistemic-veracity for knowledge-reification\textsuperscript{17}/ontological-veracity rather
construed as of human limited-mentation-capacity-deepening\textsuperscript{53} induced
‘given axiomatic-constructs/ reference-of-thought existential-
contextualising-contiguity\textsuperscript{19} apriorising/axiomatising/referencing—
conflatedness\textsuperscript{12} multi-amplituding-formative–epistemicity causality–as-to-
projective-totalitative–implications-of-prospective\textsuperscript{11} nonpresencing, for-
explicating-ontological-contiguity\textsuperscript{67} of
‘affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<$as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism$ of prospective relative-
ontological-completeness\textsuperscript{88}’ by ‘unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<$as-to-preconverging-or-
dementing$–apriorising-psychologism$ of prior relative-ontological-
incompleteness\textsuperscript{99}.’
\textit{Supererogatory} acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment’, and so over the epistemic-impertinence and flawed approach of
‘atomising/taking-to-pieces apriorising/axiomatising/referencing—
constitutedness\textsuperscript{13} conception as knowledge-reification /ontological-
veracity’
unenframed/unbeh ⟨imbued-postconverging/dialectical-thinking20-‘projectiveoldening/outlier-

insights’/‘epistemic-projection-in-conflatedness12’-of-

conceptualisation- notional~deprocrypticism-prospective-sublimation⟩-⟨so-reflected as of
⟨imbued-

the

ontological-normalcy/postconvergence

postconverging/dia perspective

as

epistemic

projective-

dimensionality-of-sublimating24-

to

lectical-thinking20- ⟨<amplituding/formative>supererogatory~de-mentativeness/epistemic‘projective-

growth-or-conflatedness12/transvaluative-

insights’/‘epistemi rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
c-projection-in-

equalisation⟩⟩-underlying-the-imbued-human-subpotency-‘fatedness-of-

conflatedness12’-

sublimation-over-desublimation’-as-of-‘notional~deprocrypticism-as-

of-

from-recurrent-utter-uninstitutionalisation,-base-institutionalisation,-

notional~deprocry universalisation,-positivism/rational-empiricism-and-prospectivelypticism-

deprocrypticism’-(with regards to living-development–as-to-personality-

prospective-

development,

sublimation⟩91

development and Being-development/ontological-framework-expansion–

institutional-development–as-to-social-function-

as-to-depth-of-ontologising-development-as-infrastructure-of–
56meaningfulness-and-teleology100)

shiftiness-of-the-

shiftiness-of-the-Self

as

Self92

mathesis/motif/thrownness-disposition,–as–reproducibility-ofaestheticisation

of

mere

reproducibility—

<preconverging~‘motif-and-

apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness-⟨as-to-47historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition⟩ dereifying-gesturing as of the
defined

registry-worldview’s/dimension’s

366

‘84reference-of-thought


existential-contextualising-contiguity\(^{39}\) \(\text{presencing—absolutising-}
\text{identitive-constitutedness}\(^{13}\) at its uninstitutionalised-threshold\(^{31}\),-as-of-
its-specific-immediacy-\(<\text{preconverging—‘motif-and-}
\text{apriorising/axiomatising/referencing—imbuing—} \text{-existentialising—}
\text{enframing/imprintedness—(as-to-} \text{historicity-tracing—} \text{in-presencing—}
\text{hyperrealisation/hyperreal-transposition)}\)’ as
trepidating/warping/precluding/occluding/as-to-notional–procrpticism
imbued teleological-inflections\(\text{(of-more-profound-nondisjointing—}
\text{amplituding/formative—}\text{epistemicity>totalising/circumscribing/delineating)}‘respectively as its
so-shifty-defined apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of
contextualising/existentialising/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\(^{77}\) requisite prospective originariness-parrhesia,—as—
spontaneity-of-aestheticisation

\text{singularisation—‘epistemically-immanented’-as-of-internal-necessity-and-}
<as-to-the-
\text{supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
nondisjointedness/}
\text{apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument}
\text{as-of-apriorising-teleological-wholeness/nested-congruence
entailment-of-
prospective-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>\(^{93}\) nonpresencing>-{operantly-construed-as-of-maximalising-}

(sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflatedness /formative—supererogating—(projective/reprojective—
aestheticising-re-motif—re—apriorising/re—axiomatising/re—
aestheticisation as postconverging/dialectical-thinking—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 –apriorising-psychologism temporal underpinning–suprasocial-construct as to its
<amplituding/formative>8wooden-language-(imbued–temporal–mere-
form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the-
reference-of-thought– categorical-imperatives/axioms/registry-
teleology ) and sophistry reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation as reasoning-from-
results/afterthought’ (with the implication that such ‘prospectively
induced singularisation—<as-to-the-nondisjointedness/entailment-of-
prospective—/nonpresencing> is not really meaning but rather
metaphoricity —as-event —of-prospective-intemporalparrhesiastic-
aestheticisation with regards to the prior preconverging-or-dementing —
apriorising-psychologism temporal underpinning–suprasocial-construct
as to <amplituding/formative>8wooden-language-(imbued–temporal-
mere-
form/virtualities/dereification /akrasiaticdrag/denatured/preconverging-
or-dementing –narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology ) and sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’, say for instance
with regards to the de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment implications of a God-of-plane type of assertion by a non-positivism
social-setup speaking of its deficient prior-temporal-parrhesiastic-
aestheticisation so-reflectedin-its-non-positivismmathe/simthethrowness-disposition-thatisnot-positivistic/rational-empiricistic, as meaning rather requires that such a non-positivism socialsetup operates a positivism/rational-empiricism social-setup specific

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-

ment and thus it is metaphoricity\textsuperscript{37}—as-event\textsuperscript{37}—of-prospective-intemporalparrhesiastic-aestheticisation because the non-positivism social-setup rather enters into ‘a crossgenerational non-positivism pseudo-edginess/pseudo-incisiveness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33} as of its apriorising-teleological-thresholding–as-teleological-framework/narrativeframework’ with the ‘prospective metaphoricity’ as positivism/rational-empiricism \textsuperscript{45}meaningfulness-and-teleology\textsuperscript{100}, over which its pseudo-edginess/pseudo-incisiveness is crossgenerationally involved-as-of-afooling-about-exercise in ‘an internal parrhesiastic-aestheticisation transitioning accommodation towards positivism/rational-empiricism so-induced by the positive-opportunism\textsuperscript{76} constraint of prospective positivism/rational-empiricism \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}’ as so empirically verifiable historically with regards to metaphoricity\textsuperscript{37}—as-event\textsuperscript{37}—of-prospective-intemporal-parrhesiastic-aestheticisation induced transitioning as from relative-ontological-incompleteness\textsuperscript{89}–of-reference-of-thought towards
relative-ontological-completeness\textsuperscript{88} of reference-of-thought, and this reality should equally prospectively be reflected with regards to our \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} positivism—procrypticism prospective integration of notional—deprocrypticism \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} effectively rather implies metaphoricity\textsuperscript{57}—as-event\textsuperscript{17}—of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our presencing—absolutising-identitive-constitutedness\textsuperscript{13} positivism—procrypticism as we rather enter into a pseudo-edginess/pseudo-incisiveness \textsuperscript{45} amplituding/formative—epistemicity—totalising—self-referencing—syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{23} as of our apriorising-teleological-thresholding—as-teleological-framework/narrativeframework’ with the prospective metaphoricity\textsuperscript{57}—as-event\textsuperscript{17}—of-prospective-intemporal-parrhesiastic-aestheticisation as notional—deprocrypticism \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100})
and-sound-shades-of-apparently-the-same—reference-of-thought—(so-
disambiguated-as-of-existential-contextualising-contiguity’s—

storied-construct/ontologically-valid-narration—(as-of—ontologically-valid-narration)

hegemonsing-narrative ontological-performance —<including-virtue—
as-ontology>

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

sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—
possibilities-of-self-becoming-as-of—existence—
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-
uperoeration/zeroing—<as-to—
preframing/premeaningfulness-underlying-the—
conceptivity/epistemic-reflexivity-as-from—nonpresencing—
self-becoming-as—ontological-normalcy/postconvergence—
ontological-completeness<foregrounding—entailment—
interpretation/epistemicity-in—
sublimating-withdrawal—eliciting-of-prospective-supererogation—
apriorising/axiomatising/referencing—
notional—deprocripticism—in—so-inducing-prospective-ontological—

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of-existence

contiguity—and-thus-as-of-ontology/science—as-from-human-
<amplituding/formative-epistemicity>totalising—thrownness-in
existence—imbuing—existential-contextualising-contiguity—for-
dialectical-thinking/postconverging-epistemic-projection-and-
reprojection,—and-so-over—merely-analogised-or-dialecticised-or-any-
elaboration—as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity—as-to-its-given-
presencing-perspective-epistemic-abnormalcy/preconvergence—as-
preconverging/dementing—induced-disparateness-of-conceptualisation-
implied-unforegrounding-disentailment-failing-to-reflect-ontological-
contiguity,—and-thus-not-as-of-ontology/science>
supererogation

supererogation speaks to the fact that the very possibility for all human
meaningfulness-and-teleology arises by way of individuals solipsistic
self-becoming/self-conflatedness/formative—supererogating—
(projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence) detour to existence-potency—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression as to
‘underlying individuals ontological-commitment’ so-reflected as from
the contiguous/coherent superseding—oneness-of-ontology that is
existence in inducing sublimation-over-desublimation’ with ‘existence
itself inherently intercessory to the formative possibility for all human
meaningfulness-and-teleology’ (and thus with ‘human

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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 \( \langle \text{imbued-and-} \) ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’ \( \) human-subpotency–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\rangle \), such that the ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of \( ^{55} \) meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc. of any \( ^{50} \) presencing—absolutising-identitive-constitutedness \( ^{13} \) \( \langle \text{preconverging~‘motif-and-apriorising/axiomatising/referencing’–} \) imbuing>-existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ is not the inherently given possibility for its very manifestation to inceptively arise in individuals but rather ‘individuals are involved in self-becoming/self-conflatedness /formative–supererogating—(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence) solipsistic-and-intersolipsistic conceptivity/epistemic-reflexivity as to their self-eliciting/stimulating epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing in existence’ for
the possibility for any such ‘supposed reproducibility—
mathesis/motif/thrownness-disposition—as—reproducibility-of-
aestheticisation of ‘meaningfulness-and-teleology’ underlied by
language, culture, social institutions, technical knowhow, etc. of any
presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing>-existentialising—enframing/imprintedness (as-to—
historicity—tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (as to
human living-development—as-to-personality-development, institutional-
development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology ) to arise/result as individuals and collective-individuals
achieved human sublimation-over-desublimation in existence as of their
self-becoming/self-conflatedness/formative—supererogating
(projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence) involving renewed self-awareness as to
prospective construction-of-the-Self; supererogation thus speaks of the
very ‘human epistemic-conflatedness’ in projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing breath-of-life/making-alive’ that as to ‘effectively underlying
human beholdening—inching,-apprehending,-and-taming—drive or
aestheticising—surrealising/supererogating—drive

<postconverging~‘motif-and-apriorising/axiomatising/referencing’>
imbuing—existentialising—framing/imprinting—(as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity-relativism’)>’ goes into grasping, mastering, developing,
construing-of and contemplating-of ‘meaningfulness-and-teleology’ on
the basis of the inherent implications 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’),

with the attendant fact that the human is thus a subpotency in existence
with possibilities of individuals and collective-individuals self-
recreation/self-regeneration as to human developing-and-redeveloping
intelligibility (so-implied as of ‘the epistemic-totalising—resubjecting of
motif-as-to-aestheticisation—<imbued-projective-
arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-
elicitng-of-prospective-supererogation in rede-
mentating/restructuring/reparadigming intelligibility—(as-to-human-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-process,—in—</amplituding/formative—
epistemicity>totalising—conceptualisation’), with the veridical
implication here that there is truly no ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc.’ but ever always rather individuals and collective-individuals ‘self-becoming/self-conflatedness’/formative–supererogating-(projective/reprojective—
aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)
onological-performance—including-virtue-as-ontology> in existentially-instantiating such supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc.’ and so-reflected as of human supererogatory originariness-parrhesia,—as—spontaneity-of-aestheticisation (in holding-forth as of re-de-
mentating/restructuring/reparadigming intelligibility—as-to-human-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-process,-in<-amplituding/formative–
epistemicity>totalising~conceptualisation> for human existential-
instantiations aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology(10), and with this self-becoming/self-
conflatedness'/formative–supererogating-(projective/reprojective—
aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence) so-construed as ‘human epistemic-conflatedness’ in
apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) ontological-performance\(^{\text{a}}\)-<including-virtue-as-ontology>’ in existential-instantiations signifying/connoting/indicating/suggesting any ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of ^{56}\textit{meaningfulness-and-teleology}^{\text{b}} underlied by language, culture, social institutions, technical knowhow, etc.’ (reflecting human limited-mentation-capacity as to human <amplituding/formative–epistemicity> totalising–thrownness-in-existence\(^{\text{c}}\) 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 ^{56}\textit{meaningfulness-and-teleology}^{\text{b}}, and that conversely the possibility for human limited-mentation-capacity-deepening\(^{\text{d}}\) 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 ^{56}\textit{meaningfulness-and-teleology}^{\text{b}} underlied by language, culture, social institutions, technical knowhow, etc.’ (and so as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology) so-construed as human ‘aporeticism–overcoming/unovercoming
supererogating ontological-performance’–<including-virtue-as-ontology>’ as to projective-insights/epistemic-
projection-in-conflatedness of apriorising/axiomatising/referencing (but
that while such human ‘aporeticism–overcoming/unovercoming
supererogating ontological-performance’–<including-virtue-as-
ontology>’ is relatively highly inducible with living-development–as-to-
personality-development and institutional-development–as-to-social-
function-development within any given registry-worldview/dimension, the
presencing—absolutising-identitive-constitutedness

<preconverging~'motif-and-apriorising/axiomatising/referencing’–
imbuing>-existentialising—enframing/imprintedness (as-to- historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition)

appraisal tends to fail to adopt the requisite and more profound
‘aporeticism–overcoming/unovercoming supererogating ontological-
performance’–<including-virtue-as-ontology>’ with regards to its
prospective Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology reflecting prospective destructuring-
threshold–(uninstitutionalised-threshold/presublimating
desublimating-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

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with all the successive \textsuperscript{8} \textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{13} <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>–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 \textquote{human dimensionality-of-sublimating}<\textquote{amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}' (as reflected by the \textquote{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\textsuperscript{89} so-construed overall as notional–deprocrypticism out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness\textsuperscript{89} so-construed overall as notional–procrypticism as to the fact that \textquote{human <amplituding/formative–epistemicity>totalising–thrownness-in-existence} under the logical-basis/logic<as-to—transversality–of-affirmative-and-unaffirmative–disambiguated~'motif-and-apriorising/axiomatising/referencing'\textsuperscript{10}> of the prior relative-ontological-incompleteness\textsuperscript{89} implied reproducibility—
projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation) profound-supererogation; with the broader implications that all supererogating sublimating-over-desublimating human possibilities (and as these become prospective secondnatured institutionalisation ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc.’ and so even as to their mere existential instantiations) are rather as of shallow (human living-development—as-to-personality-development and institutional-development—as-to-social-function-development within any given registry-worldview/dimension) to profound (Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance ’-<including-virtue-as-ontology>’, such that human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance ’-<including-virtue-as-ontology>’ thus notionally speaks to the ‘absolute-giftingness-backdrop that is existence—as-sUBLIMATING-withdrawal,-eliciting-of-prospective-supererogation for human dimensionality-of-sublimating -(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) bestowed/bequeathed/gifted deflating—ontological-escalation/aetiologisation’ reflected as to human-subpotency ‘fatedness—
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/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/formative–supererogating-(projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) as to its relational construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic
reproducibility—mathesis/motif/thrownness-disposition,–as—
reproducibility-of-aestheticisation’) in concurrent
cumulating/recomposuring as the learner/child matures-in-readiness for
succeedingly/successively profound social-stake-contention-or-confliction
supererogating capacities, and likewise in the bigger picture institutional
constructs are underlied by originariness-parrhesia.—as—spontaneity-of-
aestheticisation supererogatory instigations of prospective Being-
development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-
teleology\(^{10}\) (as to ‘human epistemic-conflatedness’ in
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing breath-of-life/making-alive’ beyond just
already secondnatured institutionalisation reflected reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation) ‘so-undergirded by human dimensionality-of-
sublimating’ \(<\text{amplituding/formative} \text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness } \text{/transvaluative-
ratinalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation}) as of the operative human mental-devising-representation
\(^{14}\text{de-mentation—(supererogatory—ontological—de-mentation-or—
dialectical—de-mentation—stranding-or-attributive-dialectics) }
\text{postconverging/dialectical-thinking—apriorising-psychologism—by—}\)
\text{preconverging/dementing—apriorising-psychologism as to human
\(^{5}\text{meaningfulness-and-teleology }^{100}\text{ ontological-performance ‘—}
\text{<including-virtue-as-ontology>} \text{ deepening’ and as so-manifested

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{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”

postconverging/dialectical-thinking—apriorising-psychologism—by—
preconverging/dementing—apriorising-psychologism as to human
meaningfulness-and-teleology
ontological-performance
<including-virtue-as-ontology>
deepening), so-reflected as to
‘germinative intensification—amplituding of aestheticisation—
 beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued—
sublimating-by-desublimating—amplituding as to the backdrop-of-
inherent-immanent-existence’s—sublimation-structure—<of-
‘unsurrealistic-as-real’—ontological-normalcy/postconvergence>;¶
critically herein thus surrealising—<as-to-supererogation > speaks
notionally and denotatively to human supererogating epistemic-
projection perspective openness/re-ontologisation/rescalarisation (as of
nonpresencing—<perspective—ontological-normalcy/postconvergence>)
for prospective relative-ontological-completeness
reference-of-thought—<reference-of-thought—devolving—meaningfulness-and-
 teleology
comprehensiveness of prospective sublimating–nascence’
and this contrasts with hyperrealisation which speaks notionally and
denotatively to human shallow-supererogating epistemic-projection
perspective closure/subontologisation/descalarisation (as of any punctual
presencing—absolutising-identitive-constitutedness ) in relative-
ontological-incompleteness as to its given relative-ontological-
incompleteness—presublimation-construct—of—meaningfulness-and-
teleology

\[ temporality^{99} \] temporality / shortness-of-register-of—meaningfulness-and-teleology^{100} /
ontologically-perverting-immediacy-behaviour,-as-of-uninstitutionalised-threshold ⁹⁹,-as-to-inherently-determinable-apriorising-teleological-thresholding—as-teleological-framework-or-narrative-framework / persion-of-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹

teleologyⁱ⁰⁰

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
cohert intelligibility articulation of phenomena as to existential-reality,
given that ‘all phenomenal/manifest—subpotencies<(in-transitive-
conflatedness—reflexivity,—in-the-full-potency-of—
existence’s—sublimating—nascence)> are epistemic situations that speak to
the transitive-conflatedness’—reflexivity that is existence’ as ‘there is no
whole that is construable as existence and then beside that whole the
epistemic-conception of phenomenal/manifest-subpotencies-\{in-transitive-conflatedness -reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence\} of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest-subpotencies-\{in-transitive-conflatedness -reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence\} as the whole’; the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity\(^6\) (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 \(^4\lt amplituding/formative-epistemicity\gt\text{totalising/circumscribing/delineating}\) mathesis/motif/thrownness-disposition in existence’ and ‘phenomenal/manifest-subpotencies-\{in-transitive-conflatedness -reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence\} in relatively deeper \(^4\lt amplituding/formative-epistemicity\gt\text{totalising/circumscribing/delineating}\) mathesis/motif/thrownness-disposition in existence’ are of a correspondingly shallow teleological-depth and deeper teleological-depth
in the full-potency of existence, thusly reflecting the
apriorising/axiomatising/referencing—conflatedness
epistemic-conception of existence as to overall reifying-and-empowering-reflexivity-
of-ecstatic-existence-as-panintelligibility
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’
human-subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing—conceptualisation)
; teleology as implied with the
ontological-contiguity—of-the-human-institutionalisation-process
‘as the cognate to coherent intelligibility articulation of human registry-
worldviews/dimensions induced ‘meaningfulness-and-teleology so-
construed as teleological-inflections (as to more profound
nondisjointing—<amplituding/formative–
epistemicity> totalising/circumscribing/delineating) of meaningfulness’
rather speaks to ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ perspective as reflecting prospective
notional-contiguity/epistemic-contiguity
<profound-supererogation
of-mentally-aestheticised—postconverging/dialectical-thinking
qualia-schema> and ‘human-subpotency non-scalarity/beholdening
<as to what has gone before—aesthetically-de-mentates/structures/paradigms-
distortedly-the-possibility-for the later-ontologisation’ perspective as reflecting
notional-discontiguity/epistemic-discontiguity
<shallow-supererogation
of-mentally-aestheticised—preconverging/dementing
—qualia-schema> (that is, as of notional—symmetrisation
<as to symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-
dialectical-thinking –by–preconverging-or-dementing -perspectives-of-
human–meaningfulness-and-teleology>);¶ with the implication that
from an originariness/origination-(so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence) epistemic-conception human meaningfulness has a latent 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

<amplituding-formative–epistemicity>totalising–self-referencing-
synchronising/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-
rulemaking-over-nonrules—apriorising/axiomatising/referencing—psychologism’, the teleological-inflection<amplituding/formative—nondisjointing—epistemicity>totalising/circumscribing/delineating) state of universalisation—non-positivism/medievalism while ‘adhering to universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is de-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’

transcendentally-enabling-level-of-ontological-good
enabling-level-of-ontological-good
faith/authenticity/objectification/desubjectification-as-objectification
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
faith/authenticity
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
/objectification/des
as-so-being-as-of-existential-reality as antinihilism>; construed as
unsubjectification-as-objectification-as-so-being-as-of-existential-reality as antinihilism>
relative undermining of temporal-conjugating-emotional-involve
ment/subjectification/epistemic-totalising ~self-referencing~
<as-to-ontological-syncretising-as-of-perceived—social-stake-contention-or-confliction
faith-notion-or-
ontological-complete
ontological-fideism—imbued-
underdeterminatio
n-of-motif-and-
apriorising/axiomatising/referencing—
as-so-being-as-of-
existential-reality
as antinihilism>

transversality~of-affirmative-and-unaffirmative—disambiguated—motif
affirmative-and-apriorising/axiomatising/referencing’—or—mutually-transverse—
unintelligibility—or—logical-incongruence—
<as-to-affirmation-of-relative-
ontological-completeness~by-reification~
postconverging-or-dialectical-thinking~
‘motif-and-apriorising/axiomatising/referencing’ involves the epistemic construct of ‘meaningfulness-and-teleology’ as of ‘existence-potency’ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression


cseudo-edginess/pseudo-incisiveness of its secondnatured institutionalisation uninstitutionalised-threshold^10 thus exposing such ‘meaningfulness-and-teleology’ to human <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag^3 which is exactly what needs to be superseded as of human developing

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selfconsciousness/construction-of-the-Self for prospective transcendence-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 reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that underlies its underpinning—suprasocial-construct and

<amplituding/formative>wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry—teleology’ doesn’t exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such presencing—absolutising-identitive-constitutedness human-subpotency epistemic/notional—projective-perspective of social-stake-contention-or-confliction and this further explains why prospective reasoning-through/messianic-reasoning has ever always been as of a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ in this respect in order to then outrightly commit to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity value-aspiration reflecting the fact that the given human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—
‘notional-firstnatures—temporal-to-intemoral-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-firstnatures—temporal-to-intemoral-
dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’ or any seconddnatured institutionalisation
underpinning—suprasocial-construct but is rather as of ‘human
intemoral 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-potentcy’—sublimating—nascence—
disclosed—from-prospective-epistemic-digression
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment’ 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)
epistemic-disposition over a pseudo-edginess/pseudo-incisiveness
disparateness-of-conceptualisation—<unforegrounding—dissentailment—
failing-to-reflect—‘immanentontological-contiguity ’ epistemic-
disposition wherein the appropriate perspective of subject—
matters/domains-of-study elucidation/knowledge-reification reflects their respective epistemic-conception
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-conceptualisation); transversality-of-affirmative-and-unaffirmative-disambiguated-'motif-and-
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—aucity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ for aetiologisation/ontological-escalation entails that ‘appropriateness/soundness of human ontological-performance—all—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 causality—as-to-projective-

entails that the inherent incompatible and contrastive
causality~as-to-projective-
totalitative~implications-of-prospective~nonpresencing~for-explicating-
ontological-contiguity~
of
'supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
as to existence-potency~sublimating~nascence~disclosed
from-prospective-epistemic-digression implied prospective relative-
ontological-completeness~opened-construct-of~meaningfulness-and-
teleology in its dispensing-with-immediacy~for-relative-ontological-
completeness~by-reification~/contemplative-distension (as of human
self-surpassing~existentialism-form-factor~in-overcoming~'notionally~
collateralising-beholdening-protohumanity'~to~'attain-sublimating-
humanity'~as-to-existence-potency~sublimating~nascence~disclosed
from-prospective-epistemic-digression to supersede human
temporality/shortness
(imbued~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 enabling prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity' and
'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
in pseudo-edginess/pseudo-incisiveness as of human-subpotency
implied prior relative-ontological-incompleteness~

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thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'
with-regards-to-prospective-apriorising-implications>
and as it is reinforced with sophistic/pedantic institutional-being-and-craft in existential-extrication-as-of-existential-unthought', means that human and social transcendence-and-sublimity/sublimation/sublating-supererogatory-dementativity while critically instigated as from 'human dimensionality-of-sublimating—(<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning epistemic-ricochetingly/transepistemically’ is more effectively and existentially achieved rather as of ‘constraining positive-opportunism’ that is socially elicited as of the underlying supposedly coherent ontological-commitment as of more profound ontological-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
solipsistic/unrecomposuring/animality-threshold-of-intemporal-
preservation-entropy-or-contiguity—or–ontological-preservation so-

¹⁰⁴universal/univer 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 entailings<amplituding/formative–epistemicity>totalising
meaningfulness-and-teleology while when expressed herein in a general sense universal/universalised/universalising actually and precisely refers to ‘totalising-entailing of implied knowledge-reification’–gesturing’ for instance in the sense that mathematics is universal means mathematics is totalisingly-entailing (with this general sense applying with regards to any given registry-worldview/dimension as to its given ‘entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness
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 supposedlly 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 meaninglessness-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 ‘meaninglessness-and-teleology’, while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of ‘entailing—amplituding-formative—epistemicity’—totalising—in-relative-
ontological-completeness[88] as reflecting the implication of human limited-mentation-capacity-deepening[73] as to the ‘notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity[67]—of-the-human-institutionalisation-process[69]—(along the same lines as notional–deprocrypticism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally–universal) as more ‘profoundly construed as from perspective relative-ontological-completeness[88] as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrypticism.

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 (dérangé) which is a more general word that does not capture the socially-functional-and-accordant phenomenonal 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- compelling–nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing→-induced-disontologising→of-the→

‘attendant-intradimensional–ontologising’→imbued—<contextualising/existentialising–attendant-

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ontological-contiguity>, -in-shallow-supererogation -<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> by its \(^8\) reference-of-thought-devolving-as-of-instantiative-context—‘meaningfulness-and-teleology\(^9\) 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\(^7\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds construed as ‘what does the veridical \(^3\) 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\(^7\)-<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 \(^8\) reference-of-thought on which \(^5\) 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 \(^5\) logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation \textsuperscript{97} can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism \textsuperscript{78}-as-of-\textsuperscript{79} compelling–nonconviction/madeupness/bottomlining-\{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\}-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-
\langle contextualising/existentialising–attendant-ontological-contiguity \rangle , in shallow–
supererogation \langle\textsuperscript{disontologising-perverted-outcome-sought-precedes-existentially-veridical–}
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\rangle \textsuperscript{97} this essentially has to do not with an issue of \textsuperscript{54} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation \textsuperscript{97} but rather an issue of \textsuperscript{76} perversion-of-\textsuperscript{77} reference-of-thought\langle as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle , as \textsuperscript{54} logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation\textsuperscript{97} is on the basis of a sound \textsuperscript{84} reference-of-thought (non–perversion-of-
reference-of-thought) such that fundamentally ‘the notion of the dueness for \textsuperscript{54} logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation\textsuperscript{97}’ is ontologically jeopardised by the inherent \textsuperscript{75} perversion-of-
reference-of-thought\langle as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \rangle as ‘first-order perversion, out of existential-contextualising-contiguity\textsuperscript{100}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}–of–reference-of-
thought–‘devolving-as-of-instantiative-context’, of apriorising–reference-of-thought-elements/apriorising–registry-elements which are denaturing \textsuperscript{1} of implied—logical-dueness-ofscape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \textsuperscript{100}. Further to this is the derived second-order level deception as of wrongly implied 
\textsuperscript{54} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism\(^7\)/preconverging-or-dementing\(^1\)-integration (due to psychopathic/postlogism\(^7\)
induced social loss-of-awareness of the social\(^10\) universal-transparency\(^1\) (transparency-of:
totalising-entailing,-as-to-entailing\(^1\) <amplituding/formative–epistemicity>totalising~in-
relative-ontological-completeness \(\)) where it elicits temporal-dispositions of

\(^7\) 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 \(-<\text{INCLUDING-VIRTUE-AS-}
ONTOLOGY}>\)

[Fundamentally thus the issue of postlogism\(^7\) associated with psychopathy is de-
mentatively/structurally/paradigmatically related to human prelogism\(^7\) underlined by
candidity/candour-capacity as to an ontological-contiguity\(^6\) in notional–symmetrisation<-as-to-
symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking \(_\)
by–preconverging-or-dementing\(^1\) -perspectives-of-human–
meaningfulness-and-teleology\(^100\)>; and so as the overall backdrop of human
meaningfulness-and-teleology\(^100\) ontological-performance\(^7\) <-<including-virtue-as-ontology>
appraisal which elucidation underlines the more
profound human hermeneutic/reprojecting/supererogating/zeroing psychology as to the
elucidation of overall human becoming in existence implications of human
meaningfulness-and-teleology\(^100\) ontological-performance \(-<\text{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\(^6\) of variance as difference-in-kind/difference-in-
aposteriorising-or-logicising\(^2\) as to the ontological-performance\(^7\) <-<including-virtue-as-
ontology> of \(^6\) meaningfullness-and-teleology\(^100\) in the sense that at our institutionalisation-

postconverging-or-dialectical-thinking\textsuperscript{20} and-centered-prospective-institutionalisation’s–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100} soundness-or-ontological-good-
faith/authenticity\textsuperscript{99} of\textsuperscript{8} reference-of-thought as notional–deprocrypticism opened-construct-of–
meaningfulness-and-teleology\textsuperscript{100} the preconverging-or-dementing\textsuperscript{92}–apriorising-
psychologism/unsoundness-or-ontological-bad-faith/inauthenticity ’of’ reference-of-thought
of the positivism–procripticism \textsuperscript{amplituding/formative} wooden-language\textsuperscript{imbued–}
averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-
teleology \textsuperscript{as-of} ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications\textsuperscript{⟩}, despite the latter’s \textsuperscript{amplituding/formative–epistemicity} totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{1} apparent soundness, at its
uninstitutionalised-threshold \textsuperscript{03} of procripticism as \textsuperscript{amplituding/formative} wooden-
language\textsuperscript{imbued—temporal–mere-form/virtualities/dereification \textsuperscript{akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology}. In this regard and dialectically,
‘\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{00} is closed and opened successively’ as of the ‘successive
uninstitutionalised-threshold \textsuperscript{03} and institutionalisations’ driven by the ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation; - as closed by non-rules—
apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-
mental-disposition in ‘recurrent-utter-uninstitutionalisation uninstitutionalisation’, - opened as
rule-making by rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism in ‘base-institutionalisation institutionalisation’ but then closed at the
uninstitutionalised-threshold \textsuperscript{03} as ‘ununiversalisation uninstitutionalisation’, - opened as
universalisation \textsuperscript{universalisation-directed-rulemaking-over-non-rules—}
apriorising/axiomatising/referencing–psychologism in ‘universalisation institutionalisation’ but then closed at the uninstitutionalised-threshold as ‘non-positivism/medievialism uninstitutionalised-threshold’, - opened as positivism by positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
categorising/totalising-ratio-contiguity-or-ratiocination-as-referentialism,—phenomenal-
abstractiveness-of-presencing-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought—devolving-as-of-instantiative-context construed as notional—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-
thought-

devolving-as-of-instantiative-context, and so just as the latter being more profound
ontologically with respect to the relative epistemic-abnormalcy/preconvergence of the
universalisation–non-positivism/medievalism psychical representation will seem weird to the
latter as of its

<amplituding/formative–epistemicity>totalising–ordinal-as-qualifying-

phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-

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

incidenting-predicative-insights-of-existential-contextualising-contiguity

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

reference-of-

thought–devolving-as-of-instantiative-context; underlying the placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology transformative

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

prospective–nonpresencing,–for-explicating-ontological-contiguity

involved with
demtation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) as it induces the relative

teleology

reference-of-thought–categorical-

imperatives/axioms/registry-teleology ,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology

as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-

measuringinstrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking

apriorising-psychologism> of prospective relative-ontological-completeness

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

logicising/unsuitable-measuringinstrument-invalidating-measuring–<as-to-preconverging-or-
dementing

–apriorising-psychologism> of prior relative-ontological-incompleteness

reference-of-thought, and so beyond any registry-worldview’s/dimension’s metaphysics-of-

presence–(implicated–‘nondescript/ignorable–void’–as-to-presencing—absolutising-

identitive-constitutedness

mental complexes. Thus candidity/candour-capacity

spontaneously to the intemporal disposition and cannot be the basis for collective grounding of such human consciousness apriorising/axiomatising/referencing—conflatedness as this inevitably leads to temporal concatenation to intemporality, rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is beyond the possibility of its secondnatured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional—conflatedness of notional—deprocrypticism can be reinterpreted operantly as of ‘notional—referentialism’ as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating, as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional—deprocrypticism referentialism—ontologically-uncompromised-mediating, as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure ontological-completeness-of-reference-of-thought’, and thus are construed as of the same notion of referentialism, as of ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ given their respectively underlying limited-mentation-capacity in achieving referentialism. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating, as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ they still act as if of ‘notional—deprocrypticism referentialism—ontologically-uncompromised-mediating, as-of-conflatedness"
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their beyond-the-consciousness-awareness-teleology^10^.<in-existentialextrication-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 ^58^ neuterising construed as of ‘their prior relative-ontological-incompleteness ^89^ of reference-of-thought of ^56^ meaningfulness-and-teleology ^100^’. Neuterising thus refers to human attribution of ^36^ meaningfulness-and-teleology ^100^ as of human limited-mentation-capacity misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its ^74^ reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance ^72^.<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating, as-of-its-specific-constitutedness ^11^, and so-construed from the apriorising/axiomatising/referencing—conflatedness of notional–deprocrypticmism; thus ^14^ neuterising is specifically ‘a contextually developed perversion-or-derived- perversion-of reference-of-thought<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, that is secondnatured as of its prior relative-ontological-incompleteness ^80^ of reference-of-thought with the consequent implications of relatively defective ^8^ meaningfulness-and-teleology ^100^ ontological-performance ^72^.<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness ^91^ 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 ^89^ of reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on
ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism meaningfulness-and-teleology relative to the ‘utter and brute’ animistic interpretation as meaningfulness-and-teleology neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism. This is a most elaborate articulation of ‘neuterising but it equally applies where meaningfulness-and-teleology is ‘just about miscued’ say between positivism–procrypticism and notional–deprocrypticism with the latter underlying the disjointedness-as-of-reference-of-thought of the former as it neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism as social psychopathy as in the various illustrations highlighted herein and particularly as more obviously revealed with childhood psychopathy. In the bigger picture, ascriptivity-or-ascription-hardening/pseudo-referentialism arises as of notional–referentialism/notional–deprocrypticism; wherein recurrent-utter-uninstitutionalisation’s existential reference-of-thought deepest-level of neuterising is elicited by its ‘trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, failing base-institutionalisation–ununiversalisation existential reference-of-thought next level of neuterising is elicited by its ‘warped-consciousness tendentious—ontologically-compromised-mediating,-as-of-its-specific-constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rulemaking-over-non-rules—apriorising/axiomatising/referencing–
deneuterising —referentialism reflecting-ontologically-veridical-
‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism>-’-and-ontologically-flawed-‘preconverging-or-dementing—apriorising-
psychologism/deassertion’ as of the various institutionalisations references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. The implication here being that ‘neuterising ‘can be disambiguated as of the fundamental human limited-mentation-capacity induced amplituding/formative—epistemicity—totalising/circumscribing/delineating context—meaningfulness-and-teleology reference-of-thought- devolving-as-of-instantiative-ontological-performance—<including-virtue-as-ontology> misconstrual-as-neuterising, and so-construed as of referentialism as of the notional–conflatedness of notional–deprocrypticism protensive-consciousness; thus gaining a superseding insight of the ontologically-flawed references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness fixations/hardening-construed-as-neuterising of the various relative-ontologically-incomplete institutionalisations as of their existential-contextualisation; as this 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 from notional–deprocrypticism, disambiguates neuterising as an insight into the ontologically-veridical ‘underlying phenomenological dynamics of human limited-mentation-capacity’ that explains the how-and-why of such ontologically-flawed references-of-thought-devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness fixations/hardening-construed-as-
neuterising associated with the various institutionalisations in prior relative-ontological-
incompleteness\(^{(8)}\)-of- reference-of-thought. Insightfully and counterintuitively for elucidative construal, neuterising as of epistemic-abnormalcy/preconvergence\(^{(7)}\)/relative-ontological-incompleteness\(^{(9)}\)-of- reference-of-thought is rather ‘a derived-construction as deficient of ontological-normalcy/relative-ontological-completeness\(^{(8)}\)-of- reference-of-thought’, as it is the elucidation of ontological-normalcy/relative-ontological-completeness -of- reference-of-thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it as of postconverging-or-dialectical-thinking –apriorising-psychologism or unaware beyond-the-consciousness-awareness-teleology\(^{(10)}\)-<in-existential-extrication-as-of-existential-unthought> as of preconverging-or-dementing –apriorising-psychologism/deassertion, that reveals neuterising as of epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness\(^{(9)}\)-of- reference-of-thought as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/relative-ontological-completeness -of- reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of apriorising/axiomatising/referencing—conflatedness’\(^{(1)}\) that is construed the ontologically-veridical nature of distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> destructuring. Understanding and overcoming neuterising as such reveals the beyond-the-consciousness-awareness-teleology\(^{(10)}\)-<in-existential-extrication-as-of-existential-unthought> dynamism of human temporal-to-intemporal individuations mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as critical across all the registry-worldviews/dimensions construed as of \(^{(1)}\) de-mentation\((\supset \text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation---stranding-or-attributive-dialectics})\). The ontological-veridicality of a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is universally attributable as if humans had only the intemporal/longness-of-register-of—meaningfulness-and-teleology individuation without temporal/shortness-of-register-of—meaningfulness-and-teleology individuations will simply fail to recognise the generation-and-upholding of neuterising and thus unable to reveal perversion-and-derived—perversion-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation>; as it is naïve to think that while being at an uninstitutionalised-threshold like universalisation—non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness—amplituding/formative—wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications}> in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic meaningfulness-and-teleology without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation neuterising’ to be able to then reveal, construe and uphold positivistic Being and meaningfulness-and-teleology, and this equally applies with regards to overcoming our ‘procrypticism—or—disjointedness-as-of—reference-of-thought meaningfulness-and-teleology neuterising’ to attain futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism Being and meaningfulness-and-teleology. As a further elucidation, a comparison can be made between a construct of ‘notional—referentialism’ disambiguated as referentialism, categorising neuterising, qualifying neuterising, tendentious neuterising and impulsive
neuterising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness of reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of neuterising. This elucidation is to point out that reference-of-thought constructs in epistemic-abnormalcy/preconvergence of relative-ontological-incompleteness of reference-of-thought in the very first place cannot be the basis for articulating, as of their given apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—conflatedness as of ontological-normalcy/relative-
same physics domain-of-study as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-veridicality that ‘traditional classical mechanics axiomatic-construct’ as of its epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness\textsuperscript{30}—of—reference-of-thought is ‘construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness\textsuperscript{31}—of—reference-of-thought perspective’, and the former can only be subsumed/implied/construed-as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in their reflection of the very same \textit{amplituding/formative–epistemicity} totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it; the insight here being that ‘relative completeness/profoundness of axiomatic-construct\textsuperscript{100}—of—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 \textit{reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness} which refers to the transcendental-enabling/sublimating/superceratory–de-mentativity conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-worldview’s/dimension’s \textit{reference-of-thought construction possibilities of derived axiomatic-constructs of meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{33} successive more and more
existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-mentating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance including-virtue-as-ontology across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview’s/dimension’s reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as its underlying reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms–as-of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness; given that there is a need for the requisite institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. The fact is that all meaningfulness-and-teleology ontological-performance including-virtue-as-ontology, whether teleologically-degraded or teleologically-elevated, implied as of within a given reference-of-thought are necessarily in ontological-contiguity, construed as of a difference-in-kind/difference-in-aposteriorising-ormlogicising of the same <amplituding/formative–

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procrypticism associated manifestation of disjointedness-as-of-
reference-of-thought associated with a postlogism-slantedness, conjugated-postlogism or any other temporal mental-disposition instigation wherein our underlying procrypticism–or–disjointedness-as-of-reference-of-thought mental-disposition is a notional-contiguity/epistemic-contiguity-
<profound-supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking>
-qualia-schema> of the positivism–procrypticism <amplituding/formative–epistemicity>
totalising/circumscribing/delineating context—meaningfulness-and-teleology
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-
<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology implied as of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology. This explains why it is de-
mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-setup or our procrypticism social-setup to resolve the vices-and-impediments associated with the corresponding reference-of-thought centered-
<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology implies 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 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<sup>62</sup>-<sup>97</sup>-of-mentally-aestheticised-postconverging/dialectical-thinking<sup>20</sup>-<sup>qualia-schema>, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity<sup>20</sup>–in-reification<sup>87</sup>/dereification<sup>87</sup> cognisant-and-integrative with a non-positivistic superstitious<sup>56</sup> meaningfulness-and-teleology<sup>100</sup> centered–epistemic-totalisation/<sup>84</sup> 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<sup>20</sup>–in-reification<sup>87</sup>/dereification<sup>87</sup> mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity<sup>21</sup>-<sup>97</sup>-of-mentally-aestheticised-postconverging/dialectical-thinking<sup>20</sup>–qualia-schema> with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments<sup>106</sup>. The same applies from a notional–deprocrypticism perspective with regards to a <sup>7</sup> procrypticism–or–disjointedness-as-of-reference-of-thought mental disposition as an argument seeming to articulate meaningfulness-and-teleology<sup>100</sup> in the same disjointedness-as-of-reference-of-thought terms-as-axiomatic-construct by which the <sup>7</sup> procrypticism–or–disjointedness-as-of-reference-of-thought arises in the first place is in circular <sup>45</sup> <sup>amplituding/formative–epistemicity</sup> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag <sup>33</sup> 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<sup>106</sup> as of that fundamental <sup>45</sup> <sup>amplituding/formative–epistemicity</sup> totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context— meaningfulness-and-teleology<sup>100</sup> 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 seconddnaturing 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-
mentating/structuring/paradigming—of-meaningfulness’ grasp of intrinsic-reality/ontological-
veridicality’ among all the registry-worldviews/dimensions as of its preempting—
disjointedness-as-of—reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness, which by
way of a différance/internal-dialectics/difference-deferral articulates the intradimensional
conflatedness /formative–supererogating–(projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence)) is at the one hand elevated/institutionalised and on the other hand
teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-
mentation-capacity. Such 'historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism'> as of
its notional–conflatedness as it implies the apriorising/axiomatising/referencing—
conflatedness of the most 'sound/profound/complete anticipation/projection/thrownness-
disposition as rather of elevation-as-of-prospective-institutionalisation–and–degradation-as-of-
uninstitutionalised-threshold —de-mentative/structural/paradigmatic-contrastive-devolving-
analysis as of their respective reference-of-thought—elevated-devolving-as-of-prospective-
institutionalisation and reference-of-thought—degraded-devolving-as-of-uninstitutionalised-
threshold brings out in anticipation/projection/thrownness-disposition the overall
fundamental elucidative contrast between the 'degradation/uninstitutionalised-threshold
unsoundness-or-ontological-bad-faith/inauthenticity -of-reference-of-thought projection’ and
the ‘elevation/institutionalisation soundness-or-ontological-good-faith/authenticity -of-
reference-of-thought projection’ at their respective reference-of-thought- devolving-level of
analysis; as can be elucidated contrastively between ‘recurrent-utter-uninstitutionalisation
uninstitutionalisation and base-institutionalisation institutionalisation’, ‘base-
institutionalisation–universalisation uninstitutionalisation and universalisation
institutionalisation’, ‘universalisation–non-positivism/medievalism uninstitutionalisation and
positivism institutionalisation’ and prospectively ‘positivism–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 apriorising/axiomatising/referencing—conflatedness we can’t simply imply the presence universalisationnon–non-positivism/medievalism uninstitutionalisation reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as the basis of instigating logical-dueness for elucidation and thereof construing ontologically-veridical meaningfulness-and-teleology, as such a mental-reflex representing/skewing-the-representation of the presence as universalisationnon–non-positivism/medievalism uninstitutionalisation will overlook the presence uninstitutionalised-threshold and wrongly represent its meaningfulness-and-teleology at its uninstitutionalised-threshold as of elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity-of-reference-of-thought projection’. It is rather the apriorising/axiomatising/referencing—conflatedness projective/anticipative contrast between the said uninstitutionalised-threshold however the mental-reflex complex of presence and the prospective positivism institutionalisation however the mental-reflex complex of the latter’s abstractness as from the presence uninstitutionalised-threshold perspective that enables their respective reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-incompleteness-and-completeness-of-reference-of-thought perspective. Thus it is the ‘anticipation/projection/thrownness-disposition of overall fundamental elucidative contrast’ between prior degradation/uninstitutionalised-threshold and prospective elevation/institutionalisation respectively implied reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness so-construed on the basis of ‘conflatedness as of the most ‘sound/profound/complete anticipation/projection’ relative to existence’s imbricatedness/threadedness/recomposuring existential-instantiations, which is at reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’—de-mentative/structural/paradigmatic-
contrastive-devolving-analysis as-of-the-constrat-of-elevation-as-of-prospective-
institutionalisation–and–degradation-as-of-uninstitutionalised-threshold\textsuperscript{103} that is more
profoundly elucidative of existential-instantiations issues of perversion-and-derived-
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> whether with regards
to notions-and-accusations-of-sorcery in non-positivism or psychopathy and social psychopathy
as of our \textsuperscript{8} procrypticism–or–disjointedness-as-of- reference-of-thought or generally issues
arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-
derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> speaking of prior
relative-ontological-incompleteness - of- reference-of-thought; in other words, with respect to
the elucidation of existential-instantiations issues, beyond just issues of \textsuperscript{5} logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97} as
of logical coherence, we need to move at the \textsuperscript{4}amplituding/formative–
epistemicity>totalising/circumscribing/delineating level of analysis which is the \textsuperscript{9} reference-of-
thought and then construe \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} as of contrastive
elevation/institutionalisation \textsuperscript{8} reference-of-thought—elevated-devolving-as-of-prospective-
institutionalisation’ and degradation/uninstitutionalised-threshold\textsuperscript{103} ‘ reference-of-thought—
degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{103}'. That is, \textsuperscript{5} meaningfulness-and-
teleology\textsuperscript{100} cannot be referenced/registered/decisioned as of the
degradation/uninstitutionalised-threshold\textsuperscript{103} but rather the elevation/institutionalisation as of its
prospective relative-ontological-completeness \textsuperscript{8} -of- reference-of-thought with respect to the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
\textsuperscript{1} ‘human\textsuperscript{amplituding/formative–epistemicity}>totalising–purview-of-construal’ with the
aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflective—epistemicity—relativism’> as of its notional—confoundedness’’ nature of ontological-performance’’—including-virtue-as-ontology’ as anti-nihilistically grounded on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so—being-as-of-existential-reality as enabled by’’ maximalising-recomposing—for-relative-ontological-completeness’—unenframed-conceptualisation. It points out that ontologically-veridical meaningfulness cannot be construed beyond-the-consciousness-awareness-teleology’—in-existential-extrication-as-of-existential-unthought’ as of a soulless nihilistic-teleology—for-the-attainment-of-temporality/human-mortal-whims as it simply brings an end to the transcendental potential for the human existential tale perpetuation; as the organic-knowledge behind the ‘invention’ of prospective institutionalisation necessarily has to take precedence in further driving the ontological-contiguity—of-the-human-institutionalisation-process over a conceptualisation as of denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology. Such an approach to transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is exactly what validates transcendental knowledge as of a psychoanalytic-unshackling commitment and not a grounded knowledge-construct commitment; as an approach as of grounded knowledge-construct commitment that merely implies transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as being incremental to the prior registry-worldview’s/dimension’s reference-of-thought doesn’t undermine/unshackle that prior reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to—human—amplituding/formative—epistemicity—totalising—purview-of-construal’ as of the requisite undermining/unshackling by the prospective enlightenment of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to—human—amplituding/formative—epistemicity—totalising—purview-of-construal’ by the prospective registry—
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 \[84\] reference-of-thought–\[8\] categorical-imperatives/axioms/registry-teleology\[100\]–for-aposteriorising/logicising/deriving/intelligising/measuring–\[5\] meaningfulness-and-teleology\[100\]. 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/value 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\[88\]—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\[10\]/relative-ontological-incompleteness\[89\]–of–\[84\] reference-of-thought is effectively the defective result of our positivism institutionalisation destructuring-threshold\[103\](uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-performance\[72\]–<including-virtue-as-ontology> as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\[29\] of its reference-of-thought–\[84\] categorical-imperatives/axioms/registry-teleology\[100\] at the positivism–procrypticism uninstitutionalisation, wherein the prospective ‘procrypticism uninstitutionalisation’ arises as
of positivism registry-worldview/dimension’, which then effectively generates the
virtuality-or-ontologically-flawed-construal of procrypticism—or-disjointedness-as-of-
reference-of-thought uninstitutionalisation construed as perversion-and-derived-
perversion-of-
reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>—of our positivism–
procrypticism registry-worldview/dimension. It should be noted that, the ontologically-veridical
reflection of procrypticism—or-disjointedness-as-of-
reference-of-thought is rather construed from futural
ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
as of prospective notional–deprocrypticism registry-worldview/dimension perspective as ‘a
constructed-deficiency of the profound/complete notional–deprocrypticism perspective’, with
notional–deprocrypticism in ontological-normalcy/relative-ontological-completeness
reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality, as to ‘human<amplituding/formative–epistemicity>totalising~purview-of-
construal’ unlike procrypticism which is rather in epistemic-
abnormalcy/preconvergence /relative-ontological-incompleteness –of- reference-of-thought of
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to–‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’; and the
ontological-veridicality of notional–deprocrypticism itself is construed as an epistemic-
totalising~renewing-realisation/re-perception/re-thought of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality, as to–‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ 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. This explains why our positivism–procrypticism so-construed from a notional–deprocrypticism perspective will be decentered and preconverging-or-dementing — apriorising-psychologism, just as our positivism in ontological-normalcy/relative-ontological-completeness reference-of-thought perspective construal of non-positivism/medievalism reference-of-thought in epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness reference-of-thought show the latter to be decentered and preconverging-or-dementing — apriorising-psychologism. As a further elaboration, the circularity and epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-disposition attached to a registry-worldview’s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its reference-of-thought—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—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—{implicked-epistemie-veracity-of- nonpresencing—perspective—ontological—
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-dementating/structuring/paradigming/teleological-possibilities as of ⟨warped-or-preclusive-consciousness neuterising-induced⟩-³ reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶ meaninglessness-and-teleology⁰⁰ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, will need to be undone/unshackled psychoanalytically in the medium to long-run to veridically achieve positivism; given that that uninstitutionalised-threshold⁰³ is in a state of circular-pervasiveness-of-¹⁴ reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰¹”! This equally explains the⁴ ⟨amplituding/formative–epistemicity⟩totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⁷ inherent in our prospective procrypticism–or–disjointedness-as-of⁻⁴ reference-of-thought uninstitutionalisation, together with its inherent manifestations of psychopathic postlogism-slantedness and social psychopathy conjugated-postlogism⁷⁵, when construed from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaninglessness-and-teleology⁰⁰ as of prospective notional–deprocrypticism as preempting—disjointedness-as-of⁻⁵ reference-of-thought institutionalisation as in our metaphysics-of-presence—{implicated-nondescript/ignorable–void ‘as-to-presencing—absolutising-identitive-constitutedness } beyond-the-consciousness-awareness-teleology¹⁰¹—
we systematically override the ontological-veridicality implications of such procripticism–or–disjointedness-as-of-reference-of-thought and proceed by mental-reflex to uphold our procripticism–or–disjointedness-as-of-reference-of-thought wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
that we may recognise this as of prospective relative-ontological-completeness\textsuperscript{58} -of-\textsuperscript{84} reference-of-thought, and falling back to construe/conceptualise\textsuperscript{56} 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-\textsuperscript{76} perversion-of-\textsuperscript{84} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>\textsuperscript{79} as of unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64} -of-\textsuperscript{84} reference-of-thought. As broadly speaking, a registry-worldview’s/dimension’s\textsuperscript{84} reference-of-thought is as of ‘the existential individuations possibilities as to \textsuperscript{84} reference-of-thought–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> and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{79} <as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>,’ reflecting the teleological-de-mentating/structuring/paradigmning/teleological-possibilities, established as of its \textsuperscript{84} reference-of-thought–and–\textsuperscript{83} reference-of-thought-\textsuperscript{83} devolving–\textsuperscript{7} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{84} reference-of-thought that points prospectively to its relative ontologising-deficiency/epistemic-abnormalcy/preconvergence\textsuperscript{7} /relative-ontological-incompleteness\textsuperscript{89} -of-\textsuperscript{8} 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\textsuperscript{99} -of-\textsuperscript{8} reference-of-thought beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} meaningfulness-and-teleology\textsuperscript{100}, that will not lightly give up on ‘its invested specific prior relative-ontological-incompleteness\textsuperscript{99} -
disontologising–preconverging/dementing \textit{apriorising-psychologism}\> being rather as of a temporal extricatory preconverging–de-mentating/structuring/paradigming and that naively considers the mutual intersubjective eliciting of temporal extricatory preconverging–de-mentating/structuring/paradigming to be intemporal/ontological/social/species/social universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{54} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation construed from a succession of ‘\textsuperscript{amplituding/formative–epistemicity} totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{84} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ enabling successive prospective relative-ontological-completeness\textsuperscript{88}—of—reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening\textsuperscript{53} underlying the institutional-cumulation/institutional-recomposure—\{as-to-
\begin{tabular}{c}
historiality/ontological-eventfulness \ /ontological-aesthetic-tracing-\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>}
\end{tabular}\}; 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 apriorising/axiomatising/referencing—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\textsuperscript{11} (implicitied–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

epistemicyotalising/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—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
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 84 reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’,

and wrongly so even at its uninstitutionalised-threshold 103; 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 13 of the said institutionalisation’s 84 reference-of-thought—categorical-imperatives/axioms/registry-teleology 100 at its uninstitutionalised-threshold 103 by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity 10, pointing to its perversion-and-derived—perversion-of—reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’, and thus the need for 45 <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, involving 55 maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, with respect to the implications of its ontologically deficient ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating

teleology strives to go beyond a prior institutionalisation wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'—with-regards-to-prospective-apriorising-implications} at its uninstitutionalised-threshold\(^{103}\), which simply triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on the basis of the priorly set/established `<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \(^{34}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ taken for granted without questioning as of intradimensional grounded ‘meaningfulness-and-teleology\(^{100}\) at its uninstitutionalised-threshold\(^{103}\). Such a transcendental engagement recurrently put into question in apriorising/axiomatising/referencing—conflatedness the prior institutionalisation `<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \(^{34}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at its uninstitutionalised-threshold\(^{103}\) by substituting it with the prospective institutionalisation `<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \(^{34}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective relative-ontological-completeness\(^{38}\)–of-\(^{34}\) reference-of-thought, before effecting any ‘operant-or-incidenting-predicative-insights or logical-coherence’ for prospective institutionalisation \(^{56}\)meaningfulness-and-teleology\(^{100}\), and this explains its \(^{34}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\).-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\(^{100}\); while on the other hand the grounded uninstitutionalised-threshold\(^{103}\) recurrently overrides as of
apriorising/axiomatising/referencing—constitutedness \(^3\) beyond-the-consciousness-awareness-teleology \(^4\)<in-existential-extrication-as-of-existential-unthought>\(^5\) any notion of its ontologically deficient ‘amplituding/formative—epistemicity’ totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at its uninstitutionalised-threshold \(^6\) and just triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded ‘meaningfulness-and-teleology’ \(^7\), and this explains its ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold \(^8\)’, and explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a maximalising-recomposuring-for-relative-ontological-completeness \(^9\)—unenframed-conceptualisation behind the ontological-contiguity \(^10\)—of-the-human-institutionalisation-process \(^11\) enabling the human existential tale in successive institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing ⟨perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism⟩⟩ is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the maximalising-recomposuring-for-relative-ontological-completeness \(^12\)—unenframed-conceptualisation mental-disposition in their own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-absence ⟨implicit-epistemic-veracity-of—nonpresencing—⟨perspective—ontological-normalcy/postconvergence⟩⟩ analysis does apply with respect to superstitions, universal human rights, free society, modern
science, etc. but then as of our developed present institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-askance and ordinarily to be expected. This explains human mental states respectively as of uninstitutionalised-threshold and as of prospective institutionalisation with respect to maximalising-recomposing-for-relative-ontological-completeness —uneenframed-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 —uneenframed-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/superoerogatory—de-mentativity as of opened-construct-of—meaningfulness-and-teleology arise only by maximalising-recomposing-for-relative-ontological-completeness —uneenframed-conceptualisation but presences in their wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications> consider maximalising-recomposing-for-relative-ontological-completeness —uneenframed-conceptualisation as of exceptional-askance and unordinary due to their 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-
their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity as validated by ontological-primemovers-totalitative-framework. At its worst, such an orientation construes of categorisation/taxonomisation of knowledge as inherently representative of intrinsic-reality/ontological-veridicality by that mere exercise. Such a apriorising/axiomatising/referencing—constitutedness ends up misconstruing the organisal 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/infering-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
apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} but rather suffers from apriorising/axiomatising/referencing—constitutedness\textsuperscript{13}. This weakness is underlined and resolved by the notion of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{89}—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 apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} in line with existential-contextualising-contiguity\textsuperscript{39}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}—of-reference-of-thought\textsuperscript{8} devolving-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with categorising/taxonomising dispositions in apriorising/axiomatising/referencing—constitutedness\textsuperscript{13} that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising ~devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} -<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\textsuperscript{39}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}—of–reference-of-thought– devolving-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising whoever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their apriorising/axiomatising/referencing—constitutedness¹ 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 apriorising/axiomatising/referencing—constitutedness¹ 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 apriorising/axiomatising/referencing—conflatedness¹ as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context is then the preceding and transformative element of meaningfulness-and-teleology conceptualisation as of our limited-mentation-capacity-deepening enabling our prospective relative-ontological-completeness—of-reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality such that the wrong approach for prospective intellectual creation is one that simply lumps authorial articulations under given themes together in ‘mechanical association’ without factoring beforehand their respective ‘transcendental-
enabling/sublimating/supererogatory—de-mentativity dynamism and implied organic-knowledge’ as of apriorising/axiomatising/referencing—conflatedness”. This equally underlies the pervasive disposition for misattributed and misfocused analyses as such blurry intellectual exercise become an <amplituding/formative—epistemicity>totalising—self-referencing-syneretising/circularity/interiorising/akrasiatic-drag temporal-dispositions focussing less on the possibilities and insights of prospective elucidation and expansion of knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/sublimating/supererogatory—de-mentativity immortal/first-party, and turning more and more and placing the stakes rather on authorial second-parties/mortals competing analyses even to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity immortal/first-party. Further, such conceptual patterning will often fail to identify the appropriate point for grasping intrinsic-reality/ontological-veridicality as instead of emphasising apriorising/axiomatising/referencing—conflatedness in (re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ‘-of-notional—deprocrypticism-prospective-sublimation} ) originary/event -of-prospective-ontology-origination projection into existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing apriorising/axiomatising/referencing—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/sublminating/supererogatory–de-mentativity construal highlights the
ontological-contiguity of all knowledge as of their ‘reference-of-thought-as-to-
preconverging/postconverging–de-mentating/structuring/paradigmimg 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-prime movers-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 apriorising/axiomatising/referencing—
constitutedness rather than striving to expand the transcendental-
enabling/sublminating/supererogatory–de-mentativity ontological-prime movers-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/sublminating/supererogatory–de-mentativity implications arise in a
pecular 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/sublminating/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/supercerogatory-de-mentativity ontological-primemovers-totalitative-framework\(^2\) nature and differences as well as their divergence in meaningfulness-and-teleology\(^6\) 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\(^8\)—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/supercerogatory-de-mentativity ontological-primemovers-totalitative-framework\(^5\) 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 apriorising/axiomatising/referencing—constitutedness\(^7\) undermining requisite creativity as of apriorising/axiomatising/referencing—conflicatedness\(^\prime\), as it ‘critically presupposes beyond-the-consciousness-awareness-teleology\(^{10}\)-<in-existential-extrication-as-of-existential-unthought>\(^1\) that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations’ in the given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in other to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of existential-contextualising-contiguity\(^1\)’s-reifying/elucidating-of-prospective-relative-ontological-
completeness of reference-of-thought devolving as of instantiative-context that ‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a notional-deprocrypticism (protensive-consciousness deneuterising-induced) reference-of-thought—devolving-teleological-dementating/structuring/paradigmig—of-meaningfulness analysis as of its prospective relative-ontological-completeness of reference-of-thought/ontological-normalcy, points out that actually, and according to this author’s view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of apriorising/axiomatising/referencing—constitutedness wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superegoratory—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—syneretising/circularity/interiorising/akrasiatic-drag human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression. The fundamental fact is that existence as of existential-contextualising-contiguity’s—reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving as of instantiative-context is the absolute a priori of intrinsic-reality/superseding—oneness-of-ontology prior to any human
mentating/structuring/paradigming–of-meaningfulness knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue as derived conceptualisations/construals of the very apriorising/axiomatising/referencing—conflatedness\(^{12}\) that is as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—\(^{50}\) meaningfulness-and-teleology\(^{100}\) or existence-as-existence-potency\(^{13}\)–sublimating–nascence,—disclosed-from-prospective-epistemic-digression as to existential-possibilities. The underlying insight explaining human limited-mentation-capacity flawed mental-disposition for apriorising/axiomatising/referencing—constitutedness\(^{11}\) lies with human misconstruing from ‘existential-instantiations’ the ontological-veridicality of axiomatic-constructs as derived from the ‘reference-of-thought—devolving-teleological-dementating/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 \(^{67}\)-〈as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’〉 imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of (given consciousness’s \(^{59}\)neuterising-induced-or-deneuterising\(^{16}\)-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness, and so as of the \(^{55}\)maximalising-recomposuring-for-relative-ontological-completeness\(^{89}\)—
unenframed-conceptualisation behind the ontological-contiguity as of the human-institutionalisation-process. Otherwise with a naïve mental-reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity of existential-instantiations, we will rather tend to wrongly construe ‘the conceptual patterning of existential-instantiations’ as rather being ‘axiomatic-constructs as of the (given consciousness’s neuterising-induced-or-deneuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold. Thus, the ontological-veracity as prospective relative-ontological-completeness—of—reference-of-thought of ‘the axiomatic-constructs of a (given consciousness’s neuterising-induced-or-deneuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring’ generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue implied as meaningfulness-and-teleology, is rather ensured by the construal of existential-instantiations as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation which is as of
apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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
Insightfully and making the case against conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity
of existential-instantiations, this points out that existence inherent superseding–oneness-of-ontology necessarily implies ontologically-veridical meaningfulness-and-teleology
is effectively as of a natural transcendental-enabling/sublimating/supererogatory—de-mentativity existential-contextualising-contiguity
-of-all-ontologically-veridical-meaningfulness ‘in wait’ to be elucidated however
imbricated/threaded/recompusured such an exercise, explaining why our knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue of a given 41<amplituding/formative–
epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality in apriorising/axiomatising/referencing—conflatedness 12 need to
be as of a 10<reference-of-thought–categorical-imperatives/axioms/registry-teleology>for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology 100,
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 apriorising/axiomatising/referencing—
constitutedness 1 and apriorising/axiomatising/referencing—conflatedness 1, 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 41<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 89-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 88-of-reference-of-thought/ontological-
normalcy/conflatedness 1’ lies in the fact that the construal/conceptualisation of an epistemic-
totalising 87–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 55meaningfulness-and-

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teleology and the inherent ontological-veracity/intrinsicness of the
amplituding/formative–epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology of human construal/conceptualisation of it'. The only human construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-completeness of reference-of-thought/ontological-normalcy/conflatedness. Since there is no direct correspondence between relative-ontological-incompleteness of reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring with the inherent intrinsicness of the amplituding/formative–epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness of reference-of-thought/ontological-normalcy/conflatedness which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness of reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness of reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring will simply lead to a virtuality-or-ontologically-flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicness of the amplituding/formative–epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving reference-of-thought—elevated-devolving-as-of-prospective-
institutionalisation’-as-of-upholding-ontological-veridicality rather than ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ as-of-failing-ontological-veridicality since a logical correspondence with intrinsic-reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism and conjugated-postlogism. By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance—<including-virtue-as-ontology> of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance—<including-virtue-as-ontology> as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought> of human construal/conceptualisation of it. This fully articulates the dynamic relationship of human limited-mentation-capacity as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of apriorising/axiomatising/referencing—constitutedness and as relatively-perfect/near-perfect/perfect apriorising/axiomatising/referencing—conflatedness, construed as notional ~ conflatedness as of apriorising/axiomatising/referencing—constitutedness—to-conflatedness of human limited-mentation-capacity. Insightfully, it highlights that apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—conflatedness arises as of human limited-mentation-capacity ‘good/sound/profound/complete anticipated/projected’ construal/conceptualisation-of
axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue from 'the imbricatedness/threadedness/recomposuring iterating of existential-instantiations' as of 'existence-or-intrinsic-reality-or-ontological-veridicality'.

Notional–conflatedness /constitutedness\(^1\)-to-conflatedness\(^2\) as such highlights an underlying "historiality/ontological-eventfulness\(^3\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of the apriorising/axiomatising/referencing—constitutedness\(^1\)-to-conflatedness\(^2\) dynamism of human limited-mentation-capacity with respect to human ontological-performance\(^4\)-<including-virtue-as-ontology>-as-of-its-broadest-implications amenable to human-subpotency/'subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency\(^5\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc. of critical relevance is the notion of existence as of human-subpotency or human subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency\(^5\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, implying the \(<\text{amplituding/}
notions/notional–referential-notions/articulations/virtue are thus for-human-studies/for-human-constructs in the sense that these do not add anything to the given abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity, universal human rights, etc. doesn’t add anything to ‘abstract/imaginary existence as a pre-given’ pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendentally-enabled-institutionalisation-levels-of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/antinihilism as levels of human dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming–notionally–collateralising-beholdening-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness-amplituding/formative wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications)). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness as for material and physical effecting devolving teleologies as meaningfulness’ while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness’. This validates the idea of dualism as ultimately supererogatory–human-subpotency–effecting can only arise from the apriorising/axiomatising/referencing—
normalcy/postconvergence-reflected-'epistemicity-relativism'>; and we can always grasp insightfully of human existential hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{12}<-including-virtue-as-ontology> from the prospective relative-ontological-completeness\textsuperscript{92} of reference-of-thought/relative-ontological-normalcy/postconvergence as of base-institutionalisation realisation of the hyperbole of recurrent-utter-uninstitutionalisation, universalisation realisation of the hyperbole of base-institutionalisation–ununiversalisation, positivism realisation of the hyperbole of \textsuperscript{104}universalisation–non-positivism/medievalism, and prospectively notional~deprocrypticism realisation of the hyperbole of positivism/procrypticism. \textsuperscript{12}historiality/ontological-eventfulness\textsuperscript{77}/<ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of notional~deprocrypticism perspective refers to the underlying idiosyncratic, intricate, compounded and pervasive succession of preformulating/preframing/premeaningfulness-
<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> as of notional~conflatedness /constitutedness -to-conflatedness \textsuperscript{12}from human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{53} as of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ as it reflects relative ontological-performance\textsuperscript{12}<-including-virtue-as-ontology>-as-of-its-broadest-implications of any \langle given consciousness’s neuterising-induced-or-deneuterising\textsuperscript{15}-induced\rangle-
reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-constructs of \textsuperscript{60}meaningfulness-and-teleology\textsuperscript{100} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue and as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it

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recomposing-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. The latter is effectively what relays the ontological-veracity of the 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 apriorising/axiomatising/referencing—conflatedness; pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality as of its profundness/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 apriorising/axiomatising/referencing—conflatedness that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profundness/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 apriorising/axiomatising/referencing—conflatedness, with no intermediating construct as of apriorising/axiomatising/referencing—constitutedness, thus achieves
conflatedness protensive-consciousness sound conceptualisation perspective’. This equally underlies and is in sync with the notion of candidity/candour-capacity as a variance of the same as of notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. It is the 'notion of limited-mentation-capacity' that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neuterising. historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the notional–conflatedness of notional–deprocrypticism highlights that humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in existential-extrication-as-of-existential-unthought, and not the full potency of existence; existential-extrication-as-of-existential-unthought construed rather as ‘shoddy-and-incomplete actualising in presencing—absolutising-identitive-constitutedness’ of the full potency of existence. Existential-extrication-as-of-existential-unthought refers to a registry-worldview’s/dimension’s overall historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the notional–conflatedness of notional–deprocrypticism construct, wherein its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construes beyond-the-consciousnessawareness-teleology -<in-existential-extrication-as-of-existential-unthought> of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct’ as the absolute framework of ontological-performance -<including-virtue-as-ontology>-as-of-its-broadest-implications and thus failing to factor in the implications on its ontological-performance -<including-virtue-as-ontology> of its prior relative-ontological-incompleteness reference-of-thought as this
induces \textless \textit{amplituding/formative} \textgreater \textit{wooden-language}\{\textit{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } \textgreater \textit{at its uninstitutionalised-threshold} \textsuperscript{11}. Existential-extrication-as-of-existential-unthought thus highlights the overall apriorising/axiomatising/referencing—constitutedness\textsuperscript{1} of humankind’s access to existence given the ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’, such that humankind’s axiomatic-construct/theory of existence/existential-reality/intrinsic-reality/ontological-veridicality as of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct as \textsuperscript{8}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is rather as of various successive relative apriorising/axiomatising/referencing—constitutedness\textsuperscript{13} implied with the successive institutionalisations, and explains a natural human mental-disposition to nihilism as of each of such institutionalisation’s \textless \textit{amplituding/formative} \textgreater \textit{wooden-language}\{\textit{imbued—averaging-of-thought—\textless as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology –as-of–'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textgreater} \textit{at its uninstitutionalised-threshold} \textsuperscript{13} in a mental-reflex aversion of an opened-construct-of—meaningfulness-and-teleology \textsuperscript{10} behind the overall ontological-contiguity\textsuperscript{15}—of-the-human-institutionalisation-process\textsuperscript{16}. Existential-extrication-as-of-existential-unthought as of the notional–conflatedness\textsuperscript{12} of notional–deprocrypticism equally implies a humankind (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\{\textit{imbued—postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation\textgreater) originary/event\textsuperscript{17}–of-prospective-ontology-origination and effective maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{18}—unenframed-conceptualisation capacity for inducing the requisite psychoanalytic-unshackling referencing/registering/decisioning–of-its-prior-relative-
ontological-incompleteness\textsuperscript{83}-of- reference-of-thought-rather-as-preconverging-or-
dementing\textsuperscript{87}-and-decentered-to-the-prior-institutionalisation’s\textsuperscript{88}-categorical-
 imperative/axioms/registry-teleology\textsuperscript{100} and its alienation—-as-inauthentic/poorly-
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{79}/ nihilistic while construing prospective opened-construct-of—meaningfulness-and-teleology\textsuperscript{100} as postconverging-or-dialectical-thinking\textsuperscript{20}-and-centered-to-the-prospective-institutionalisation’s—
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-relative-ontological-completeness—of-
reference-of-thought-in-ontological-good-faith/authenticity\textsuperscript{69}, thus literally expanding human
access to existence-potency\textsuperscript{79}—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/\langle\text{perspective–ontological-
normality/postconvergence-reflected–epistemicity-relativism}\rangle\} associated with the ontological-contiguity\textsuperscript{71}—of-the-human-institutionalisation-process\textsuperscript{75}. This thus divulges the
essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency\textsuperscript{79}—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/supercogitatory–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\textsuperscript{84} reference-of-thought as an
\langle\text{amplituding/formative–epistemicity}\rangle totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{77} construct, including our positivism–
procrypticism registry-worldview/dimension, as this will falsely imply that our\textsuperscript{84} reference-of-
thought is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of existence can only be an ‘as of existence’ exercise that rather highlights human potential to transcend towards grasping existence/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Basically, existence as of prospective base-institutionalisation reference-of-thought is circularly-unintelligible-but-for-a- 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- 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-
\[<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising-meniality-or-hyperbole-of-meaningfulness-and-teleology} \] to positivism–procrypticism reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; such that all that is left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness reference-of-thought as of ontological-performance-arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won’t or hardly construe of the same as of our \[<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}>\]
about our positivism–procripticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional–deprocripticism as preemting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence-{implicitied-'nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness }’ what is existence/existential-possibilities not factoring Being apriorising/axiomatising/referencing—conflicatedness

<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 of including-virtue-as-ontology>, whereas it is deepening of human limited-mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in inducing prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for prospective relative-ontological-completeness of reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that reference-of-thought–categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> who is bound to circularly elicit shortness-of-register-of meaningfulness-and-teleology on such renewed reference-of-thought–categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology and further denaturing them as of the prospective institutionalisation uninstitutionalised-threshold! In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation meaningfulness-and-teleology cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s reference-of-thought as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology is a sound basis for construing the meaningfulness-and-teleology of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation reference-of-thought as it adopts by mental-reflex an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition and thus fails to fulfil the
requisite referencing/registering/decisioning–of-its\textsuperscript{84} reference-of-thought–rather-as-preconverging-or-dementing\textsuperscript{86} -and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{84}/nihilistic as of 'de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to prospective base-institutionalisation \textsuperscript{84}reference-of-thought for crossgenerational renewal as of prospective relative-ontological-completeness\textsuperscript{84} of reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human-amplituding/formative–epistemicity-totalising–purview-of-construal'; but rather such unground articulation is one rather eliciting prospective metaphoricity as of its implied prospective existential reference. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implies that as of human <amplituding/formative–epistemicity-totalising–thrownness-in-existence\textsuperscript{34} (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>, humankind has no ‘absolute past-or-present ontological-completeness-of\textsuperscript{84} reference-of-thought’ for grounding the construal of ‘meaningfulness-and-teleology\textsuperscript{100} of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human-amplituding/formative–epistemicity-totalising–purview-of-construal’, as such pretence circularly turns into apriorising/axiomatising/referencing—constitutedness\textsuperscript{14} at the given \textsuperscript{8}reference-of-thought uninstitutionalised-threshold \textsuperscript{11}; highlighting the fact that human potential attainment of the notional–deprocrypticism as preempting—disjointedness-as-of-\textsuperscript{8}reference-of-thought is actually a ‘perpetual transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ as of notional–deprocrypticism as

conceptualisation—&—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—\(<\text{as-to-perspective-ontological-normalcy/postconvergence-implied—}

‘prospective-aporeticism-overcoming/unovercoming’\>). Hence the very essence of a notional—deprocrypticism institutionalisation is one that comes into terms—as-of-axiomatic-construct with existence-potency\(^1\)—sublimating—nascence,—disclosed-from-prospective-epistemic-digression and as reflected in transcendence-and—sublimity/sublimation/supererogatory—de-mentativity as of apriorising/axiomatising/referencing—conflatedness\(^1\) in avoiding meaningfulness-and—teleology\(^{100}\) denaturing\(^15\) involved with grounded apriorising/axiomatising/referencing—constitutedness\(^1\) posturing. Operantly, the phenomenological quest for an underlying and superseding knowledge construct, construed here as an enabling construct of \(<\text{amplituding/formative—epistemicity>totalising—conflated—meaningfulness-and—teleology}^{100}\)-as-of-notional—deprocrypticism-reflected—historiality/ontological—eventfulness\(^7\)/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> ontological-performance\(^7\)-<including-virtue-as-ontology> determination as of human \(<\text{amplituding/formative—epistemicity>totalising—thrownness-in-existence}^{14}\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^7\)-<including-virtue-as-ontology>), is fulfilled by the notion of existential-extrication-as-of-existential-unthought/nonextricatory-existential-preempting-of-existential-unthought as the construct that reflects any registry-worldview’s/dimension’s reference-of-thought \(^4\)historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> as of the notional—conflatedness\(^1\) of notional—deprocrypticism highlighting the
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism> of its prospective relative-ontological-completeness -of- reference-of-thought as of the implications of its apriorising/axiomatising/referencing—conflatedness\textsuperscript{22} as its given reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{56} and its apriorising/axiomatising/referencing—constitutedness\textsuperscript{3} as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> of its given prior relative-ontological-incompleteness -of- reference-of-thought as of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’. This author’s notion of centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{100} as ‘<amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology\textsuperscript{56}–as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness\textsuperscript{27}/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’> fundamentally grasps that the Derridean critique of centered–epistemic-totalisation as impossible to achieve and postulation instead of decentered-infinite-freeplay is actually a critique arising on the implied assumption of finite human limited-mentation-capacity as of its impossibility as finitely limited to come into the full terms of grasping the full potency of existence/existential-possibilities; but then this author construes that human limited-mentation-capacity is not finite as it deepens as of the possibility of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity enabled as of {\textsuperscript{14}de-mentation}\textsuperscript{1}\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) thus involving de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity \( \langle \text{reference-of-thought-as-of-}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ to grasp existence/existential-possibilities, such that as of notional–deprocrypticism or \(<\text{amplituding/formative}>\) notional–preempting—disjointedness-as-of-\( \langle \text{reference-of-thought}\) in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity\( \langle \text{of-the-human-institutionalisation-process}\) retrospectively to prospectively, centered-\( <\text{amplituding/formative-epistemicity}>\text{totalising/circumscribing/delineating } \langle \text{meaningfulness-and-teleology}\rangle\text{ as of its attaining of ontological-completeness-of-} \langle \text{reference-of-thought}\rangle\text{ is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold-}\{(\text{uninstitutionalised-threshold } /\text{presublimating–desublimating–decisionality)}\)-\langle \text{of-ontological-performance}\rangle\langle \text{including-virtue-as-ontology}\rangle\text{ towards attaining successive prospective relative-ontological-completeness ’ of- } \langle \text{reference-of-thought}\rangle\text{ 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 } \langle \text{meaningfulness-and-teleology}\rangle\text{ in relative deficient/flawed ontological-performance } \langle \text{including-virtue-as-ontology}\rangle’\rangle\text{ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s } \langle \text{reference-of-thought}, \text{ and so-construed mainly because such a Derridean conception construes of centered–epistemic-totalisation as only within one registry-worldview’s/dimension’s } \langle \text{reference-of-thought-as-of-}\rangle\text{ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect the ontological-contiguity}\langle \text{of-the-human-institutionalisation-process}\rangle\text{ as of notional–deprocrypticism implied postconverging–de-mentating/structuring/paradigming shifts} \rangle\text{.}
of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology\textsuperscript{100} in relative deficient/flawed ontological-performance\textsuperscript{72},<including-virtue-as-ontology>’ within a same reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ by way of the successive prospective relative-ontological-completeness\textsuperscript{101},<including-virtue-as-ontology> as enabling successive prospective reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ marked by the shift of ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology\textsuperscript{100} inducing relatively less and less deficient/flawed ontological-performance\textsuperscript{72},<including-virtue-as-ontology>’ right up to the attainment of notional–depro crypticism ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology\textsuperscript{100} of theoretically perfect/sound ontological-performance\textsuperscript{72},<including-virtue-as-ontology>’, given that the ‘succession of institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules of the successive reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’s’ overcome retrospectively to prospectively the problem of human limited-mentation-capacity by its deepening thus inducing successive human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of human finitudes as destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72},<including-virtue-as-ontology>.

Here as well the Derridean postulation of decentered-infinite-freeplay in lieu of such a conceptualisation of a ‘projected ultimate centered–epistemic-totalisation circularity of meaningfulness-and-teleology\textsuperscript{100} of theoretically perfect/sound ontological-performance\textsuperscript{72},<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-
normalcy/postconvergence, operantly displays the philosophical tradition problem of apriorising/ axiomatising/referencing—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 apriorising/axiomatising/referencing—conflatedness that prospectively ultimately grasps the centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology ontological-performance<including-virtue-as-ontology> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process or notional–deprocrypticism. Despite such a Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the philosophical tradition apriorising/ axiomatising/referencing—constitutedness, it perfectly grasps the implications to meaningfulness-and-teleology ontological-performance<including-virtue-as-ontology> of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-teleology in relative deficient/flawed ontological-performance<including-virtue-as-ontology>’ but rather as within a same horizon of meaningfulness-and-teleology ontological-performance<including-virtue-as-ontology>. However, it fails to grasp that such a centered–epistemic-totalisation itself arises because an axiomatic-construct is a circularity of meaningfulness-and-teleology ontological-performance<including-virtue-as-ontology> of the very same <amplituding/formative–epistemicity>totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality it refers to, and so-implied by extension with respect to a given reference-of-thought-as-of—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness a centered–epistemic-totalisation is rather the circular meaningfulness-and-teleology representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,
as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, as the
said reference-of-thought—as-of—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ is ‘supposedly always the systemic and
indefinite resolution’ of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality, as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-
construal’. Now, the issue of a centered–epistemic-totalisation defect arises where the given
reference-of-thought—as-of—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ is ontologically-flawed/deficient as it
will systematically induce a ‘centered–epistemic-totalisation circularity of meaningfulness-
and-teleology’ in relative deficient/flawed ontological-performance.<including-virtue-as-
ontology>’ construed as of the uninstitutionalised-threshold of a registry-
worldview’s/dimension’s reference-of-thought—as-of—devolving-
teological-de-mentating/structuring/paradigming–of-meaningfulness’. But then human
limited-mentation-capacity-deepening achieving prospectively of an ultimately theoretically
perfect/sound reference-of-thought—as-of—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ as of the full ontological-contiguity—
of-the-human-institutionalisation-process as notional–deprocrypticism implies the circular
ontologically-flawed/deficient implications of centered–epistemic-totalisation are done away
with as of ontological-completeness with the <amplituding-formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of the reference-of-
thought-as-of—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality, as-to-‘human<amplituding/formative–
epistemicity>totalising–purview-of-construal’, with such a conceptualisation of centered–
epistemic-totalisation also construed as transcendental centered–epistemic-totalisation or
extrapolated-centered–epistemic-totalisation or extrapolatory–epistemic-totalisation or transcendental–epistemic-totalisation and reflects the reality that a Derridean decentered-infinite-freeplay can also be construed as an interpolatory–epistemic-totalisation or interpolated-decentered–epistemic-totalisation. For instance, we can grasp that ‘traditional classical mechanics axiomatic-construct’ is a given ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology of ‘the very same physics’ as of a prior relative-ontological-incompleteness of less ontological-performance-<including-virtue-as-ontology> of ‘the very same physics’ as of prospective relative-ontological-completeness of axiomatic-construct-or-reference-of-thought as we can do more things with the latter axiomatic-construct more-profound/grander ontological-performance-<including-virtue-as-ontology>; and interestingly, physicists will surely fancy that they could do better in ultimately grasping theoretically the full-potency of existence divulgeable as of ‘the very same physics’ as of a prior centered–epistemic-totalisation of a very same
amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance<including-virtue-as-ontology>, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ which is a given
reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’; and for all practical matters this has
been the way Derridean deconstruction has been commonly applied as in effect all our
meaningfulness-and-teleology ontological-performance<including-virtue-as-ontology> has been as of our positivism–procripticism registry-worldview’s/dimension’s reference-of-
thought-as-of-reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ horizon and such a Derridean
decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates
the centered–epistemic-totalisation exercise for the insight of a futural différance as of the
latter’s transcendental–epistemic-totalisation that underlies apriorising/axiomatising/referencing—conflatedness in breaking with the philosophical
tradition or human knowledge conceptualisation tradition or towards fulfilling the
understanding of Being. In this regard talking about the physics example again, such a
Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the
cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical
breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as
Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with
respect to various theoretical efforts with the potential of leading to a physics Theory of
Everything. Inherent to futural différance is the notion of amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,
as of beyond-the-consciousness-awareness-teleology<sup>100</sup> in existential-extrication-as-of-existential-unthought<sup>6</sup>, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold<sup>103</sup> temporal individuations circular undermining of the prospective institutionalisation<sup>84</sup> reference-of-thought-as-to-postconverging-de-mentating/structuring/paradigming implied transformation/shift as transcendence-and-sublimity/sublimation/supereorogatory-de-mentativity as of prospective relative-ontological-completeness<sup>88</sup> of reference-of-thought, as well as the idea of temporal individuations ‘synergetising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold<sup>103</sup> reference-of-thought which is in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>3</sup> with its ultimate crossgenerational collapsing for the prospective institutionalisation’s<sup>84</sup> reference-of-thought, and so as of prospective social-stake-contention-or-confliction dynamism with increasing social<sup>104</sup> universal-transparency<sup>10</sup> entropy<sup>-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness</sup> as of prospective relative-ontological-completeness<sup>88</sup> of reference-of-thought of the prospective institutionalisation’s<sup>84</sup> 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<sup>99</sup> as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity<sup>63</sup> shallow-
supererogation\textsuperscript{97} of mentally-aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema> in apriorising/axiomatising/referencing—constitutedness\textsuperscript{13}, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening\textsuperscript{53} then resolves/overcomes the circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness\textsuperscript{89} reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative ontological-contiguity\textsuperscript{67} as of apriorising/axiomatising/referencing—conflatedness\textsuperscript{12}, 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\textsuperscript{53} induces de-mentatively/structurally/paradigmatically grander human meaningfulness-and-teleology\textsuperscript{10} ontological-performance \textsuperscript{7}–<including-virtue-as-ontology> of human implicit-or-explicit constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-reality/ontological-veridicality, and this equally applies by extension to \textsuperscript{8} reference-of-thought-as-of-\textsuperscript{18} 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 implicated
axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a
type 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 construed of ecstatic-existence/the-nature-of-the-world/conditions’, logic
and by extension mathematics imply elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity, whereas axiomatic-constructs as reflecting ecstatic-existence/the-
nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to-
postconverging-or-dialectical-thinking—apriorising-psychologism> as of maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. But
then as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective
conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental-enabling/sublimating/supererogatory~de-mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of logic and mathematics transcendental-enabling/sublimating/supererogatory~de-mentativity’. But then it is naïve to construe of mathematics, as logicists have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context/existential-contextualising-contiguity of other applied and transcendental-enabling/sublimating/supererogatory~de-mentativity activities as of their axiomatic-constructs development and mathematics very own existential-reality of developed axiomatic-constructs applicative orientation, including developing together with heavily dependent mathematics domains like physics, engineering, other applied sciences and statistical studies. This latter situation which is more real than generally said and makes of mathematics ‘a <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-
enabling/sublimating/supererogatory—de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential domain in question have to be critically developed as of existential-contextualising-contiguity for 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 phenomna/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/intelligibility/setup/measuring/instrument for conceptualisation' is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather 'distracting-from and not-contributing-to' the inherent domain's epistemic-conceptions phenomenal/manifest-subpotencies-(in-transitive-conflatedness -reflexivity,-in-the-full-potency-of-existence's-sublimating-nascence) given 'human corresponding-sublimation-inducing,-profound-and-creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for conceptualisation'). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodinger, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory de-mentativity of the physics <amplituding/formative-epistemicity> totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/sublimating/supererogatory de-mentativity. They didn't just start to develop 'patterns of mathematical equations' without the prior insight about the physics domain-of-study and what to strive for, and actually from that 'physics reality precedence perspective' got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing 'mathematical patterns' as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/supererogatory de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation'. The naivety of logicism lies exactly in this respect of construing
formalisation as most of what is supposed to be achieved, and failing to grasp that when it
comes to social reality its own transcendental-enabling/sublimating/supererogatory-de-
mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated
conclusion that will often then arise from such a naïve formalisation perspective that the
philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-
worldview/dimension reference-of-thought-as-of—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ points to the
fact that the various registry-worldviews/dimensions operate their own conception of logic as of
their prospective relative-ontological-completeness reference-of-thought; as we can
appreciate inherently as of metaphysics-of-absence{implicit epistemically veracity-of- 
nonpresencing-{perspective–ontological-normalcy/postconvergence>}} that however deficient,
that each registry-worldview/dimension does have its own sense of logic as of its self-conscious
construed meaningfulness-and-teleology. The notion of an absolutely valid logic can only
world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein
by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective
notional–deprocrypticism psychoanalytic-unshackling metaphysics-of-absence\{implicated-
epistemic-veracity-of- nonpresencing\-<perspective–ontological-normalcy/postconvergence>\}
and apriorising/axiomatising/referencing—confatedness\}, and further subsumed in the word
kandidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the
naïve apriorising/axiomatising/referencing—constitutedness\} construal of \(56\) meaningfulness-
and-teleology\} that besets the knowledge and philosophical tradition. Such a conception of
logic and logical analysis points to the \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) naïveté and vagueness
involved when construing logic and logical analysis as absolute without any explicitly implied
or formulated \(84\) reference-of-thought, construed as ‘\(89\) reference-of-thought—devolving-
teleological-de-mentating/structuring/paradigming–of-meaningfulness’; usually in our case, in a
non-transcendental \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}\) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}\) of \(56\) meaningfulness-and-teleology\}, and in lieu emphasises Being construed as ontology’s-
directedness-as-Being which best reflects and captures \(56\) meaningfulness-and-teleology\} as of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated
ontological-contiguity\}—of-the-human-institutionalisation-process\} as of difference-
confatedness \(-as-to-totalitative-reification\) -in-singularisation\-<as-to-the-
nondisjointedness/entailment-of-prospective\} nonpresencing\} -as-veridical-epistemic-
determinism causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity. Being as of its implied notional-deprocripticism’s apriorising/axiomatising/referencing-confledness provides elucidation to such question as: what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification/ontological-primenovers-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/superoedge---de-mentativity which are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-threshold vices-and-impediments; and so by successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process as base-institutionalisation, universalisation and positivism respectively, and prospectively deprocripticism. Being construed as of ontology’s-directedness-as-Being thus enables the superseding of totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence (implicated-nondescript/ignorable-void-as-to-presencing—absolutising-identitive-constitutedness). Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are supposedly in a meaningfulness-and-teleology correspondence relation with an epistemic-totalising-devolved—purview/domain-of-construal-as-intrinsic-
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—recomposing—relational—ontological—completeness’—unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument—validating—measuring—<as—to—postconverging-or—
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-contiguity67—of-the-human-institutionalisation-process68, not as an external speculative dialectics, but as a wholly internal natural dialectics in apriorising/axiomatising/referencing—conflatedness12 as of human limited-mentation-capacity-deepening69. Such that human phenomenological <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-performance12-<including-virtue-as-ontology>) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the apriorising/axiomatising/referencing—conflatedness12 of human limited-mentation-capacity implications construed from notional–deprocrypticism perspective as historiality/ontological-eventfulness77/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 apriorising/axiomatising/referencing—conflatedness12, there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency78~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-teleology100 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 apriorising/axiomatising/referencing—conflatedness as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality/longness over temporality/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality-to-intemporality were to be arising in equivalence/equal-measure. Thus, such ontology’s-directedness-as-Being apriorising/axiomatising/referencing—conflatedness as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality/longness over temporality/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality-to-intemporality were to be arising in equivalence/equal-measure. 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(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications>)} and from which Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology exercise we can’t as of soundness-or-ontological-good-
faith/authenticity exculpate ourselves to then pretend ours is the registry-
worldview/dimension reference-of-thought that is non-transcendable as of our
<amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, when the insight of prospective
transcendence-and-sublimity/sublimation/suprerogatory—de-mentativity implications as of
deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought avails, and so
as the apriorising/axiomatising/referencing—conflatedness upholding prospective
coherence/contiguity of ontology’s-directedness-as-Being. This further explains why there is
need for corresponding Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology with respect
to human technical development, and as with prior technologies future technologies will
necessarily imply renewed human self-consciousness which is not by itself a given and needs to
be ‘thought through and effectively conceptualised’ with respect to the future implications of
human development, nuclear weapons knowledge, electronic communication, artificial
intelligence, etc. as ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-
process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemic-
determinism
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative—
implications-of-prospective-‘nonpresencing,-for-explicating-ontological-contiguity’ is subject to epistemic-decadence as of beyond-the-consciousness-awareness-teleology<sup>100</sup>-<\textit{in-existential-extrication-as-of-existential-unthought}>. Such ‘ontological statistical-exception’ of intemporality<sup>67</sup>/longness as of ontology’s-directedness-as-Being permeates all existential processes including life itself. This explains why dimensionality-of-sublimating<sup>56</sup> (\textit{\langle\textit{amplituding/formative}\textit{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle}) 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<sup>100</sup> on \textit{\langle\textit{amplituding/formative}\textit{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<sup>11</sup> failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the apriorising/axiomatising/referencing—conflicatedness<sup>12</sup> of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory-de-mentativity biological science in relative ontological-contiguity<sup>57</sup> 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\(^{56}\)-<shallow-supererogation\(^{7}\)-of-mentally-aestheticised–preconverging/dementing\(^{19}\)-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 \(^{56}\)meaningfulness-and-teleology\(^{100}\) 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\(^{100}\) ontological-performance\(^{12}\)-<including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening\(^{53}\) as of relatively profound and complete axiomatic-constructs/ reference-of-thought in ontological-contiguity\(^{67}\) 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—a shallow-supererogation—of-mentally-aestheticised—preconverging—dementing—qualia-schema> of axiomatic-construct but rather a problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity of axiomatic-construct for grander human meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology>, as of the very same <amplituding/formative—epistemicity> totalising—devolved—purview—as-domain-of-construal—as-intrinsic-reality/ontological-veridicality. The <amplituding/formative—epistemicity> totalising—renewing-realisation/re-perception/re-thought involves taking cue from existence/existential-contextualising-contiguity /contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation exercise as of ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening of a significant rise in consumers’ salaries implies that everything else being equal the demand curve-axiomatic-construct will shift to the right as of relative ontological-contiguity. The notion of axiomatic-construct in ontological-contiguity arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its ontological-contiguity. Ontological-contiguity rather
highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct\textsuperscript{57} reference-of-thought of construal; which for instance renders the idea of general relativity in relative ontological-contiguity\textsuperscript{67} and newtonian physics in relative notional-discontiguity/epistemic-discontiguity\textsuperscript{63}-<shallow-supererogation\textsuperscript{97}-of-mentally-aesthetised–preconverging/dementing –qualia-schema> rather as uncorrelated, whereas a notion of ‘continuity of ontology’ as is implied by ‘ontological-continuity as of relative ontological-continuity and relative notional-discontiguity/epistemic-discontiguity\textsuperscript{63}-<shallow-supererogation\textsuperscript{97}-of-mentally-aesthetised–preconverging/dementing\textsuperscript{63}–qualia-schema>’ will seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall analysis above points out that this is not an inherent ontological-as-of-the-full-potency-of-existence’s–sublimating–nascence problem but rather a problem of human-subpotency as of its limited-mentation-capacity that is resolvable by the deepening of human limited-mentation-capacity as of \textsuperscript{14} de-mentation\textsuperscript{14}-<supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics> with respect to \textsuperscript{84} reference-of-thought; as contrary to the ‘Derridean différance decentering’ freplay that is entrapped in circularity of \textsuperscript{80} meaningfulness-and-teleology\textsuperscript{100} on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension \textsuperscript{84}reference-of-thought so-implied as of our positivism mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity transcendence-and-sublimity/sublimation/supererogatory de-mentativity brings about prospective relative-ontological-completeness\textsuperscript{88}-of-\textsuperscript{84}reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking –apriorising-psychologism the prospective institutionalisation’s \textsuperscript{84}reference-of-thought-as-of-\textsuperscript{12}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective relative-ontological-completeness\textsuperscript{88}-of-\textsuperscript{4}reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity\textsuperscript{63}-<shallow-supererogation\textsuperscript{97}-of-mentally-
imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–
epistemic-totalisation-as-existence’, with such human-subpotency approximation construed by
the specific human existential-extrication-as-of-existential-unthought 40 historiality/ontological-
eventfulness 47/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> underlying the successive
institutionalisations/finitudes in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity —of-the-human-institutionalisation-process 5. But then this
highlights six issues with respect to 5 meaningfulness-and-teleology 100 ontological-
performance 72-<including-virtue-as-ontology> with regards to such implicated-and-explicated
reference-of-thought—categorical-imperatives/axioms/registry-teleology 100,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
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 100 ontological-performance 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
individuation that notionally upholds the given institutionalisation's 84 reference-of-thought–
categorical-imperatives/axioms/registry-teleology 100 and as of temporality 99/shortness
individuations that in its relative <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiac-drag’ as of beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-existential-extrication-as-of-existential-unthought>\(^{6}\) fails to uphold the given institutionalisation’s \(^{8}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) due to lack of social\(^{104}\) universal-transparency\(^{105}\)\(\langle\)transparency-of-totalising-entailing,-as-to-entailing\(\rangle\)\(\langle\)amplituding/formative–epistemicity\(\rangle\) totalising–in-relative-ontological-completeness\(\rangle\) in the social-stake-contention-or-confliction dynamism thus highlighting the registry-worldview/dimension uninstitutionalised-threshold\(^{101}\); wherein the ‘circular\(^{84}\) reference-of-thought of intemporal-as-ontological\(^{56}\) meaningfulness-and-teleology\(^{106}\)’ of sound ontological-performance\(^{72}\)-<including-virtue-as-ontology> is not disambiguated from the ‘circular\(^{84}\) reference-of-thought of temporal-as-denaturing\(^{15}\)\(^{66}\) meaningfulness-and-teleology\(^{106}\)’ of ontologically-flawed/deficient ontological-performance\(^{1}-<including-virtue-as-ontology>\). Thirdly, there is thus beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-existential-extrication-as-of-existential-unthought>\(^{6}\) temporal individuations denaturing\(^{5}\) dynamics relations to the \(^{84}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\)-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^{56}\) meaningfulness-and-teleology\(^{100}\) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, arising as of the conjugation of postlogism\(^{78}\)-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{8}\)reference-of-thought–devolving ontological-performance\(^{1}-<including-virtue-as-ontology>\). Fourthly crossgenerationally, the intemporal/longness-of-register-of–\(^{78}\) meaningfulness-and-teleology\(^{100}\) individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reconceptualises of a
completeness \), and so as of its implied prospective relative-ontological-completeness \( ✔\) of reference-of-thought: wherein, -non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in Recurrent-utter-uninstitutionalisation enables the grasp of certain \( ✔\) meaningfulness-and-teleology\(^{100}\) on the basis of non-rules—apriorising/axiomatising/referencing—psychologism,-as-of-accidentedness-or-randomness-of-occurrences/existential-instantiations by its non-rules—apriorising/axiomatising/referencing—psychologism,-abstracted-as-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the \( ✔\) meaningfulness-and-teleology\(^{100}\) ontological-performance\(^{72}\)-<including-virtue-as-ontology> as of trepidatious-consciousness about occurrences/existential-instantiations; - rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in Base-institutionalisation enables the grasp of certain \( ✔\) meaningfulness-and-teleology\(^{100}\) on the basis of rules-abstracted-as-of-tendentiousness-of-occurrences/existential-instantiations by its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the \( ✔\) meaningfulness-and-teleology\(^{100}\) ontological-performance\(^{72}\)-<including-virtue-as-ontology> of warped-consciousness about recurrences/existential-instantiations; -\(^{104}\) universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of universalisation enables the grasp of certain \( ✔\) meaningfulness-and-teleology\(^{100}\) on the basis of \( ✔\) universalising-rules-abstracted-as-of-qualifying-of-occurrences/existential-instantiations by its \( ✔\) universalisation-directed-rule-making-over-non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the \( ✔\) meaningfulness-and-teleology\(^{100}\) ontological-performance\(^{72}\)-<including-virtue-as-ontology> of preclusive-consciousness about recurrences/existential-instantiations; -positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism of Positivism/Rational-Empiricism enables
the grasp of certain 56 meaningfulness-and-teleology on the basis of positivising/rational-empiricism-rules-abstracted-as-of-categorising-of-occurrences/existential-instantiations by its
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random

apriorising/axiomatising/referencing conflatedness as of notional-deprocripticism, 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 repleneness 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-uninstitutionalised-threshold⟩ preformulating/preframing/premeaningfulness-<metaphoricity⟩-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ arises given the grounding of human meaningfulness-and-teleology on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for ‘meaningfulness-and-teleology on 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-
thought-as-an-ontologically-flawed-neuterisation- or-bracketing-or-epoché of

Furthermore, notional-deprocrypticism as the ultimate registry-worldview/dimension by notionally undermining human disjointedness-as-of-reference-of-thought will factor in that since successive registry-worldviews/dimensions institutionalisations articulations of reference-of-thought-categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation have always led at the uninstitutionalised-threshold to human limited-mentation-capacity induced beyond-the-consciousness-
ontologically-flawed-neuterisation\textsuperscript{1}\textsuperscript{-or-bracketing-or-epoché of }\textsuperscript{4}\textsuperscript{-amplituding/formative-}
eticity\textsuperscript{-totalising–conflated–meaningfulness-and-teleology\textsuperscript{10}-as-of-}
notional–deprocrypticism-reflected-\textit{historiality/ontological-eventfulness}/ontological-
aesthetic-tracing-\textit{perspective–ontological-normalcy/postconvergence-reflected–\textit{epistemicity–}
relativism} as of extended metaphysics-of-absence\textsuperscript{(implicitited-epistemic-veracity-of-}
nonpresencing-\textit{perspective–ontological-normalcy/postconvergence)} conceptualisation and
as of the insight of human-subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-
to-intemporal-dispositions–\textit{so-construed-as-from-perspective–ontological-normalcy/postconvergence}–\textit{existentialism-form-factor}. The latter highlights the recurrence of
such ‘uninstitutionalised-threshold\textsuperscript{13} phenomena’ as \textsuperscript{amplituding/formative} wooden-
language\textsuperscript{(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–}
meaningfulness-and-teleology \textit{-as-of–nondescript/ignorable–void }\textit{-with-regards-to-
prospective-apriorising-implications)} and institutionalised-being-and-craft. For instance, the
successive registry-worldviews/dimensions institutionalisations conceptualisation of
meaningfulness-and-teleology\textsuperscript{10} have arisen as secondnatures constructs that have substituted
for their uninstitutionalised-threshold\textsuperscript{13} free-for-all \textsuperscript{amplituding/formative} wooden-
language\textsuperscript{(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–}
meaningfulness-and-teleology \textit{-as-of–nondescript/ignorable–void }\textit{-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–firstnatures—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>–existentialism-form-factor, anthropologists are very much aware
that the social diffusion of new transcendental-enabling/sublimating/supererogatory–de-
mentativity practices into a given society are more likely to be adopted as of the society’s
institutional and formal percolation-channelling–<in-deferential-formalisation-transference>
framework than as of an dimensionality-of-sublimating–
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩‘direct convincing’ at individuals-level underlying deferring to
institutional and formal meaningfulness-and-teleology as of the need for profoundness and
rigour that doesn’t avail in ordinary thought for transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. Likewise, on occasion in the face of
prior institutionalisation established and perceived vested interest such intemporal-as-
ontological meaningfulness-and-teleology could be ontologically undermined as of
institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the
Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates
to its value construct as of its prior relative-ontological-incompleteness–of-reference-of-
thought apriorising/axiomatising/referencing—constitutedness as more or less absolute, and
doesn’t factor in that its prior relative-ontological-incompleteness–of-reference-of-thought is
a de-mentative/structural/paradigmatic deficiency inducing the
⟨<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⟩
of its value construct. But then prospective institutionalisation necessarily implies a notion of
prospective value construct as of its prospective relative-ontological-completeness\textsuperscript{18} of reference-of-thought apriorising/axiomatising/referencing—conflicatedness\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{5} meaningfulness-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{67}—of-the-human-institutionalisation-process\textsuperscript{68} 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\textsuperscript{70} as of human \textsuperscript{4}\{amplituding/formative–epistemicity\}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as social universal-transparency\textsuperscript{105} (transparency-of-totalising-entailing,-as-to-entailing, \textsuperscript{<amplituding/formative–epistemicity\}totalising–in-relative-ontological-completeness} avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human ‘self-referencing’ will seem to imply that it is almost impossible to transcend from a given social conventioning centered–epistemic-totalisation facticity but crossgenerationally human ‘re-
conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on meaningfulness-and-teleology with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-teleology within their social-setup and are predisposed on critical occasions as of syncretising-effecting to ‘reinvent’, circumvent or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its very own internal ‘self-referencing and syncretising-effecting construed as totalising–self-referencing-syncretising’ of meaningfulness-and-teleology with regards to perceived social-stake-contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a de-mentative/structural/paradigmatic ‘self-referencing and syncretising-effecting construed as totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human nature’, both internal social
transformation however lethargic and cultural diffusion will be basically impossible, and

induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/superroratory-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/superroratory-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-deprocrypticism-prospective-sublimation’, that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or
less formally-and-overtly unassumed as of their temporal denaturing\textsuperscript{15} nature or poor\textsuperscript{10} universal projection. However, such a conception of supposedly coherent ontological-commitment\textsuperscript{66} is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology\textsuperscript{100}\langle in-existential-extrication-as-of-existential-unthought\rangle\textsuperscript{6} with regards to such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{1} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} 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\textsuperscript{57} for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity\textsuperscript{57} as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative\textsuperscript{104} universal-transparency\textsuperscript{90}\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle\rangle totalising–in-relative-ontological-completeness\textsuperscript{4} about such metaphoricity\textsuperscript{57} instigative reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however
restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity\textsuperscript{67}, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment\textsuperscript{66} that is subject to existence-potency\textsuperscript{58}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression validatory ontological-primemovers-totalitative-framework\textsuperscript{73}. As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment\textsuperscript{66} threshold of a social-setup\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}’ allows for the possibility for prospective metaphoricity\textsuperscript{57} to reconstrue-and-redefine the social-setup meaningfulness-and-teleology\textsuperscript{100}. Such prospective metaphoricity\textsuperscript{57} possibility cannot be preempted because even the social-setup conventioning in its functional operation of meaningfulness-and-teleology\textsuperscript{100} needs this supposedly coherent ontological-commitment\textsuperscript{66} in other to affirm itself over any spontaneously arising disruptive meaningfulness-and-teleology\textsuperscript{100} that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity\textsuperscript{57} in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology\textsuperscript{100} is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework\textsuperscript{73} amplituding/formative–epistemicity causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67} as of the social-setup given supposedly coherent ontological-commitment\textsuperscript{66}. 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\textsuperscript{66} respectively as of superstitious spiritualism meaningfulness-and-teleology\textsuperscript{100} or scholasticism pedantic dogmatism meaningfulness-and-teleology\textsuperscript{100}, 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-primemovers-totalitative-framework such as with prospective positivism/rational-empiricism meaningfulness-and-teleology. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity meaningfulness-and-teleology. Further any such prospective metaphoricity ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism as of particular and general social interest. That said, a social-setup is ever always ‘existentially invested’ to a given registry-worldview/dimension and the fact of greater existential-contextualising-contiguity knowledge-reification from prospective metaphoricity which may involve undermining such ‘existentially invested’ registry-worldview/dimension in its
means that it doesn’t necessarily construe such prospective metaphoricity as pertinent and so where it is nihilistically disinclined by its\textsuperscript{44} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} to dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency\textsuperscript{14}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{50}/shortness\textsuperscript{4} wooden-language\textsuperscript{57} (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications)>), as of its beyond-the-consciousness-awareness-teleology\textsuperscript{100}—<in-existential-extrication—as-of-existential-unthought>\textsuperscript{5} manifestation. The abstract notion of antinihilism as implied by such prospective metaphoricity\textsuperscript{77} is not construed in human temporal terms—as-of-axiomatic-construct as a ‘living notion’ going by an\textsuperscript{4} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11} elicitation of value as of untransvaluated—temporal-intemporality\textsuperscript{2}. In this regard, as of the temporal ‘mental and existential investment’ of recurrent-utter-uninstitutionalisation prospective base-institutionalisation antinihilism\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} is basically nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-institutionalisation–ununiversalisation prospective\textsuperscript{10} universalisation antinihilism\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} is basically nothing and worthless, same with\textsuperscript{104} universalisation–non-positivism/medievalism and
prospective positivism, and equally so for positivism–procrypticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism. Explaining in many ways why the elicitation of value as of prospective secondnatured institutionalisation rather occurs as of the superseding of amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag untransvaluated–temporal-intemporality. Ultimately, prospective metaphoricity in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuations realistically implies that it is rather fundamentally a question of grasping the mechanism that tips the balance towards human intemporality /longness and subsequent prospective institutionalisation which is ontologically sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the human is all-essentially intemporal-as-of-an-absolute-ontological-commitment-disposition. More critically, such a conception of prospective metaphoricity cognisant of the decisiveness of deferential-formalisation-transference for institutionalisation and thus subsequent social percolation-channelling-in-deferential-formalisation-transference, come to grasp that sophistic/pedantic predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought with respect to prospective metaphoricity as of the implications of such undermining of social deferential-formalisation-transference. In this regard, the sophistic/pedantic barriers to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism metaphoricity implications are necessarily spurious and associated with our positivism–procrypticism institutional-being-and-craft as of the direct, indirect and/or devolving prospective metaphoricity implications. We can appreciate in this regard that for the medieval-scholasticism-pedants—ideal-type-or-
individuation, it doesn’t matter that budding-positivism can be demonstrated as more ontologically pertinent as of ontological-primemovers-totalitative-framework, so long as it is socially and institutionally credible to uphold non-positivism meaningfulness-and-teleology in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity that the latter elicits contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks dementatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity shallow-supererogation of mentally-aestheticised-preconverging/dementing qualia-schema with their prospectively implied metaphoricity; with the consequence that there can’t be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence and intellectual-and-moral-equivalence and inherently so because of the sophists—ideal-type-or-individuation and medieval-scholasticism-pedants—ideal-type-or-individuation inauthentic/unsound
<including-virtue-as-ontology> due to lack of social\textsuperscript{104} universal-transparency\textsuperscript{105}, (transparency-of-totalising-entailing-as-to-entailing,\textsuperscript{106} <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\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} -<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\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}) as of their <amplituding/formative> wooden-language (imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) by the various temporalities in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism> at its uninstitutionalised-threshold\textsuperscript{103}. This latter is only undermined driven by

Again, the latter institutionalisation’s meaningfulness-and-teleology ontological-performance—<including-virtue-as-ontology> is equally vouched by transcendentally-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality at its given uninstitutionalised-threshold, as its own reference-of-thought—categorical-imperatives/axioms/registry-teleology can also be denaturing as of beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> as of their wooden-language—

The overall implication here as implied by historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—’epistemicity-relativism’> is that only a contextual ontologically contiguous transitioning construal of meaningfulness-and-teleology as

Broadly speaking thus, the <amplituding-formative—epistemicity> causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity of prospective relative-ontological-completeness of reference-of-thought as of human temporal-to-intemporal mental-dispositions in social-stake-contention-or-confliction implies that it is naïve to conceive of a ‘neuter framework of reference-of-thought putting the notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ as in effect as of apriorising/axiomatising/referencing—conflatedness this simply wrongly elevates temporal/shortness-of-register-of—meaningfulness-and-teleology mental-dispositions teleologically-degraded-devolving-as-of-uninstitutionalised-threshold and wrongly degrades the intemporal/longness-of-register-of—meaningfulness-and-teleology mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought> while the latter is upholding reference-of-thought—categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of reference-of-thought putting the 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 intemporality/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 intemporality/longness rather as respectively in base-institutionalisation, universalisation, positivism and prospectively deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of apriorising/axiomatising/referencing—conflatedness actually construes of more profound reference-of-thought—categorical-imperatives/axioms/registry-teleology that override the prior reference-of-thought—categorical-imperatives/axioms/registry-teleology as failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, and so as

human totalising~purview-of-construal’ within only a
institutionalisation as reference-of-thought in relative ontological-contiguity as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

of its ontologically-flawed \textit{amplituding-formative–epistemicity}\textsubscript{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsubscript{temporal-mental-dispositions} as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold\textsuperscript{03} of its \textit{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\textsuperscript{03} and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve \textit{neuterising mental-reflex} that by its \textit{apriorising/axiomatising/referencing—conflatedness} as of notional–deprocrypticism deneuterising\textsuperscript{16} insight. Central and critical to achieving such a deneuterising\textsuperscript{16} analysis in grasping the full and complete possibilities of ontologically-veridical construal of human \textit{meaningfulness-and-teleology}\textsuperscript{100} given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold\textsuperscript{10} is the notion of beyond-the-consciousness-awareness-teleology\textsuperscript{100}-<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 \textit{historiality/ontological-eventfulness}/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of apriorising/axiomatising/referencing—conflatedness\textsuperscript{2} as of notional–deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a \textit{amplituding-formative–epistemicity}\textsubscript{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a—\textit{meaningfulness-and-teleology}\textsuperscript{100}-that-is-
intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold \(^1\) and its assorted and conjugated temporal–meaningfulness-and-teleology\(^2\) such that transcendence-and-sublimity/sublimation/meaningfulness-and-teleology\(^3\) de-mentativity is always perceived as unnatural when \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\), in the sense that ‘it-is-others-as-of-the-prior-registry-worldviews/dimensions-that-have-an-uninstitutionalised-threshold\(^1\) and the notion of transcendence is only relevant to them as the current presence-is-normal’. The implications of such human mental-reflex as it overlooks human uninstitutionalised-threshold\(^1\) points to the reality that the implied prior institutionalisation ‘projected reflex of entailing–\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\) supplanting–conviction-as-to-profound-supererogation\(^7\)–of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism for ‘meaningfulness-and-teleology\(^{10}\)’ while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social universal-transparency\(^1\)–\{transparency-of-totalising-entailing-as-to-entailing–\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\)\}. Such that with regards to social-stake-contention-or-confliction possibilities the social psychological reference as of wrongly implied prior institutionalisation ‘projected reflex of entailing–\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\) supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism for ‘meaningfulness-and-teleology\(^{10}\)’ is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-profound-supererogation\(^7\)–or–part–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perception-and-
relation to meaningfulness-and-teleology as of social-stake-contention-or-confliction
constraints social-functioning-and-accordance of temporal postlogism slantedness/
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought devolving ontological-performance -
including-virtue-as-ontology, and so as of beyond-the-consciousness-awareness-teleology -
in-existential-extrication-as-of-existential-unthought reflecting uninstitutionalised-
threshold. Being underdevelopment; wherein with specific regards to a postlogism slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-
supererogation is rather as of a relevant generalised social projection 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 veridical supplanting—conviction-as-to-profound-supererogation—of—
‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’
in relevant social engagement not perceived as of critical social-stake-contention-or-confliction
as providing a ‘supplanting—conviction-as-to-profound-supererogation —of—attendant-
intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism credibility
backdrop’ for subsequent targeted threshold-of—nonconviction/madeupness/bottomlining-in-
shallow-supererogation —as-to—attendant—intradimensional’—prospectively—
disontologising—preconverging/dementing —apriorising-psychologism> mental-disposition in
relation to specific social engagements perceived as of critical social-stake-contention-or-confliction. Effectively, such part-conviction-as-to-profound-supererogation or—part—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7} with respect to pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness-teleology\textsuperscript{10} \textlangle in-existential-extrication-as-of-existential-unthought\textrangle - 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\textsuperscript{10} ontological-performance\textsuperscript{7} - \textlangle including-virtue-as-ontology\textrangle’, subpar to ontologically-veridical meaningfulness-and-teleology\textsuperscript{10} ontological-performance\textsuperscript{7} - \textlangle including-virtue-as-ontology\textrangle as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential ‘dynamic beyond-the-consciousness-awareness-teleology\textsuperscript{10} \textlangle in-existential-extrication-as-of-existential-unthought\textrangle limited-mentation-capacity constraint’ as reflected from a ‘notional–deprocrypticism-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing’ of ‘temporal-to-intemporal individuations meaningfulness-and-teleology\textsuperscript{10} and actions of individuals and the collective-social as of their varying-existential-instantiations-mental-dispositions-ontological-performance\textsuperscript{7} - \textlangle including-virtue-as-ontology\textrangle or their characterisations-as-of-varying-existential-instantiations’, as fundamentally underscored by the implied uninstitutionalised-threshold\textsuperscript{8} \textsuperscript{45} reference-of-thought, wherein such temporal thresholding neuterisation\textsuperscript{59} with regards to ontologically-veridical meaningfulness-and-teleology\textsuperscript{10} reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness\textsuperscript{1} of notional–deprocrypticism deneuterising —referentialism’ as of metaphysics-of-absence{implicated-epistemic-veracity-of-nonpresencing-\textlangle perspective–ontological-normalcy/postconvergence\textrangle} insight that ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation \textsuperscript{4} \textlangle amplituding/formative-epistemicity\textsuperscript{1} totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} ,
profound-supererogation—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perception-and-relation to 'meaningfulness-and-teleology over just abstract universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mental-dispositions tend to be ultimately translated decisively onto issues of public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to imagine that as of such uninstitutionalised-threshold as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> is the effective and credible deneuterising enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of—meaningfulness-and-teleology individuation and temporal/shortness-of-register-of—meaningfulness-and-teleology individuations of postlogism slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance—
Ultimately, the notion of beyond-the-consciousness-awareness-teleology given its psychoanalytic-unshackling as of prospective deprocryticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, points to a self-consciousness that should rather come to terms with the reality of human limited-mentation-capacity dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of reference-of-thought—categorical-imperatives/axioms/registry-teleology but rather their protraction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality apriorising/axiomatising/referencing—confaltedness of Being as implied as of deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought. The issue of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology or Being underdevelopment is associated with that of the construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the latter construed as of the ‘mere effecting possibilities of knowledge’ without a coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the given knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of ‘temporal/shortness-of-register-of—meaningfulness-and-teleology mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality upholding of intemporal-preservation-entropy-or-contiguity—ontological-preservation that is behind
organic-knowledge. Human temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold in temporal/shortness-of-register-of-meaningfulness-and-teleology terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the ontological-contiguity—of-the-human-institutionalisation-process arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced,’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—aspriorising-psychologism,’ is in a state of that unique demonstration of medieval-postlogism/perversion-of-reference-of-thought<as-effectively-aspriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-logical-implicitation—supposedly-aspriorising-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-recomposing 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 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 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 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[56] 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[100] 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[100]; 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-
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 wooden-language-\{imbued—averaging-of-
are appropriate framework for engaging their subject-matter, as they rather promoted formal
knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal
value reference mental-dispositions behind their respective ‘knowledge inventing’ was the
institutional mental-disposition for engaging with the knowledge formally or as of
secondnatured education practically available to everyone interested, and so while alienating
and considering general social wooden-language-\{imbued—averaging-of-
\textit{thought}＜as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications＞\} as improper and unqualified. This was to avoid a circularity of
wooden-language-\{imbued—averaging-of-
\textit{thought}＜as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications＞\} undermining of the intemporal-projection of their specific knowledge/science, as they
contribute in overall Being-development/ontological-framework-expansion–as-to-depth-of-
tonologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}. The point
here is that at uninstitutionalised-threshold\textsuperscript{103} the idea of ‘equal opinionatedness’ doesn’t apply
by the mere fact that knowledge of intrinsic-reality itself doesn’t arise by
wooden-language-\{imbued—averaging-of-
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-prime 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—amplituding/formative—
This articulation can be elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn’t by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of

\[ \text{totalising-in-relative-ontological-completeness} \]


\[ \text{causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity} \]

infrastructure-of-meaningfulness-and-teleology as of various pertinent social manifestations: wherein sovereignty is affirm over knowledge as ‘supposedly being knowledge’ by a culture of mere social-aggregation-enabling of temporal-to-intemporal hotchpotch opinionatedness, notwithstanding the underlying transcendental-enabling/sublimating/supererogatory–de-mentativity in formal institutional 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
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind prior ‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual institutional-being-and-craft; –ultimately the very paradox of human \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) means that the human sovereign psyche is one that is geared to construe of ‘presence as all-encompassing \(^{10}\) meaningfulness-and-teleology\(^{100}\) value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of \(^{1}\) incrementalism-in-relative-ontological-incompleteness\(^{99}\)—enframed-conceptualisation to presence, rather than as of \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity\(^{67}\) over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity\(^{62}\)-<shallow-supererogation\(^{97}\)-of-mentally-aestheticised–preconverging/dementing\(^{1}\)–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-\(^{5}\) meaningfulness-and-teleology\(^{100}\), the insight about human \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) as of self-referencing and syncretising-effecting intemporal implications means that the requisite intemporal/longness-of-register-of–meaningfulness-and-teleology\(^{100}\) psychoanalytic-unshackling positive-opportunism\(^{76}\) can crossgenerationally be induced for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) despite the inherent circular distractiveness of temporality\(^{99}\), and ultimately so as enabled by ‘social \(^{104}\) universal-transparency \(^{1}\)–{transparency-of-totalising-entailing,-as-to-entailing–\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness }\)}. \(^{4}\)
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-undeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency—<transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—<in-relative-ontological-completeness>’. As it is the latter that induces that social positive-opportunism for deferential-formalisation-transference and institutional percolation-channelling—<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in


The ontological veridicality here is that such ‘double-gesture reification’ as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> together with the prior axiomatic de-assertion/preconverging-or-dementing—apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism> implied as of the nonpresencing-perspective—ontological-normalcy/postconvergence induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is not to be construed as an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of the superseded presencing—absolutising-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 depocalypticism—or—preempting—disjointedness-as-of reference-of-thought implies a transcending reification gesturing that not only affirms notional—deprocypticism prospective registry-
worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking apriorising-psychologism> as of its ontological-completeness-of-reference-of-thought de-asserts/dements our positivism–procrypticism registry-worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation of notional–deprocrypticism by a mental-complex avoiding such emotional discomfort and sense of existential ego undermining as is the case with all destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}-of-ontological-performance<including-virtue-as-ontology> with respect to their prospective institutionalisations. This explains why it is not a fundamental contradiction as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–'notional–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 positivistic/rational-empiricism registry-worldview/dimension that there is no dialogical-equivalence between the theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs in ontological-contiguity\(^7\) and ‘traditional classical mechanics axiomatic-construct’ of notional-discontiguity/epistemic-discontiguity\(^8\)-\(<\text{shallow-supererogation}^9\)-of-mentally-aestheticised–preconverging/dementing\(^{10}\)–qualia-schema> but for the former’s enlightening the latter’s undefined-or-undecidable-threshold-of-ontological-veridicality. This insight reflects the reality of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^6\) associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^7\) meaningfullness-and-teleology\(^{90}\), wherein uninstitutionalised-threshold\(^{103}\) mental-reflexes of \(<\text{amplituding/formative–epistemicity}>\)totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) in their incrementalism-in-relative-ontological-incompleteness\(^8\)—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{19}\) tend to perpetuate the representation of prospective institutionalisation as nondescript/ignorable–void\(^9\) (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing \(-\text{narratives}) in an ontologically-flawed dereification\(^8\) gesturing of neuterisation\(^9\), rather than \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation as of \(<\text{amplituding/formative–epistemicity}>\)totalising–renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising\(^{10}\). It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold\(^{103}\) mental-reflexes of \(<\text{amplituding/formative–epistemicity}>\)totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) which is ‘ontologically flawed and wanting’ but rather is as of a \(^5\) maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation
intemporal-projection transcendental-enabling/sublimating/supererogatory–de-mentativity for
prospective institutionalisation relative to such \textit{amplituding/formative–epistemicity\textsuperscript{89}}–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{90} that circularly reinstitute the uninstitutionalised-threshold\textsuperscript{91} temporality\textsuperscript{92}/shortness as if intemporal in \textit{incrementalism-in-relative-ontological-incompleteness}\textsuperscript{93}—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{94}. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event–as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness\textsuperscript{95}–of-axiomatic-construct-or\textsuperscript{96} 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{97}–\textit{<shallow-supererogation\textsuperscript{98}}–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\textsuperscript{99} reference-of-thought reasoning’ is not admissible to prospective ‘deprocrypticism–or–preempting–disjointedness-as-of\textsuperscript{100} 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–\textit{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{101}–of-the-human-institutionalisation-process\textsuperscript{102}; and so as of notional-discontiguity/epistemic-discontiguity\textsuperscript{103}–\textit{<shallow-supererogation\textsuperscript{104}}–of-mentally-
aestheticised–preconverging/dementing –qualia-schema> of the uninstitutionalised-threshold and the prospective institutionalisation. Such a temporal/shortness-of-register-of–meaningfulness-and-teleology ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event’-as-prospective-ontology-origination’ is fundamentally due to the de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event’-as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of–meaningfulness-and-teleology ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> denaturing of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of existential-extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-opportunism’ it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care–and–episteme as of intemporality/longness behind ‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing, so-construed as organic-knowledge. Organic-knowledge requires the articulation of meaningfulness-and-teleology rather in nonextricatory-existential-preempting-of-existential-unthought terms–as-of-axiomatic-construct as the profound-and-complete articulation of knowledge, and as the very attitude/mental-disposition/care–and–episteme behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In other words, we can’t seriously contemplate a profound
positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the appreciation-and-adoptio
The point here is that the meaningfulness-and-teleology so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold perspective/framing/reference/horizon for its prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiologisation/ontological-escalation is of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not temporal extricatory preconverging–de-mentating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn’t have any inherent meaningfulness-and-teleology as we can appreciate from a positivism/rational-empiricism perspective/framing/referencing/horizon with an animistic social-setup as of the latter’s attitude/mental-disposition/care–and–episteme underlying its meaningfulness-and-teleology thus requiring the latter’s prior apriorising-teleological-elevation-in-ontological-contiguity to a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme ‘for the notion of the mutual contemplation of Newtonian physics to even arise’. This speaks of the centrality of attitude/mental-disposition/care–and–episteme with respect to human meaningfulness-and-teleology, as it is what underlies apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given registry-worldview’s/dimension’s institutionalisation reference-of-thought. Attitude/mental-disposition/care–and–episteme as such carries a registry-worldview’s/dimension’s ‘underlying sense of end-teleology/end-purposefulness’ and thereof its operative-construct and implicative-construct with regards to meaningfulness-and-teleology. It further implies a ‘the human toddling potential’ for living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-
construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding
the underlying framework of meaningfulness-and-teleology associated with that
attitude/mental-disposition/care–and–episteme; and so, whether such a framework is a
reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a
reference-of-thought like a social projection like a social projection of amplituding/formative–
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-
episteme of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-
conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-
teleology as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given reference-of-thought, say in our positivism/rational-empiricism
reference-of-thought we can further have the conception of the physics or biology or law or
literature or even just entrepreneur or accountant or technician specific attitude/mental-
disposition/care–and–episteme, and further at the individual level as of changing
attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-
developing. Attitude/mental-disposition/care–and–episteme as so-construed is critical
fundamentally because the notionally inherent human capacity for aetiologisation/ontological-
elo-sal-escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness–by–

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reification"7/contemplative-distension"6 (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency '~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality"9/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—'nondescript/ignorable–void '—with-regards-to-prospective-apriorising-implications>}) to be able to achieve transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’, and so as of intemporality"7. With regards to living-as-of-human-personality-developing, we can appreciate in the case of a child’s personality development as of its given attitude/mental-disposition/care—and–episteme that it has a poor dispensing-with-immediacy-for-relative-ontological-completeness’—by-reification /contemplative-distension"6 as of its more direct focus on instant-sensations-and-carefreeness requiring that the child is directed to end at successive stages infantile habits as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness’—by-reification /contemplative-distension"6 that ultimately involves major stages like schooling, greater social autonomy and responsibility, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness’—by-reification /contemplative-distension"6 as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-development—as-to-personality-development as dispensing-with-immediacy-for-relative-ontological-completeness’—by-reification /contemplative-distension"7 is construed as the more profound attitude/mental-disposition/care—and–episteme for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care—and–episteme of living. With regards to the second-level of social aetiologisation/ontological-escalation associated with ‘attitude/mental-disposition/care—and–episteme’ dispensing-with-immediacy-for-relative-
ontological-completeness\textsuperscript{'1} by-reification\textsuperscript{2}/contemplative-distension\textsuperscript{3}, 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{'4} by-reification\textsuperscript{5}/contemplative-distension\textsuperscript{6} so implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care–and–episteme\textsuperscript{7} dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{'8} by-reification\textsuperscript{9}/contemplative-distension\textsuperscript{10}. The idea being that this provides more existential possibilities by the overall expanded human capabilities available directly or indirectly to fulfil individuals desires and needs. Finally the third-level reflects ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{11}—of-the-human-institutionalisation-process\textsuperscript{12} as of difference-conflatedness\textsuperscript{'13} as to-totalitative-reification\textsuperscript{'14} in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>\textsuperscript{'15} as veridical-epistemic-determinism\textsuperscript{16} <amplituding/formative–epistemicity> causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{17}, with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{18}, beyond-the-consciousness-awareness-teleology\textsuperscript{19}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{20}, implying specifically a nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{'21} by-reification\textsuperscript{'22}/contemplative-distension\textsuperscript{'23} of reference-of-
thought-by-reification\textsuperscript{67}/contemplative-distension thus transcendentally enabling the successive registry-worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/\textsuperscript{69}universal/transcendental/\textsuperscript{70}maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming; with such dispensing-with-immediacy-for-relative-ontological-completeness—by-reification\textsuperscript{67}/contemplative-distension—of-reference-of-thought-by-reification/contemplative-distension construed as rejection of existential-extrication-as-of-existential-unthought attitude/mental-disposition/care–and–episteme\textsuperscript{6} which will imply a stalling 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\textsuperscript{100} at the given registry-worldview/dimension, and so-construed as temporal extricatory preconverging–de-mentating/structuring/paradigming. Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{6} 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\textsuperscript{6} 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–

absolute reference of ⁵⁶ meaningfulness-and-teleology ⁰⁰ ‘with little sense of coherence as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–⁵⁴ 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 ⁹⁹/shortness as
intemporality ⁴⁵/longness or eliciting of wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teology —as-of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-
implications>’}. This notion of fulfilling a given prospective institutionalisation’s requisite
attitude/mental-disposition/care—and–episteme underlies the very idea of intellectual-and-
moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-
correspondence; as where one party does fulfils the attitude/mental-disposition/care—and–
episteme of a given institutionalisation’s reference-of-thought as of prospective relative-
ontological-completeness —of-axiomatic-construct—or- reference-of-thought and thus its
corresponding ⁵⁶ meaningfulness-and-teleology ⁰⁰, and the other doesn’t as of prior relative-
ontological-incompleteness ⁸⁹. This further explains why epistemic-breaks/epistemic-resetting
arise with the successive prospective institutionalisations in reflecting holographically—
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process ⁶⁴, wherein for instance the positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and–episteme of say a Galileo or Descartes is circularly beyond the
contention framework of scholasticism ⁵™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-prime movers-totalitative-framework ⁷
induced positive-opportunism ⁷⁶ as of scientific, medical, technical advancements, free society,
etc. that leads to the crossgenerational collapsing of scholasticism. It is interesting to note here that such positivist scholars were ‘never beholden to a convincing exercise with scholasticism but rather with intrinsic-reality/ontological-veridicality’, and for which purpose rather opted to create internally-coherent positivist networks and societies for the perpetuation of positivistic meaningfulness-and-teleology\(^{(10)}\) while averting its denaturing \(^{5}\) by wrongly implying notional-contiguity/epistemic-contiguity\(^{(12)}\)-<profound-supererogation\(^{(17)}\)-of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity\(^{(14)}\)-<shallow-supererogation\(^{(17)}\)-of-mentally-aestheticised-preconverging/dementing’–qualia-schema> given the latter’s flawed preconverging–de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness\(^{(10)}\)-of-\(^{14}\) reference-of-thought. The insight here is that more fundamentally knowledge is not about ‘interhuman negotiating or agreeableness’ but more critically about a third party validator known as ‘intrinsic-reality/ontological-veridicality’ which is the transcendental-enabling/sublimating/supererogatory–de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\(^{(102)}\) exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework ’, and so beyond institutional-being-and-craft and social-aggregation-enabling <amplitude/formative⟩ wooden-language\{imbued–averaging-of-thought–<as-to-leveling/ressentiment/closed-construct–meaningfulness-and-teleology–as-of–nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>}. Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology\(^{(10)}\)-<in-existential-extrication-as-of-existential-unthought>\(^{9}\) denaturing \(^{5}\) of the requisite intellectualism required for further Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity, effectively there shouldn’t be any compunction as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation 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/inauthenticity practices do not speak of ‘genuine intellectual disagreement’ but undermining of intellectualism basically and do not merit to be elevated teleologically to the level of intellectual contention because of their underlying knowledge denaturing predisposition. This is critically the case with registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> prior relative-ontological-incompleteness—of—reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of presencing—absolutising-identitive-constitutedness while the new/prospective/superseding as of its prospective relative-ontological-completeness—of—reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of prospective nonpresencing—<perspective—ontological-normalcy/postconvergence>. This brings home the reality that it is inevitable that all uninstitutionalised-threshold are necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
being the critically fundamental determining arbiter of what will prospectively pass for knowledge rather than the naivety of logical-congruence of dialogical-equivalence at any such uninstitutionalised-threshold; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding-positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’ are de-mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation within a non-positivism/medievalism scholasticism context. This is the case since at a registry-worldview’s/dimension’s uninstitutionalised-threshold, such a framework of logical-congruence of dialogical-equivalence is de-mentatively/structurally/paradigmatically superseded, in the sense that every institutionalisation say for instance scholasticism scholarship has its ‘genuine intellectual engagement framework’ as of its underlying attitude/mental-disposition/care–and–episteme; but then at its uninstitutionalised-threshold (as implied from prospective positivism/rational-empiricism attitude/mental-disposition/care–and–episteme) scholasticism and positivism are rather in transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; as so reflected in their mutually beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought. This is equally reflected with regards to the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implying knowledge proponents, as the very notion of implying a prospective transcendental conceptualisation as of organic-knowledge is one that undervalues the presencing—absolutising-identitive-constitutedness
attitude/mental-disposition/care–and–episteme as of its social-stake-contention-or-conflict 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/intelligibilitysetup/measuringinstrument. In addition, the disruptive uninstitutionalised-threshold contextualisation as of such divergent commitments and ‘lack of perceived constraining framework of logical-congruence of dialogical-equivalence’ further radicalises the human disposition to act temporally beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meaningfullness-and-teleology attitude/mental-disposition/care–and–episteme. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional–conflatedness of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought protensive-consciousness? ontological-bad-faith/inauthenticity as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold of the possibility of intellectually induced social universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ); for the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-transference behind the secondnaturin for prospective institutionalisation. Such a beyond-the-consciousness-awareness-teleology-in-existential-
extrication-as-of-existential-unthought>
undermining exercise is geared towards the
ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity
of social
wooden-language-{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications—}
and
untransvaluated–temporal-intemporality
social-chainism, on the conation of upholding
ontological-bad-faith/inauthenticity
contentions; by its deflating of the conception of
ontologically-veridical ‘meaningfulness-and-teleology
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-primebraiders-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
as of prospective
maximalising-recomposuring-for-relative-ontological-completeness
unenframed-conceptualisation that could jeopardise pre-established temporal interest, and
cultivating rather incrementalism-in-relative-ontological-incompleteness
enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent
ontological-primebraiders-totalitative-framework
strife to uphold-and-promote the ‘superior party’ which is the nonpresencering
ontological-veridicality; with such intellectual-bad-faith rather
advancing such an incrementalism-in-relative-ontological-incompleteness—enframed—
conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-primemovers-totalititative-framework, rather as of its commitment to "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation that in many ways could just as well validate <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignoreable—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/supercratory—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 <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-{as-to—historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition) implications as of the forestalling of prospective ‘concurrent ontological-primemovers-totalitative-framework’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Rather the attitude/mental-disposition/care–and–episteme of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness of human meaningfulness-and-teleolgy, given human limited-mentation-capacity-deepening. Such a genuine intellectual scepticism construes of knowledge by its given <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms–as-of-axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness, thus enabling the upholding of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation.

While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness, ontological-bad-faith/inauthenticity scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity and non-comprehensiveness, that rather allow for selectivity, incompleteness and perfidious passing for genuine intellectual scepticism. Effectively while genuine intellectual transformation involves dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension, a perfidious ontological-bad-faith/inauthenticity
scepticism involves eliciting a sense of immediacy and temporality\(^7\)/shortness as of<amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable−void—with-regards-to-prospective-apriorising-implications>} and untransvaluated–temporal-intemporality\(^2\) social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification\(^7\)/contemplative-distension\(^1\) intemporal detachment/backstep for transcendence-and-sublimity/sublimation/supererogatory−de-mentativity. In this latter respect, and for the possibility of prospective social transcendence-and-sublimity/sublimation/supererogatory−de-mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification\(^7\)/contemplative-distension\(^1\), 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\(^8\), ontological-bad-faith/inauthenticity\(^6\) ad-hoc pretences extolling social practices as ofpresencing—absolutising-identitive-constitutedness\(^1\) but of a poor conception outside the prospective relative-ontological-completeness\(^8\) 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\(^8\), are but denaturing\(^5\) and down the line equally undermines prospective relative-ontological-completeness\(^8\) for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity\(^6\) ad-hoc pretences extolling social practices as ofpresencing—absolutising-identitive-constitutedness\(^1\) are of the same notional-contiguity/epistemic-contiguity\(^6\)<profound-supererogation\(^7\)-of-mentally-
aestheticised–postconverging/dialectical-thinking kind that bathe in the wooden-language–(imbued—averaging-of-thought–as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology–as-of-
‘nondescript/ignoreable–void ’–with-regards-to-prospective-apriorising-implications–) 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/supерerogatory–de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms–as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care–and–episteme that empowers prospective social emancipation however socially inconvenient it may sound; and so beyond habituated

totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag . The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/universal/transcendental/maximising-
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\textsuperscript{100}, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}. 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, the ever present reality of human
uninstitutionalised-threshold\textsuperscript{103} as reflected successively with recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, has
always implied resolution beyond just reasoning-from-results/afterthought that warrants
successive ‘nonpresencing—perspective–ontological-normalcy/postconvergence’ as of the
reasoning-through/messianic-reasoning of base-institutionalisation,\textsuperscript{104} universalisation,
positivism and procrypticism—preempting—disjointedness-as-of—reference-of-thought
together construed as of the notional–confmedness\textsuperscript{12} of notional–deprocrypticism. Reasoning-
through/messianic-reasoning attitude/mental-disposition/care—and—episteme\textsuperscript{5} implicitation
arises as of metaphoricity\textsuperscript{17} at uninstitutionalised-threshold\textsuperscript{103} where blurry/vague/undeveloped
construct of any given ‘amplituding/formative–epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicalty/existential-reality’ is
unamenable-or-poorly-amenable to reasoning-from-results/afterthought attitude/mental-
disposition/care—and—episteme explicitation of ontological-primemovers-totalitative-
framework\textsuperscript{1} procedure of transversal-contention-for-determination-of-veridical-
meaningfulness. Such reasoning-through/messianic-reasoning attitude/mental-disposition/care—
and—episteme ‘implicitation of ontological-primemovers-totalitative-framework ’ is as of
intemporal solipsistic and intersolipsistic internalisation, construed as more fully articulating
the notion of ontological-good-faith/authenticity\textsuperscript{1}, in reflecting such uninstitutionalised-
threshold\textsuperscript{103} impracticable reasoning-from-results/afterthought attitude/mental-disposition/care—
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’<sup>72</sup>-<sup>72</sup> equivalence/correspondence with the full-potency-of-existence’s−sublimating−nascent−as-of−its−coherence−contiguity’, but that reasoning-through/messianic-reasoning adduced transcendence-and-sublimity/sublimation/suberogatory de-mentativity prospectively comes out short with the prospective reasoning-from-results/afterthought outcome, and so because of human limitation-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 <sup>84</sup>reference-of-thought−categorical-imperatives/axioms/registry-teleology<sup>100</sup>−for-aposteriorising/logicising/deriving/intelligising/measuring−<sup>56</sup>meaningfulness-and-teleology<sup>100</sup> as of successive prospective relative-ontological-completeness−of-reference-of-thought, but fail to grasp/capture all the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument<sup>56</sup> <sup>56</sup>amplituding/formative−epistemicity>causality−as−to−projective−totalitative−implications−of-prospective−nonpresencing,−for-explicating-ontological-contiguity<sup>77</sup> about the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,−eliciting-of-prospective-supererogation<sup>77</sup>−<as-to-perspective-ontological-normalcy/postconvergence-implied−'prospective-aporeticism-overcoming/unovercoming'> for aposteriorising/logicising/deriving/intelligising/measuring <sup>56</sup>meaningfulness-and-teleology<sup>100</sup>
that can fully reflect human-subpotency existential potential/possibilities of ontological-performance\textsuperscript{72} \textless\textit{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\textsuperscript{72} \textless\textit{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\textsuperscript{89} \textless\textit{off-of} reference-of-thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness\textsuperscript{89} \textless\textit{off-of} reference-of-thought at such uninstitutionised-threshold \textsuperscript{15}; and so, in a renewing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme\textsuperscript{5} implicitation for aposteriorising/logicising/deriving/intelligising/measuring \textit{meaningfulness-and-teleology}\textsuperscript{10}, which is construed as more fully articulating the notion of ontological-good-faith/authenticity\textsuperscript{69}. This practical conceptualisation of ontological-good-faith/authenticity\textsuperscript{69} as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance\textsuperscript{72} \textless\textit{including-virtue-as-ontology} in practice, and given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures–temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, there is always room for human denaturing\textsuperscript{15} temporal ontological-performance\textsuperscript{72} \textless\textit{including-virtue-as-

Such prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transformation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology is the reflection of a reality of human mental regeneration potential that speaks of the continuity of humankind as of the same relative-emancipatory potential as pertinently reflected with Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology

ontological-contiguity—of-the-human-institutionalisation-process as of difference-
conflatedness -as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing> -as-veridical-epistemic-
determinism

'amplituding/formative-epistemicity>causality—as-to-projective-totalitative-
implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity

retrospectively and prospectively; with relative-emancipation construed as the inherent
meaningfulness-and-teleology truth form of existence, wherein truth is as of immanented-
teleologically-pertinent-truth over truth-devoid-of-immanented-teleology, for instance, like
the teleological disposition of living organisms for self-preservation beyond just their organical
composition. Thus, human ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality underlies the conception of
\[
\text{de-mentation-(supererogatory–ontological–de-}
\text{mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) stranding dialetics}
\]
crossgenerational as enabling human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, and is reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing> -as-veridical-epistemic-
determinism

'amplituding/formative-epistemicity>causality—as-to-projective-totalitative-
implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity

as of
‘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\textsuperscript{19}-lowest-level-reification\textsuperscript{37} perceptivity-as-of-bad-omen as of its relative \textsuperscript{58}neuterising as of its random-as–uncircumscribing/undelineating-as-‘epistemic-totality\textsuperscript{36}’ existential–epistemic-totalisation-scheme-of– meaningfulness-and-teleology\textsuperscript{10} given its non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification\textsuperscript{37} is better than no reification\textsuperscript{37} 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{19}-second-level-reification\textsuperscript{37} perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative \textsuperscript{59}neuterising as of its tendentious–circumscribing-as-‘epistemic-totality-’-or-delineating-as-‘epistemic-totality\textsuperscript{36}’ existential–epistemic-totalisation-scheme-of– meaningfulness-and-teleology\textsuperscript{10} given its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its tendentious nature as to inducing tendentiously crude behaviours and psychological assurances associated with positive experiences over negative
experiences); - for the preclusive-consciousness of a universalisation–non-positivism/medievalism society imply existential-contextualising-contiguity\textsuperscript{29}-third-level-reification\textsuperscript{27} 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{29} neuterising as of its qualifying–circumscribing-as-‘epistemic-totality’\textsuperscript{36}-or-delineating-as-‘epistemic-totality’\textsuperscript{36} existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\textsuperscript{100} given its universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor provides an even better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its preclusive nature as to comprehensively-qualified narrative of a non-ad-hoc and weighty/profound existential interpretation inducing the predisposition as of a fateful universal narrative of human behaviour implications); - for an occlusive-consciousness as of our positivism/rational-empiricism implying existential-contextualising-contiguity\textsuperscript{1}-fourth-level-reification\textsuperscript{7} perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative neuterising as of its categorising–circumscribing-as-‘epistemic-totality’\textsuperscript{1}-or-delineating-as-‘epistemic-totality’\textsuperscript{1} existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\textsuperscript{100} given its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting also that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides a decisively
better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its occlusive nature as to an existential interpretation as of rational-empiricism/positivism conception of human behaviour implications with direct understanding of immediate cause-and-effect implications); and prospectively - for the protensive-consciousness notional–deprocrypticism existential-contextualising-contiguity\(^{19}\)-full-level-of-reification\(^{37}\) notional–deprocrypticism deneuterising —referentialism as of referentialism–circumscribing-as–‘epistemic-totality’–or-delineating-as–‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’\(^{10}\) given its preempting—disjointedness-as-of ‘reference-of-thought,’ as-to—<amplituding/formative–epistemicity>growth-or-conflatedness\(^{15}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism implied as of say post-structuralism ‘which factors in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’ (noting finally that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the best knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening as of \(^{17}\) deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as a projective–totalitative-implications conception and superseding presencing—absolutising-identitive-constitutedness\(^{11}\) 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) 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-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as—existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional—deprocrypticism deneuterising, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—not-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness—
uncircumscribing/undelineating-as-‘epistemic-totality’\textsuperscript{36} ‘existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’\textsuperscript{100} as reflected in the idea of bad omen, for the warped-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of tendentious–circumscribing-as-‘epistemic-totality’\textsuperscript{36}–or-delineating-as-‘epistemic-totality’\textsuperscript{36} ‘existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’\textsuperscript{100} as reflected in the idea of evil forest, for the preclusive-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of qualifying–circumscribing-as-‘epistemic-totality’\textsuperscript{36}–or-delineating-as-‘epistemic-totality’\textsuperscript{36} ‘existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’\textsuperscript{100} as reflected in the idea of failure to heed the Deity, while for the occlusive-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of categorising–circumscribing-as-‘epistemic-totality’\textsuperscript{36}–or-delineating-as-‘epistemic-totality’\textsuperscript{36} ‘existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’\textsuperscript{100} as reflected in the idea of full disease and scientific theory construct as the exclusive cause-and-effect conceptualisation’.

Such that in the final analysis, there is an underlying tendency of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’\textsuperscript{100} that decomposes-as-of-conflatedness ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology’\textsuperscript{100}–<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’\textsuperscript{100}–or-delineating-as-‘epistemic-totality’\textsuperscript{100} ‘existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’\textsuperscript{100}
teleology implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery; as of notional–deprocrypticism is as of deneuterising—referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) due to the impossibility of the very first humans as of their limited-mentation-capacity and yet inexperience/unaccumulated-experience to be able to reason more than their initial apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’, and hence their construal of ‘meaningfulness-and-teleology as of ‘their relative neuterising’. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) as enabling the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional–deprocrypticism/<amplituding/formative notional–preempting—disjointedness—as-of-reference-of-thought is the backdrop for deneuterising—referentialism enabling the full transparent ontologically-veridical elucidation of human meaningfulness-and-teleology construed as of ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing-<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
successive registry-worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology> of 4<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving. The notion of beyond-the-consciousness-awareness-teleology<sup>100</sup>-<in-existential-extrication-as-of-existential-unthought> also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its apriorising/axiomatising/referencing—constitutedness as it naively imply circumscribing-as-‘epistemic-totality’/delineating-as-‘epistemic-totality’<sup>56</sup> meaningfulness-and-teleology<sup>100</sup> for its essence in presence, rather than the fact that presence<sup>8</sup>reference-of-thought as ‘metaphysics-of-presence<sup>21</sup>{implicated-’nondescript/ignoreable–void ’-as-to- presencing–absolutising-identitive-constitutedness } is de-mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of ontological-normalcy/postconvergence, and is representing metaphysics-of-absence<sup>21</sup>{implicated-epistemic-veracity-of- nonpresencing–perspective–ontological-normalcy/postconvergence} implications as nondescript/ignoreable–void<sup>0</sup> (actually speaking of akrasiatic-drage-natured-and-preconverging-or-dementing<sup>19</sup>-narratives)’ when it comes to presence uninstitutionalised-threshold<sup>123</sup> reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity<sup>12</sup>-<shallow-supererogation<sup>77</sup>-of-mentally-aestheticised–preconverging/dementing—qualia-schema>/relative-ontological-incompleteness<sup>1</sup>-of- reference-of-thought for meaningfulness-and-ontology ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, as well as ignoring prospective institutionalisation implications construed as of ontological-normalcy/postconvergence. Such an eidetic reduction is circularly constraint in 4<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>13</sup> at its given registry-worldview’s/dimension’s reference-of-thought without factoring in the phenomenological implications of ‘intemporal ontological-faith-notion-or-ontological-
epistemicity>totalising-purview-of-construal’’ as of the variance of uninstitutionalised-threshold prior relative-ontological-incompleteness reference-of-thought and prospective institutionalisation relative-ontological-completeness reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity—of-the-human-institutionalisation-process necessarily explains the ‘mutually transversality—of-affirmative-and-unaffirmative—disambiguated—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 reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social universal-transparency (transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness), an
apparent episteme as of ‘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-undeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <amplituding/formative–epistemicity>totalising—self-referencing-syncretising’ across the entire social spectrum as of notional—episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger
scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{18} 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\textsuperscript{19}, 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-behind-and-craft uninstitutionalised-threshold\textsuperscript{10} actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology\textsuperscript{11}–<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\textsuperscript{50}.
ontological-performance⁷²-<including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningless-and-teleology⁹⁰ ontological-performance⁷²-<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-teleology⁹⁰ as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—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 intemporality⁶¹; 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
relative-ontological-completeness} which renders untenable temporality\(^9\)/shortness as of the given uninstitutionalised-threshold\(^8\) instigated from the prior institutionalisation’s \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^10\) denaturing\(^4\); as implied with base-institutionalisation prospective relative-ontological-completeness\(^9\)-of-\(^4\) reference-of-thought over recurrent-utter-uninstitutionalisation, \(^1\) universalisation prospective relative-ontological-completeness\(^9\)-of-\(^4\) reference-of-thought over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness\(^9\)-of-\(^4\) reference-of-thought over \(^1\) universalisation–non-positivism/medievalism, and prospectively notional–deprocripticism prospective relative-ontological-completeness\(^9\)-of-\(^4\) reference-of-thought over positivism–procripticism. Such that we can garner that it is a positivism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\(^9\)-of-\(^4\) reference-of-thought social \(^1\) universal-transparency\(^10\)-\{transparency-of-totalising-entailing,as-to-entailing-\} \(<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality\(^9\). Likewise, prospectively it is a notional–deprocripticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\(^9\)-of-\(^4\) reference-of-thought social \(^1\) universal-transparency\(^10\)-\{transparency-of-totalising-entailing,as-to-entailing-\} \(<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} that can render it untenable for procripticism temporal mental-dispositions to elicit \(^\) procripticism–or–disjointedness-as-of-\(^4\) reference-of-thought implied temporality\(^9\). Thus aetiology-isation/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 transcendental-enabling/sublimating/supererogatory-de-mentativity is not socially integrated directly as of an dimensionality-of-sublimating ⟨amplituding/formative/supererogatory-de-mentativeness/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 apriorising/axiomatising/referencing—conflatedness of social universal-transparency (transparency-of-totalising-entailing-as-to-entailing/amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) for institutional and formal deferential-formalisation-transference as of percolation-channelling.<in-deferential-formalisation-transference>. That is at the uninstitutionalised-threshold such intemporal-as-ontological meaningfulness-and-teleology is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating ⟨amplituding/formative/supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ideal
which is socially-too-abstract but rather as a structuring/paradigmatic secondnatured construct of positive-opportunism\textsuperscript{76} as of institutional and formal percolation-channelling-\textlt{in-deferential-formalisation-transference}\textgreater{} to attain social approbation. It is such a ‘conflatedness’ structuring/paradigmatic secondnatured construct of positive-opportunism\textsuperscript{76} of institutional and formal deferential-formalisation-transference as of percolation-channelling-\textlt{in-deferential-formalisation-transference}\textgreater{} to attain social approbation’ that holds together in social universal-transparency\textlt{transparency-of-totalising-entailing,-as-to-entailing,\textlt{amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness} temporality-to-intemperality solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such a apriorising/axiomatising/referencing—conflatedness structuring/paradigmatic secondnatured construct, intemperality-as-ontological meaningfulness-and-teleology\textsuperscript{100} is not necessarily perceived as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology\textsuperscript{100}. In other words, the ideal articulation of base-institutionalisation meaningfulness-and-teleology\textsuperscript{100} in recurrent-utter-uninstitutionalisation, just as that of ununiversalisation 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 apriorising/axiomatising/referencing—conflatedness structuring/paradigmatic secondnatured construct of positive-opportunism\textsuperscript{76} of institutional and formal deferential-formalisation-transference as of percolation-channelling-\textlt{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 apriorising/axiomatising/referencing—constitutedness to engage a registry-worldview/dimension at its uninstitutionalised-threshold\textsuperscript{03} rather by an incrementalism-in-relative-ontological-incompleteness\textsuperscript{90}—enframed-conceptualisation.
(I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemperal-ontological-performance\textsuperscript{12} -<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/akrasiac-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 \textsuperscript{10} universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework\textsuperscript{7} construal as implied with notional–deprocrypticism as preempting—disjointedness-as-of–reference-of-thought and so be able to keep their head up from drowning in human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{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>) 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
\textsuperscript{*}\textsuperscript{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
\textsuperscript{*}\textsuperscript{amplituding/formative–epistemicity}totalising–thrownness-in-existence\textsuperscript{51} (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>) implies the need for a sound perpetuating construct of universal projection as intemporal\textsuperscript{55}-or-longness-of-register-of–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 universal implications as beyond presence issues and complexes as it sublates 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–\textsuperscript{*}\textsuperscript{amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness\textsuperscript{55} 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 apriorising/axiomatising/referencing—constitutedness to the notion of nation-state seems to create an impasse for human Being-and-contemplative development. Consider again the possibility capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce universal human meaningfulness-and-teleology but was caught up in the <amplituding/formative–epistemicity>totalising—thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance - <including-virtue-as-ontology>) as spirit failed to universalise and so Heidegger couldn’t carry the effective implications of his work to its true universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’
overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation meaningfulness-and-teleology in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity! We can imagine that a true understanding and universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides 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-normale/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-profoundness-and-completeness-to—meaningfulness-and-teleology all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of meaningfulness-and-teleology to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; given that it is consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of meaningfulness-and-teleology in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening arising in further apriorising/axiomatising/referencing—conflicatedness as of human maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation in an exercise of amplituding/formative—
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 apriorising/axiomatising/referencing—constitutedness as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing apriorising/axiomatising/referencing—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 meaningfulness-and-teleology is as of existence’s implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness-as-of-instantiative-context with no meaningfulness-and-teleology construable outside it but for an epistemic-totalising—renewing-realisation/re-perception/re-thought of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought’ as of human limited-mentation-capacity-deepening implied prospective registry-worldview/dimension consciousness and its corresponding existence’s the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituding/formative—epistemicity>totalising—purview-of-construal’ implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness-as—
of-instantiative-context, with no meaningfulness-and-teleology outside or preceding it. Thus apriorising/axiomatising/referencing—conflatedness warrants that human-subpotency becoming is amalgamated as of existence as of the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological—primemovers-totalitative-framework conflationness and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate construal of meaningfulness-and-teleology ontological-performance including-virtue-as-ontology. The insight here is that we can’t be at a posture of prior relative-ontological-incompleteness of reference-of-thought in relative notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human totalising purview-of-construal’ and then pretend to ground meaningfulness-and-teleology about the nature of existence as if we are of ontological-completeness-of—reference-of-thought in ontological-contiguity as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human totalising purview-of-construal’, as our state of relative-ontological-incompleteness perverts that grounding objective and rather points to the need for an notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness—of-reference-of-thought. What is fundamentally warranted is priorly attaining psychoanalytically,
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 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 apriorising/axiomatising/referencing—constitutedness as of any of the various registry-worldviews/dimensions specific underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought such as ‘non-rules—apriorising/axiomatising/referencing—psychologism—impulsive-or-accidented-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the apriorising/axiomatising/referencing—conflatedness possibility of prospective base-institutionalisation prospective relative-ontological-completeness reference-of-thought, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-institutionalisation—ununiversalisation’ not cognisant of the apriorising/axiomatising/referencing—conflatedness possibility of prospective universalisation prospective relative-ontological-completeness reference-of-thought, ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of universalisation—non-positivism/middleageism’ not cognisant of the apriorising/axiomatising/referencing—conflatedness possibility of prospective positivism prospective relative-ontological-completeness reference-of-thought, and in our case
‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of positivism—procrypticism’ not cognisant of the apriorising/axiomatising/referencing—confatedness possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism prospective relative-ontological-completeness of reference-of-thought. Such that it thus construes as absolutely reflecting existence/existential-possibilities by operations of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity on the basis of that given determination reference-of-thought—categorical-imperatives/axioms/registry-teleology with the consequence that its apriorising/axiomatising/referencing—constitutedness, since it doesn’t allows for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of’ existence itself’ rather than taking its cue from the apriorising/axiomatising/referencing—confatedness of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the apriorising/axiomatising/referencing—confatedness 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 apriorising/axiomatising/referencing—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-reccurrence, 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>causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing meaningfulness-and-teleology as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the apriorising/axiomatising/referencing—conflatedness of existential-instantiations successions
as it construes of existence/existential-possibilities as living-being. Such ‘focusing construed as consciousness’ explains why axiomatic-constructs are explicited and implicated/intuited as of a
normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the apriorising/axiomatising/referencing—conflatedness\(^7\) of the successive human consciousnesses ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Thus consciousness by its full development as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(^5\)meaningfulness-and-teleology\(^1\) speaks fundamentally of the entire narrative possibilities of the human species as of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\(^6\). Such ‘consciousness apriorising/axiomatising/referencing—conflatedness\(^12\) of meaningfulness-and-teleology\(^1\)” is reflected by the signifying mirroring of meaningfulness-and-teleology\(^1\) that is language as of its metaphoricity\(^7\). Metaphoricity\(^7\) can thus be construed as the signification of articulated meaningfulness-and-teleology\(^1\) as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as signification of reference-of-thought, such that metaphoricity\(^7\) is rather an ‘adjunctive incorporation’ to the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. The ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing meaningfulness-and-teleology\(^1\) is always susceptible to the further deepening of human limited-mentation-capacity as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought such that prospective meaningfulness-and-teleology\(^1\) arises out of the adjunction to this ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-
construct of language’ and is adjoined to it as metaphoricity
, with metaphoricity construed as the signification implied as of syncretising-effecting meaningfulness-and-teleology.

Thus language effectively reflects the reality of human meaningfulness-and-teleology, as language is always a blending of the ‘underlying
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag

adjunction of its metaphoricity. It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of meaningfulness-and-teleology’ is always
<amplituding/formative–epistemicity>totalising/circumscribing/delineating and is effectively signifying a reference-of-thought as of ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’. Such centered-
<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology construed as reference-of-thought, and its signification as implied by an ‘underlying
<amplituding/formative–epistemicity>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-prinemovers-totalitative-framework

<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-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\textit{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\textsuperscript{67} metaphoricity\textsuperscript{7} as of human limited-mentation-capacity-deepening\textsuperscript{5} adhocracy produces by apriorising/axiomatising/referencing—conflicatedness\textsuperscript{13} adjunctive significations where these do not fit in with the ‘underlying \textit{amplituding/formative–epistemicity}totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness\textsuperscript{89} -of-\textsuperscript{8} reference-of-thought when conceptualising about such an ‘underlying \textit{amplituding/formative–epistemicity}totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity\textsuperscript{57}-signification so produced as reflected by ‘a transcendental syncretising-effecting \textit{meaningfulness-and-teleology}\textsuperscript{100}’ like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-course/crossgenerationally to be of an even greater \textit{meaningfulness-and-teleology}\textsuperscript{100} \textit{amplituding/formative–epistemicity}totalising/circumscribing/delineating effect over the prior notion of the ‘underlying \textit{amplituding/formative–epistemicity}totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying \textit{amplituding/formative–epistemicity}totalising/circumscribing/delineating signifying-construct of language’; and so as of accreting-substitutive-subsumption-as-futural-différance-freeplay, by SUBSUMING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}totalising/circumscribing/delineating signifying-construct of language’ together with some adjunctive-metaphoricity\textsuperscript{57}-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}totalising/circumscribing/delineating signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity^7^-significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, and finally LEAVING-OUT some significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity -significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, as its very own as the prospective ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ adjunctive-metaphoricity^7^-significations to which other adjunctive-metaphoricity -significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-teleology^100^, its adjunctive-metaphoricity -signification can be construed as of the historiality/ontological-eventfulness^77^/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'> of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis^104^ universalis metaphoricity as its very own ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-
textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\textsuperscript{96} 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\textsuperscript{3}. Such adjunctive-metaphoricity -significations apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} \textsuperscript{amplituding/formative—epistemicity-causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67} 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\textsuperscript{57} -significations apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} induced ‘underlying \textsuperscript{amplituding/formative—epistemicity}totalising/circumscribing/delineating signifying-construct of languages’. In another respect with regards to language acquisition as mirroring a child’s existential integration into the dynamics of social-construct existential situations/instances, stakes, institutions and processes, a new born child existential integration into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity\textsuperscript{57} -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 \textsuperscript{amplituding/formative—epistemicity}totalising/circumscribing/delineating signifying-construct of language’ as of a
peculiar, intuitive and dynamic developing metaphority where ‘both the child and members
of the overall social-construct existentially adjust to each other as of spurious meaningful
utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s
adoption/integration at various stages of its existential development of the ‘underlying
<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-freeplay2 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’. Metaphoricity57 is thus rather construed as of its overall apriorising/axiomatising/referencing—conflatedness <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity7 of full consciousness development as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology10 underlying human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming—as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’, beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social meaningfulness-and-teleology10 as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojecting/supererogating/zeroing rhetorical-stylistic-semantic delivery, and as such metaphoricity57 induces <amplituding/formative–epistemicity>totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay2, ‘underlying
totalising/circumscribing/delineating signifying-construct of language’ and together with its associated adjunctive-metaphoricity-significations. Overall, human explicit and implicit signification as of language as articulated above is equally reflected in human aesthetics/arts like music and even science. Ultimately, human adjunctive-metaphoricity-significations apriorising/axiomatising/referencing—conflatedness reflecting syncretising-effecting superseding of human self-referencing signifying-constructs as of the need to supersede the limited certitude as of human limited-mentation-capacity, inherently implies that the possibility for ‘absolute certitude as of its theoretical possibility’ lies with such an adjunctive-metaphoricity-significations apriorising/axiomatising/referencing—conflatedness as of syncretising-effecting as ultimately converging towards a deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay construed as différance in apriorising/axiomatising/referencing—conflatedness’ associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence historiality/ontological-eventfulness /ontological-aesthetic-tracing—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
normalcy/postconvergence-reflected-'epistemicity-relativism'>; this doesn’t reflect an inherent différance operant phenomenological process reality. Such a reality is actually reflected as of accreting-substitutive-subsumption-as-futural-différance-freeplay as of transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing102 of various temporal-to-intemporal perspectival existential amalgamation that de-mentatively/structurally/paradigmatically reflect the dynamics of human ontologically-veridical construals and misconstruals towards transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Accreting-substitutive-subsumption-as-futural-différance-freeplay is thus reflective of the fulsome humanity existential ontological-conceptualisation dynamics than just as of the select ontological-veracity of the privileged as dominant social and institutional end-purpose perspective/framing/reference/horizon. Consider in this regard supposedly that ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs reflect an historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'> as transcendental outcomes of such différance, accreting-substitutive-subsumption-as-futural-différance-freeplay is not only about the successive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag3 as différance transcendent 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
construed as the historiality/ontological-eventfulness\textsuperscript{77}/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\textsuperscript{2} involving specifically
disambiguation as of human limited-mentation-capacity dynamics as of deneuterising\textsuperscript{1}—
referentialism and thus beyond \textsuperscript{1}‘neuterising’ reflecting the difference-in-nature/difference-in-
apriorising-or-axiomatising-or-referencing\textsuperscript{23} of the uninstitutionalised-threshold \textsuperscript{03} and the
prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just
about its conceptualised intemporality\textsuperscript{52}-as-ontology but involves grasping this together with
the implications of temporality\textsuperscript{99}, and so because of the circular existential implications of
human limited-mentation-capacity. Hence language can be more pertinently construed
ontologically as of the social dynamics of existential meaningfulness-and-teleology\textsuperscript{100}
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 apriorising/axiomatising/referencing—constitutedness\textsuperscript{1}. Further such accreting-
substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{2} is the existentially veridical and
effective basis for reflecting historiality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-
tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-
relativism’> transcendental outcome as can be implied in a storied-construct/ontologically-
valid-narration as of existentially insightful meaningfulness-and-teleology. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>—; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporal/longness doesn’t take its due place, it is occupied by ignorance as of human temporality /shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Basically, just as the adjunctive-metaphoricity—signification instigation of positivistic rationality as a potent construct took the form of a centered—epistemic-totalisation permeating all aspects and subject-matter domains of human existence and so for the better with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, postmodern-thought and as of its underlying phenomenological depth transcendentally carries prospective Being adjunctive-metaphoricity—signification as of a potent construct for a centered—epistemic-totalisation permeation and sublimation of all aspects and subject-matter domains of human existence, and so for the better of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the
notional-conflatedness of notional-deprocrypticism deneuterising —referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay and is the maximal ontologically veridical articulation of apriorising/axiomatising/referencing—conflatedness that ‘undermines the privileging of <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity’ or difference-of-kind’ disposition, and so beyond just reflecting such ‘presencing—absolutising-identitive-constitutedness privilege undermining as of transcendental outcomes implied by historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—relativism’>. While the ‘Derridean quasi-transcendental-freeplay différance’ by its rather quasi-transcendental-freeplay orientation doesn’t quite get to such a phenomenological depth of apriorising/axiomatising/referencing—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-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of—‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-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
meaningfulness-and-teleology facet it is then already compromising nonpresencing—or–withdrawal—or–metaphysics-of-absence of accreting-substitutive-subsumption-as-futural-différance-freeplay which is truly transcendental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate ‘perspective/framing/reference/horizon implications’ with regards to meaningfulness-and-teleology, and so as disambiguating presencing—absolutising-identitive-constitutedness from nonpresencing—<perspective–ontological-normalcy/postconvergence> by their respective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay différance’ not doing that rather represents the presencing—absolutising-identitive-constitutedness as the common perspective/framing/reference/horizon for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising between presencing—absolutising-identitive-constitutedness and nonpresencing—<perspective–ontological-normalcy/postconvergence> (rather than difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing*), and so contradictorily as if both are of the presencing supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–ofapriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. With the reality that nonpresencing—<perspective–ontological-normalcy/postconvergence> is wrongly-and-
unsuspectingly given as of common \(^{68}\text{presencing—absolutising-identitive-constitutedness}\), thus inducing a relative ontologically-flawed quasi-transcendental freeplay as \(^{67}\text{nonpresencing-}<\text{perspective—ontological-normalcy/postconvergence}>\) is rather in notional-discontiguity/epistemic-discontiguity\(^{6}\text{-<shallow-supererogation>}"\^-of-mentally-aestheticised-preconverging/dementing –qualia-schema> when analysed as of \(^{13}\text{presencing—absolutising-identitive-constitutedness}\). Consider in this regard ‘the very same physics \(^{45}\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}\(^{89}\) being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness\(^{80}\) of-axiomatic-construct-or-\(^{84}\)reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; now, articulating \(^{5}\text{meaningfulness-and-teleology}\(^{10}\) of ‘the very same physics \(^{45}\text{<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality> as of ‘traditional classical mechanics axiomatic-construct’ construed as \(^{60}\text{presencing—absolutising-identitive-constitutedness}\) makes the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs construed as \(^{61}\text{nonpresencing-<perspective—ontological-normalcy/postconvergence> to wrongly be of notional-contiguity/epistemic-contiguity \^-<\text{profound-supererogation>"\^-of-mentally-aestheticised-<postconverging/dialectical-thinking –qualia-schema>\) with the ‘traditional classical mechanics axiomatic-construct’ \(^{61}\text{presencing—absolutising-identitive-constitutedness}\). Consider in this regard that the ‘Derridean quasi-transcendental-freeplay différance’ is akin to the contributions of many prior seminal scientists like Poincaré, Lorentz, Plank, Rutherford and others to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs but whose works were still being interpreted in terms-of/adjunctive-to
‘traditional classical mechanics axiomatic-construct’ thus explaining the reality of a notional-discontiguity/epistemic-discontiguity\textsuperscript{7} -<shallow-supererogation\textsuperscript{7}-of-mentally-aestheticised-preconverging/dementing –qualia-schema> between the two as of their distinct supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument . Whereas accreting-substitutive-subsumption-as-futural-diffèreance-freeplay\textsuperscript{7} is akin to the complete ‘epistemic-break’, as of Einstein’s defining-threshold contribution with the-theory-of-relativity and Bohr’s defining-threshold atomic-model contribution to quantum-mechanics together with other seminal scientists subsequent contributions that ultimately led to ‘the very same physics\textsuperscript{7} <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of \textsuperscript{7} nonpresencing-<perspective–ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freplay diffèreance’ doesn’t have any serious ontological consequences with respect to \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{7} since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural diffèreance where \textsuperscript{7} meaningfulness-and-teleology\textsuperscript{7} is construed as of the prospective \textsuperscript{7} nonpresencing-<perspective–ontological-normalcy/postconvergence> supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textsuperscript{7} which points to a prospective relative-ontological-completeness /ontological-contiguity\textsuperscript{7} 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 diffèreance transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. It equally
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
-as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’ that phenomenological validates transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so implying human limited-mentation-capacity-deepening; and thus, this point that enables the Derridean freeplay différance as of tendential-deliberation-of-decidability to achieving transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is the full apriorising/axiomatising/referencing—confiliatedness reflecting existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation
-as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’ in its nonpresencing—<perspective—ontological-normalcy/postconvergence>, and so beyond just a Derridean freeplay différance which is then in apriorising/axiomatising/referencing—constitutedness as not factoring in the process of a tendential-deliberation-of-decidability towards attaining
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Insightfully, we can grasp that the Derridean freeplay différance becomes as of apriorising/axiomatising/referencing—constitutedness because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. So because at the point of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity reasoning is still presupposing thought-determination instead of given up to the possibility of existence’s divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and not make any determination priorly, even as of freeplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that as ‘hunch’ restores existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, since in reality it is rather pushing reasoning to its very limits in a notional disposition that is not guaranteed, and only occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-potency

<sublimating–nascence,-disclosed-from-prospective-epistemic-digression> as
totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-of—meaningfulness-and-teleology as of a reconstrual of reference-of-thought and devolving-axiomatic-constructs implications, and so as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality further reveals that prospective nonpresencing—reference-of-thought and devolving-axiomatic-constructs implications, and so as of 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—unenframed-conceptualisation.
completeness of reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-developments in physics since then, even though its meaningfulness-and-teleology remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care–and–episteme transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuations-ontological-performance–including-virtue-as-ontology; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–
and–episteme of dual-language/split-mentality as of \( \text{amplituding/} \text{formative–} \text{epistemicity} \text{–} \text{totalising–thrownness-in-existence} \). (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory/de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^{15}\)–\( \text{including-virtue-as-} \text{ontology}>\). The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care–and–episteme of warring nations in the early 20\(^{th}\) century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18\(^{th}\) and 19\(^{th}\) centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care–and–episteme renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/supererogatory/de-mentativity speaks of a ‘reality as
of underlying human beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textsuperscript{100} \textsuperscript{100} <in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}, that reflects a human tacit awareness that the grounding of its \textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} 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 meaningfullness-and-teleology\textsuperscript{100}. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a \textsuperscript{84} 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 \textsuperscript{84} reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of \textsuperscript{84} reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into \textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} as grounded on a given ‘registry-worldview’s/dimension’s \textsuperscript{84} reference-of-thought <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} established existential–epistemic-totalisation-of–meaningfullness-and-teleology\textsuperscript{100}′ as well as the ‘psychological comfort’ habituated at the given \textsuperscript{58} 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–meaningfullness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism is exactly the capacity to construe meaningfullness-and-teleology\textsuperscript{100} as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for meaningfullness-and-teleology\textsuperscript{100} beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textsuperscript{100} <in-existent-extrication-as-of-existential-unthought>\textsuperscript{6} arising as of human prior relative-ontological-incompleteness\textsuperscript{84}–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
apriorising/axiomatising/referencing—conflicatedness 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-of-prospective- nonpresencing, for-explicating-ontological-contiguity for transcendence-and-sublimity/sublimation/supererogatory de-mentativity, implied as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This explains why ontology’s-directedness-as-Being is the direction of meaningfulness-and-teleology grounding as always prospective as of prospective relative-ontological-completeness of-reference-of-thought; and so, as of the successive base-institutionalisation, universalisation, positivism and notional-deprocrypticism registry-worldviews/dimensions nonpresencing-<perspective–ontological-normalcy/postconvergence> respectively as successive meaningfulness-and-teleology grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism presencing—absolutising-identitive-constitutedness. Interestingly we can appreciate that the attitude/mental-disposition/care–and–episteme as of relevant
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-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ontological-primemovers-totalitative-framework by existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as 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-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing 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-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{45} nonpresencing>\textsuperscript{93} 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 \textsuperscript{45} human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{45} nonpresencing>\textsuperscript{93} has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening \textsuperscript{45} human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{45} nonpresencing>\textsuperscript{93}’ of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising \textsuperscript{45} meaningfulness-and-teleology\textsuperscript{100} that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective \textsuperscript{45} meaningfulness-and-teleology\textsuperscript{100}’ 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 \textsuperscript{45} human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{45} nonpresencing>\textsuperscript{93} that led to human limited-mentation-capacity-deepening \textsuperscript{45}. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness\textsuperscript{89} of-axiomatic-construct-or-reference-of-thought that brings about greater objectivity, as reflected in the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{68} behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{45} meaningfulness-and-teleology\textsuperscript{100}. 704
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-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> 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\textsuperscript{100} conceptualisation and ontological-performance\textsuperscript{72} -<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-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>\textsuperscript{191}’ paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation’s \textsuperscript{84}reference-of-thought as of its prospective relative-ontological-completeness\textsuperscript{103}-of-\textsuperscript{84}reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{03}s/uninstitutionalised-threshold\textsuperscript{03}s \textsuperscript{84}reference-of-thought as of its prior relative-ontological-incompleteness\textsuperscript{99}-of-\textsuperscript{84}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\textsuperscript{103}-of-\textsuperscript{84}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 \textsuperscript{4}historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) and thus has to be decentered-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness\textsuperscript{103}-of-\textsuperscript{84}reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is
the ontologically affirmatory position adopted herein as of the prospective ‘postmodern
deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ is not contradictory but rather complementing their positions
as it rather reinterprets their observations/remarks/‘constations’ as of human limited-mentation-
capacity prospective relative-ontological-completeness of reference-of-thought
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective nonpresencing,—for-explicating-ontological-contiguity; wherein for instance, for
the recurrent-utter-uninstitutionalisation reference-of-thought ill-health is as of an existential-
contextualising-contiguity lowest-level-reification perceptivity–as-of-bad-omen while for
the positivism reference-of-thought ill-health is as of a perceptivity–as-of-full-disease-and-
scientific-theory-construct–as-the-exclusive-cause-and-effect-conceptualisation. Basically, the
‘hitherto ontologically-flawed postmodern deprocrypticism–or–preempting—disjointedness–
as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ in its relation with modernity wrongfully implied that it seeks
the validation of modernity, and so as ridiculously as implying that budding-
positivism/rational-empiricism should have sought for its validation from medieval-
scholasticism. In both cases, the fundamental issue once universal-transparency (transparency-of-totalising-entailing–as-to-entailing–amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness) avails as of overall underlying
human ontological-commitment as to existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation for relative-ontological-completeness, as herein implied
originarily/as-of-event with the ‘prospective/new postmodern deprocrypticism–or–
preempting—disjointedness-as-of—reference-of-thought

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’, is mostly about dismissing the prior relative-ontological-incompleteness’-of- reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity’-<shallow-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 intemporality,
at the uninstitutionalised-threshold, is not necessarily grasp as intemporal in the overall
human social-stake-contention-or-confliction framework as of the lack of universal-
transparency–{transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness } for its prospective
institutionalisation. Critical for the social validation and institutionalisation of any de-
mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent
ontological-primemovers-totalitative-framework ’ is not sufficiently decisive given that human
temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the
uninstitutionalised-threshold cannot adjudge-and-commit-to the ontological-pertinence of
such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-
framework ’. Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-
framework ’ of the prospective positivism/rational-realism transcendental knowledge
articulated by the Copernicuses, Descartes, Galileo, Diderots, etc. as a meaningfulness-and-
teleology of prospective relative-ontological-completeness–of–reference-of-thought
validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-
framework ’. Such ‘concurrent ontological-primemovers-totalitative-framework ’ was not a
sufficient basis for their ideas to be socially adopted by the medieval establishment social-
stake-contention-or-confliction framework at its uninstitutionalised-threshold as of non-
positivism/medievalism. The point being made here is that within a given registry-
worldview/dimension institutionalisation framework the idea of ‘concurrent ontological-
primemovers-totalitative-framework’ is only more or less determinant as of the
institutionalisation’s internal basis of validation of knowledge grounded on its ‘reference-of-
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 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-verticality supersedes
human-subpotency epistemising orientation towards its, and thus epistemic constructs as of
human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency
of existence; as existence doesn’t adjust to human-subpotency with the reverse being true,
equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of
prospective relative-ontological-completeness. Thus while the idea of ‘concurrent ontological-
primemovers-totalitative-framework’ as the basis for the validation of knowledge is
inherently ontologically veridical as of a given institutionalisation’s internal ‘reference-of-
thought–categorical-imperatives/axioms/registry-teleology’, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology

of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as external/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving’, which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework’ establishing and upholding it. The idea here is that the inherent and direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes, Diderots, Copernicuses, etc. were not the fundamental basis for the ultimate human social-stake-contention-or-confliction framework validation but rather their derived positive-opportunism that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-deriving-from their notions of universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such

prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating \{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental knowledge as of its ‘concurrent ontological-primemovers-totalitative-framework’ is very much limited and such prospective ‘concurrent ontological-primemovers-totalitative-framework’ however its ontological-veridicality cannot be naively construed as all that which is needed to effectuate social transformation and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. We can appreciate this for instance in the case of cultural diffusion with respect to many a non-modern traditional social-setting where modern-day medicine however its overall ‘concurrent ontological-primemovers-totalitative-framework’ over other types of premodern medicine, will often be suspected and avoided as of its poorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, and it is only after it has been ‘socially habituated-as-institutionalised’ that it has the requisite ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This equally manifests as of prospective de-mentative/structural/paradigmatic transcendental knowledge construal, as implied for instance by postmodern-thought and particularly so as postmodern-thought has still been undergoing its full construction. The implication here is that all prospective transcendental \{meaningfulness-and-teleology\} superseding uninstitutionalised-threshold do not come about as of simplistic continuity but rather as of epistemic-breaks/epistemic-resetting, involving successive ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ instigated-and-upheld by the associated successive prospective ‘concurrent ontological-primemovers-
totalitative-framework could be ‘objected to as of human social-stake-contention-or-confliction framework’ notwithstanding its inherent prospective relative-ontological-completeness of reference-of-thought; 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 supersedes the prior relative-ontological-incompleteness of reference-of-thought, just as positivism/rational-empricism superseded non-positivism/medievalism scholasticism. Likewise ‘concurrent ontological-primemovers-totalitative-framework’ ontologically-flawed knowledge can be legitimately overlooked where such knowledge is implied as of priorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This latter cases arise with many a bogus social or natural science study and methodology grounded on the ‘mystifying imprimatur’ of positivistic science, as ‘detour to social goodwill deferential-
formalisation-transference to perceived overwhelming-relative-effectiveness’, but then on closer examination turns out to be poorly designed as well as the prevalence of institutional-being-and-craft suboptimal dispositions with regards to truly upholding the science ethos in many situations with regards to the ideal operation and promotion of scientific research; and so, as of human temporal-to-intemporal ontological-performance ^\textsuperscript{71}^-<including-virtue-as-ontology> of any ^\textsuperscript{84} reference-of-thought–\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{100} meaningfulness-and-teleology\textsuperscript{100}.

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-\textsuperscript{84} 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\textsuperscript{100}^-<in-existential-extrication-as-of-existential-unthought> 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-\textsuperscript{84} 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’
<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
<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>’ ” for the given attitude/mental-disposition/care~and~episteme true meaningfulness-and-teleology<ontological-performance><including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>, the new/prospective attitude/mental-disposition/care~and~episteme<given its prospective relative-ontological-
completeness> of reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness<of>reference-of-thought, this induces apriorising/axiomatising/referencing—constitutedness‘as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care~and~episteme”; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern
deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care~and~episteme’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care~and~episteme, as of deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought is rather a notional~conflatedness as of deneuterising protensive-
consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness’-of- reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism- towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing’ 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 <preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness<<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of reference-of-thought in many ways explaining the
difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness’ re-originary–as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation} appraisals of human narrations as to dimensionality-of-sublimating {:<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation” parameterisation/reparameterisation as reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’. The ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ should equally enable the avoidance of the erroneously implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> is so with regards to the inherent ontological sublimating human possibility in existence/intrinsic-reality/ontological-veridicality as to human-subpotency implied human potential, and so as emphasised and reflected with regards to the need for human limited-mentation-capacity-deepening. We can garner insight about how we tend to misconstrue any attitude/mental-
episteme of wholly immersed-and-engrossed \(^5\) meaningfulness-and-teleology \(^6\). The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care—and—episteme \(^5\) by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care—and—episteme’ and then reflect the other attitude/mental-disposition/care—and—episteme \(^5\) 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 \(^5\) meaningfulness-and-teleology \(^6\) 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 \(^7\). Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care—and—episteme \(^5\), 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’ \(^10\) implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed ‘meaningfulness-and-teleology’ \(^10\) as of their given \(^9\) neuterising-as-of-prior-relative-ontologicl-incompleteness-of-reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care—and—episteme’ or deneuterising -as-of-prospective-relative-ontological-completeness \(^8\) of—reference-of-thought if a
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 mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, while the more waywardly realistic/authentic/unexceptional-as-of-the-mediocrity-principle it is, the more potent has been human-subpotency in its mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Effectively, ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ implied notional-deprocrypticism is about a radicalisation of the ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-mentation-capacity-deepening has always encountered its uninstitutionalised-threshold all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of—meaningfulness-and-teleology and intemporal/longness-of-register-of—meaningfulness-and-teleology nature at uninstitutionalised-threshold, as of prospective institutionalisation
disposition/care–and–episteme’ adopts an ontologically-flawed ‘conception of human-subpotency existential scope’ that is construed essentially as-of untransvaluated–temporal–intemporality at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness-of-reference-of-thought. Thus, the manifestations of temporality/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–meaningfulness-and-teleology posture in, rather than a recognition of it prior relative-ontological-incompleteness-of-reference-of-thought, implying recognising its uninstitutionalised-threshold with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity/sublimation/supererogatory-de–mentativity, as knowledge-notionalisation not only factors in conceptual sublimation knowledge dynamics but equally the dynamics of the conceptual ignorances/desublimation to better skew meaningfulness-and-teleology towards intemporality/longness as of organic-knowledge. The paradox here is that by its ‘most realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency/empowering-consciousness for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human epistemicity–purview-of-construal’, the ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold is actually ‘effectively empowered’ to incisively tackle issues arising from human temporality/shortness as of its prospective de-mentative/structural/paradigmatic prospective relative-ontological-completeness -of- reference-of-thought; and so beyond just amplituding/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care–and–episteme’ very much inclined to aberrational/oddities conceptioning of such temporality/shortness manifestations thus leading to their endemisation/enculturation from ‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take attitude/mental-disposition/care–and–episteme’ is de-mentatively/structurally/paradigmatically disempowered to address issues of its temporality/shortness as of the vices-and-impediments at its uninstitutionalised-threshold. So because its amplituding/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of meaningfulness-and-teleology as of procripticism–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 procripticism 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
depacrocrysticism–or–preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—for-
aposteriorising/logicising/deriving/intelligising/measuring of meaningfullness-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-
existential-contextualising-contiguity\textsuperscript{7} -full-reification\textsuperscript{7} perpectivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery. And so, as of the intemporal ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care–and–episteme\textsuperscript{5} as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{-by-reification} /contemplative-distension\textsuperscript{7} of reference-of-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{100} implied notion of responsibility as reflected by the Nietzschean metaphor ‘God is dead’, castigatory of ‘beyond-the-consciousness-awareness-teleology\textsuperscript{100}<-in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} 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{100} 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{100} 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{52} notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of
‘notional-deprocrypticism attitude/mental-disposition/care–and–episteme\(^5\) 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\(^9\)/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of universal import, escalated as of humankind’s temporal ontological-contiguity\(^6\) as beyond-the-consciousness-awareness-teleology\(^6\)-<in-existential-extrication-as-of-existential-unthought>\(^5\) attitude/mental-disposition/care–and–episteme with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity –in-reification\(^7\)/dereification cognisant-and-integrative of such acts and miscuings in temporality\(^6\), thus endemising and enculturating the reference-of-thought vices-and-impediments \(^6\). Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality\(^9\)/shortness endemisation and enculturation as of the universal implications of such endemising and enculturating preconverging-de-mentating/structuring/paradigming in ontological-contiguity\(^6\), warrants corresponding aetiologisation/ontological-escalation superseding ethos as of ‘notional–deprocrypticism attitude/mental-disposition/care–and–episteme as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’ notional-discontiguity/epistemic-discontiguity\(^5\)-<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>. The fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care–and–episteme’ is de-mentatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own prospective relative-ontological-complete-ness\(^8\)-of-\(^1\) reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments \(^6\), and is rather palliative as of its selecting, triaging, mutually-concurring-and-accommodating and power-relations driven
palliating virtue constructs. The question can actually be asked, as of prospective relative-ontological-completeness<sup>56</sup>-of-<sup>80</sup>reference-of-thought of the notional-discontiguity/epistemic-discontiguity<sup>65</sup>-<shallow-supererogation<sup>97</sup>-of-mentally-aestheticised–preconverging/dementing<sup>19</sup>–qualia-schema> of this ‘made-up’ normativity supposed ontological-contiguity, whether such a prior relative-ontological-incompleteness<sup>89</sup>-of-reference-of-thought as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup> is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–<sup>56</sup>meaningfulness-and-teleology<sup>100</sup> at its uninstitutionalised-threshold<sup>84</sup>, and in a position, on the basis of such palliation, to address the actual fundamental grounding of its vices-and-impediments<sup>106</sup>; which in reality are actually ontologically addressable/resolvable as to existence-potency<sup>38</sup>–sublimating–nascence,-disclosed-from-prospective-epistemic-digression so-implied as of prospective relative-ontological-completeness<sup>88</sup>-of-reference-of-thought.

What is particular with notional-discontiguity/epistemic-discontiguity<sup>65</sup>-<shallow-supererogation<sup>97</sup>-of-mentally-aestheticised–preconverging/dementing<sup>19</sup>–qualia-schema> is this insight that fundamentally the appropriate prospective relative-ontological-completeness<sup>88</sup>-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme precedes-and-is-the-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-to its requisite <sup>56</sup>meaningfulness-and-teleology<sup>100</sup> as prospective aetiologisation/ontological-escalation. This reflects the salient and underlying idea about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–<sup>56</sup>meaningfulness-and-teleology<sup>100</sup> that a given reference-of-thought<sup>56</sup> meaningness-and-teleology<sup>100</sup> cannot be apriorised as of a prior/old prior relative-ontological-incompleteness<sup>90</sup>-of-reference-of-
requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{\textdegree} necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{\textdegree} meaningfullness-and-teleology\textsuperscript{100} as the latter is about systematic existential-instantiations devolving of the former, that is, as teleologically-devolving-as-drifting meaningfullness it systematically makes reference to its appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{\textdegree} reference-of-thought--categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, as we know that no ‘normal person’ in our positivism/rational-empiricism\textsuperscript{\textdegree} reference-of-thought makes reference to the non-appropriate non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme\textsuperscript{\textdegree} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{\textdegree} reference-of-thought--categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for aposteriorising/logicising/deriving/intelligising/measuring-- meaningfullness-and-teleology\textsuperscript{100} that is positivistically intelligible. This insight about Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-infrastructure-of--\textsuperscript{5} meaningfullness-and-teleology\textsuperscript{100}, that a \textsuperscript{8} reference-of-thought requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{\textdegree} necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{\textdegree} meaningfullness-and-teleology\textsuperscript{100}, equally applies prospectively whereby at our prospective positivism/rational-empiricism manifestation of \textsuperscript{8} procrypticism--or--disjointedness-as-of-\textsuperscript{5} reference-of-thought uninstitutionalisation, the idea of prospective institutionalisation as of \textsuperscript{7} deprocrypticism--or--preempting--disjointedness-as-of-\textsuperscript{5} reference-of-thought implies that the latter’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-

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disposition/care–and–episteme as reflected by the prospective ‘postmodern deprocrypticism—or–preempting—disjointedness-as-of–reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’. Consider in this regard, the
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
aposteriorising/logicising/deriving/intelligising/measuring certitude mental-states of the of
medieval-scholasticism-pedants—as-ideal-type-or-individuation articulating
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology100 as of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care–and–episteme
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought–categorical-imperatives/axioms/registry-teleology100,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology100’. Such an orientation is no more different from an interpretation that every registry-worldview/dimension reference-of-thought is the absolute framework of meaningfulness-and-teleology100 as of its given practices and habits failing to account retrospectively and prospectively for the succession of institutional-cumulation/institutional-recomposition-as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
development-as-infrastructure-of meaningfulness-and-teleology100 underscored by de-
mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) behind the succession of transformation of attitude/mental-disposition/care—and—episteme

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology bringing about the successively transformed registry-worldviews/dimensions


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, and so superseding that of the uninstitutionalised-threshold. We can appreciate in this regard that budding-positivism/rational-empiricism and its associated liberality that was the backdrop for technical and organisation possibilities that actually required their interpretation in terms—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \[\text{reference-of-thought}\] categorical-imperatives/axioms/registry-teleology,\[\text{for-}\]
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \[\text{reference-of-thought}\] categorical-imperatives/axioms/registry-teleology,\[\text{for-}\]

It is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care–and–episteme
but with us adjusting our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology in order to reflect ontologically-veridical signification as of existence. And intuitively from our positivistic angle we can effectively recognise this about all the prior registry-worldviews/dimensions reference-of-thought as we appreciate that by reflex these are just beholden to their very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate that prospectively we are equally in such a beheld positivism—procrypticism attitude/mental-disposition/care—and—episteme ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, which when shown to be of prior relative-ontological-incompleteness of reference-of-thought as of procrypticism—or—disjointedness-as-of-reference-of-thought implies necessarily the need for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought attitude/mental-disposition/care—and—episteme ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought—categorical-imperatives/axioms/registry-teleology\(^{100}\), for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{100}\), as so implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—<as-to-the-nondisjoinedness/entailment-of-prospective-nonpresencing\(^{103}\)> for prospective postmodern-notional—deprocrypticism aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\(^{100}\). 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-originarity—as-unenframed/unbeholdening/outlier-conceptualisation—⟨imbued-postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-conflatedness —of-notional—deprocrypticism-prospective-sublimation⟩’ metaphoricity instigation’ in the face of any registry-worldview/dimension <amplituding/formative> wooden-language—⟨imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications⟩} natural inclination rather for construing meaningfulness-and-teleology\(^{100}\) as ‘wholly of its cloistered-consciousness living experience only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation—ununiversalisation only, universalisation—non-positivism/medievalism only or in our case positivism–procrypticism only, with a rather poor inkling for appreciating meaningfulness-and-teleology\(^{100}\) as of a protracted-consciousness associated with grasping Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of, meaningfulness-and-teleology\(^{100}\). This brings home the fact that however the human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is beyond its reasoningness as of its ‘reasoning-from-results’/afterthought logocentric apriorising/axiomatising/referencing—constitutedness \textsuperscript{3} conceptualisation of meaningfulness-and-teleology. Inevitably thus this conundrum points out that the instigating of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{10} is as of intemporal/longness-of-register-of—\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{10} dimensionality-of-sublimating—

\textlangle\textit{amplituding/formative}\textrangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textrangle individuation reasoning-through/messianic-reasoning, more like Derridean messianic reasoning, arising as of intellectual-and-moral inequivalence and thus implying the dialogical inequivalence of intemporal and temporal
\textlangle\textit{amplituding/formative}\textrangle wooden-language\textit{(imbued—averaging-of-thought—\textlangle\textit{as-to-
leveling/ressentiment/closed-construct-of—\textit{meaningfulness-and-teleology} as-of—\textit{nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}\textrangle; given that no secondnatured institutionalisation grounding of \textit{meaningfulness-and-teleology}\textsuperscript{10} exists for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The ontological-veracity of such an dimensionality-of-sublimating—

\textlangle\textit{amplituding/formative}\textrangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textrangle 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
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> exercise
to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-
sublimating–⟨<amplituding/formative>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 secondnaturung metaphoricity ’. Consider in this
regard, that the instigative matesis universalis metaphoricity by the Galileos, Descartes, etc.
of budding-positivism/rational-empiricism is de-mentatively/structurally/paradigmatically ‘not
a reasoning with non-positivism/medievalism’ but rather ‘reasoning-through or Derridian
messianic reasoning’ over non-positivism/medievalism scholasticism’s
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as of its
⟨<amplituding/formative>wooden-language⟨imbued—averaging-of-thought⟩<as-to-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing—
constitutedness⟩. Such altogether new metaphoricity as of its instigating ‘out of thin air’ the
budding-positivism
apriorising/axiomatising/referencing/intelligibility/setup/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-

with respect to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, the further insight of ‘out of thin air’ metaphoricity as of human limited-mentation-capacity-deepening comes with the possibility of its ontological-primemovers-totalitative-framework validation
by existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. In this regard, the ontologically-veridical ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of’ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ with respect to our modern take <amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing—constitutedness is rather as of ‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought, and so as of a postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the ‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate non-positivism/medievalism pedantic dogmatism language to affirm ‘meaningfulness-and-teleology weeding out ornate pedantic detours, to articulate blunt reality as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought prospective relative-ontological-completeness—as-of-reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/supercogitative—de-mentativity implied meaningfulness-and-teleology, we can appreciate that the foremost goal of budding-positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism established arrangement, as in many ways they adopted a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity of budding-positivism for the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their conception of achievement
motive were tied down to prospective positivism institutionalisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Likewise, the prospective ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms—as-of-axiomatic-construct, but rather is of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity for the destruction-deconstruction of the modern take for prospective postmodern-notional–deprocrypticism institutionalisation as of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. In both cases, the prospective institutionalisation attitude/mental-disposition/care–and–episteme is ontologically validated as of its prospective relative-ontological-completeness—of—reference-of-thought, divulging the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag vagueness and futility of the pretences and judgments of the destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-decisionality}–of-ontological-performance—<including-virtue-as-ontology>. We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/supercorrigibility—de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument metaphoricity
reinvigoration as of the overall renewal of ‘the very same physics’
epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental meaningfulness-and-teleology, which in its prospective relative-ontological-completeness of reference-of-thought is ‘a dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} inventing’ of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking–apriorising-psychologism’ as positivism/rational-empiricism thinking or notional–deprocrypticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity as of its reasoning-through/messianic-reasoning cannot be construed as grounded-as-intelligible on the superseded/transcended registry-worldview’s/dimension’s attitude/mental-disposition/care–and–episteme of medievalism–non-positivism or positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/supererogatory–de-mentativity prospective institutionalisation attitude/mental-disposition/care–and–episteme of positivism or deprocrypticism respectively. Thus such metaphoricity is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework in establishing its prospective ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. Thus such metaphoricity as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-
full-potency of existence as of prospective ontological-prinemovers-totalitative-framework over human-subpotency with the latter adjusting to existence as-of- de-mentionation (supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—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 secondnaturered 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 secondnaturered prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ contemplation that can surpass/overcome temporal nihilistic <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to- leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} as of a protracted-consciousness cognisant of the prospective ontological-performance <including-virtue-as-ontology> and human emancipation implications of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology/>. It should be noted here that the notion of <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 aetiolisation/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-<as-devoid-of–‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness> in in presencing—absolutising-identitive-constitutedness without contemplating that the underlying knowledge-reification process/gesturing implications is definitely as of the relative-ontological-completeness perspective since a untransvaluated–temporal-intemporality non-ontological interpretation will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification is to understand human destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance <including-virtue-as-ontology> and then bring about prospective constructiveness-of-ontological-performance <including-virtue-as-ontology> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and- ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re- apriorising/re-axiomatising/re-referencing–conceptualisation). This tendency to misconstrue the
notional—deprocrypticism-prospective-sublimation] up-to-date knowledge-reification'} process/gesturing of the specific knowledge area as of inherent existence/ontological implications’ subject to validation and falsifiability rather than a naïve construal of philosophy as an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparities-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’/>. It is herein contended that the critical notion underlying 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}>, ressentiment and leveling specifically with reference to Heideggerian and Nietzschean thought can actually be interpreted critically as relating rather to ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation over the human atrophying tendency for prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ with regards to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-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\textsuperscript{17} 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 \langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} is aporetically the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and–Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipatory
inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—
as—spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation” and so as of prospective projection as implied with the
ontological-contiguity—of-the-human-institutionalisation-process, but instead Heidegger
will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of
Buddhism as both being of grander originariness and ontological-good-faith/authenticity.
However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ > notion
of philosophy, it is herein contended that this relatively deficient analysis reflects the
fundamental ontological-deficiency of subsequent philosophies influenced by Kantian
philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-
positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ’ failing to
conceive of the ontological-veracity in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process
dimensionality-of-sublimating—{(amplituding/formative)supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as to
difference-conflatedness)—as-to-totalitative-reification—in-singularisation—(as-to-the-
nondisjointedness/entailment-of-prospective— nonpresencing)—as-veridical-epistemic-
determinism
—{(amplituding/formative–epistemicity)causality—as-to-projective-totalitative–
implications-of-prospective— nonpresencing,—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
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process \^\( ^{[65] \text{dimensionality-of-sublimating}} \)

\{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equality\}

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


ressentiment and leveling failing to appreciate that these are ontologically-driven as of underlying relative-ontological-completeness \^\( ^{[68] \text{knowledge-reification}} \) basis of such conceptualisations arising as to the need for prospective emancipatory inspiration of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing human limited-mentation-capacity-deepening \^\( ^{[69] \text{meaningfulness-and-teleology —as-of—nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications—\}} \) is herein rather construed as


or ontological-bad-faith/inauthenticity \^\( ^{[70] \text{with respect to ‘mechanical practice’ of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation.}} \)

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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

pointing to the centrality of originariness-parrhesia,—as—spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation transformation towards prospective ontologisation rather than the mere critique of any given human aestheticisation as of its inherence, as the fact is all human aestheticisations including religion (which is often a target in modern times, however rightly so on many an occasion) are sub-ontological-as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence> and the more salient point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology as of relative-ontological-incompleteness/relative-ontological-completeness{(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness/formative—supererogating—(projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence))}<amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective nonpresencing,—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—metaphoricity—as-re-de-mentating/restructuring/reparadigming—psychologism—as-from-perspective—ontological-normalcy/postconvergence>. Transvaluation notionally refers to the de-mentative/structural/paradigmatic referencing basis of human value structure as of social-stake-
contention-or-confliction, and is what critically defines the variation of human ontological-performance\(^2\)-<including-virtue-as-ontology> as from ‘<amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\(^3\) temp-
temporal inclination for human-subpotency as of the underpinning–suprasocial-construct
meaningfulness-and-teleology\(^10\) or 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>) determination’ to ‘ascetic intemporal inclination for
existence-potency\(^7\)~sublimating–nascence,–disclosed-from-prospective-epistemic-digression
determination’; and so as to the fact that prospective sublimation-over-desublimation of human
reference-of-thought–and– reference-of-thought-\(^9\) devolving–\(^6\) meaningfulness-and-
teleology\(^6\) involves prospective ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation’ in attending to the ‘prior requisite human experiential framework to be
challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn-(as-
‘unaccounted-for’-leftover-or-residuality-or-spirit-of– meaningfulness-and-teleology -so-
construed-as-metaphoricity ,-informing-prospective-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-
compensated-with-the-notion-of-dimensionality-of-sublimating

\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} as limiting or of prospective human-subpotency aporeticism’ and so-
captured by the notion of prospective dimensionality-of-sublimating\(^2\)
human-institutionalisation-process\(^{(3)}\); explaining the inclination of all successive registry-worldviews/dimensions to be engrossed in a \(<\text{amplituding/formative}>\) wooden-language\((\text{imbued—averaging-of-thought—}\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology \text{-as-of—'nondescript/ignorable–void '—with-regards-to—prospective-apriorising-implications}>\) in \(<\text{amplituding/formative—epistemicity}>\) totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{(3)}\) difficultly recognising the idea of prospective destructuring-threshold\(\text{(uninstitutionalised-threshold} /\text{presublimating—desublimating-decisionality)}\) of-ontological-performance\(^{(2)}\) <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\(\text{aminefulness-and-teleology}\(\text{-as-of—'nondescript/ignorable–void '—with-regards-to—prospective-apriorising-implications}>\) induced self-consciousness ‘meaningfulness-and-teleology’ infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic-philosophers\(^{(10)}\) universalising-idealisation and budding-positivists projected ‘meaningfulness-and-teleology’ infrastructure rather met initially with the antipathy of their underpinning–suprasocial-construct and \(<\text{amplituding/formative}>\) wooden-language\((\text{imbued—averaging-of-thought—}\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology \text{-as-of—'nondescript/ignorable–void '—with-regards-to—prospective-apriorising-implications}>\) and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic \(\text{presencing—absolutising-identitive-constitutedness}\(\text{-ontologically-flawed disparateness-of-conceptualisation—}<\text{unforegrounding-disentailment,—failing-to-reflect—'immanent-ontological-contiguity'>}\) whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the
universalising-idealisation infrastructure of the Socratic-philosophers and their successors as providing the appropriate 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 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 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 causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity’ in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process anamnesis as of difference-conflatedness–as-to-totalitative-reification—in-singularisation–<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>–as-veridical-epistemic-determinism underlying the human construction-of-the-Self” and on the other hand ‘the effective ontological-impertinence/dereification arising in the conceptualising of human value-construction as of a wooden-language<imbued—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
syncretising/circularity/interiorising/akrasiatic-drag as construing of value-construction within any given registry-worldview’s/dimension’s [8] presencing—absolutising-identitive-constitutedness [1]—of—meaningfulness-and-teleology [100] and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation), preclusive (universalisation–non-positivism/medievalism) or occlusive (positivism–procrypticism) implications’. This discrepancy (between the human capacity to achieve transvaluation and effective social–value-construction narrative as of any given registry-worldview/dimension) is reflected in the underlying reality that effectively practised human value-construction is the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’; wherein social–value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process points to changing ‘de-mentative/structural/paradigmatic marginal equity of social–value-construction’, so-construed as ‘expected equity of all individuals for social–value-construction’ and so rather as from the de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty, class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social–value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’. In this regards, social–value-construction arises from two levels; as of the inherent de-mentative/structural/paradigmatic implication of ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’ as of
‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be construed as of deficient value-construction as from a prospective perspective of causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\(^\text{67}\) comparison to the overall social and virtue progress implications of a better accountable political system, while on the other hand individuals effectively advocating for such a prospective political system may be construed as of deficient value-construction in the prior autocracy), while modern-day social–value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\(^\text{67}\), 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\(^\text{13}\) is
geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals throughout sublimating “historiality/ontological-eventfulness”/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism’> notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment 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—

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‘immanent-ontological-contiguity’ of our rational-empiricism/positivism occlusivity in its wooden-language-imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—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~firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence’ ). But then while such an abstract transvaluation perspective for the construal of social–value-construction is cogently obvious, however the fact remains that the human subject as of its limited-mentation-capacity exists in circumstances of human-subpotency~aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint as of its given reproducibility—
mathesis/motif/thrownness-disposition,~as-reproducibility-of-aestheticisation inducing its deficient ontological-performance ~<including-virtue-as-ontology> thus explaining its given registry-worldview/dimension vices-and-impediments. Thus the transvaluation of the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process is critically of dimensionality-of-sublimating ~<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of dispensing-with-immediacy-for-relative-ontological-completeness’ by-
reification /contemplative-distension (as of human self-surpassing—existentialism-form-
factor,-in-overcoming–‘notionally–collateralising-beholdening-protohumanity’-to–‘attain-
sublimating-humanity’–as-to-existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression 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-

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syncretising/circularity/interiorising/akrasiatic-drag of the prior registry-worldview/dimension as reflected with its social value-construct dilemmas. Consider in this regards the implications for an individual having to respond to an accusation of 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 foregrounding—entailment
(postconverging–narrowing-down–sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-suprerogation ’-in-reflecting—’immanent-ontological-contiguity ’—as-operative-notional—deprocrypticism) lies with the-Good/understanding/knowledge-reification
(ontological-primemovers-totalitative-framework) as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression required prospective rational-empiricism/positivism registry-worldview/dimension construction-of-the-
Self in deflating the non-positivistic social-setup value-construct dilemmas as impression-driven/good-naturedness/wishfulness
(amplituding/formative) wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teontology—as-of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) in social-aggregation-enabling of the prior non-positivistic registry-worldview/dimension so-associated with notions-and-accusations-of-sorcery. Likewise implied social—value-construct dilemmas in our positivism–procrypticism are ontologically deflated as of foregrounding—entailment
(postconverging–narrowing-down–sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-suprerogation ’-in-
reflecting—’immanent-ontological-contiguity ’—as-operative-notional—deprocrypticism) with the-Good/understanding/knowledge-reification
(ontological-primemovers-totalitative-framework) as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from—
mystical cause of disease in a non-positivistic society doesn’t stop existence as reflecting bacteria theory or any other biological reason from being the cause of disease and such a reference-of-thought- devolving-level manifestation of the primacy of existence equally extends to reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘is more effective’ with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior universalisation registry-worldview/dimension ‘is more effective’ as of its supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in grasping existential reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t implies the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression, 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 de-
mentatively/structurally/paradigmatically induces a whole set of human existential disposedness of emancipatory and curative implications in existence as of human sovereignty and free-will, but also in the very first place the fundamental human existential disposedness at reference-of-thought-level to rational-empiricism/positivism is de-
mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans). This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’; and so, as it applies to human knowledge-reification and empowerment from such knowledge-reification within existence as this defines human ontological-performance reflected as of constructiveness-of-ontological-performance and destructuring-threshold of-ontological-performance of-ontological-performance of-ontological-performance of-ontological-performance of-ontological-performance of-ontological-performance of-ontological-performance of-ontological-performance of-ontological-performance of-ontological-performance of-ontological-performance of-ontological-performance. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human is rather grounded in the reality that all humans come into existence as of an overall framework of living-development as-to-personality-development, institutional-development as-to-social-function-development and Being-development/ontological-framework-expansion as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—within which the notion of human sovereignty and free-will then arises in the very first place; such that in many ways human sovereignty and free-will is collectively predicated to the social-setup social-functioning-and-accordance as of its implied supposedly coherent ontological-commitment. Thus, on this basis, the reality of human ontological-performance—<including-virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance—<including-virtue-as-ontology> and destructuring-threshold—<uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology>) towards the effective articulation of human sovereignty and free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the deferential-formalisation-transference overall and underlying social-setup conception of knowledge-reification and empowerment from such knowledge-reification as enabling the framework of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—and then ‘the individual dimensionality-of-sublimating—<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> mental-disposition and expression’ within the former (and it is the latter that often comes to the mind when speaking of human sovereignty and free-will as ‘autonomy and independence of human disposedness’, while naively ignoring/overlooking the underlying ‘superseding existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> reflected in <amplituding/formative—
implications upon human sovereignty and free-will }). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recognise that the overall human deferential-formalisation-transference actually has a historiality/ontological-eventfulness/ontological-aesthetic-tracing character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency/sublimating-nascence, disclosed from prospective-epistemic-digression as 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 as these institutions and institutional practices undergo metaphoricity all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating—\{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} as to difference-conflatedness—as-to-totalitative-reification—in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—ontological-contiguity successiveness of registry-worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating—\{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ mental-disposition and expression’ driving the deferential-formalisation-transference knowledge-reification and empowerment from the knowledge-reification \(7\) as of \(historiality/ontological-eventfulness/ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism\rangle\), even as of poor ontological-performance \(72\)-\langle including-virtue-as-ontology\rangle of social–value-construction so-construed as destructuring-threshold\{uninstitutionalised-threshold \(7/presublimating–desublimating-decisionality\}\}–of-ontological-performance \(72\)-\langle including-virtue-as-ontology\rangle, can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent ontological-commitment \(6\), whether relatively real or surreptitious; and it is this preceding broader human sovereignty and free-willing disposedness for claiming social–value-construction for social-functioning-and-accordance as of supposedly coherent ontological-commitment \(6\) that gives the teleological orientation of human \(meaningfulness-and-teleology\(10\)) in reflecting holographically-\{conjugatively-and-transfusively\> the ontological-contiguity \(7\) of-the-human-institutionalisation-process \(8\), as it then exposes human \(meaningfulness-and-teleology\(10\) as of human limited-mentation-capacity-deepening \(53\) to the prospective constraint to be as supposedly coherent ontological-commitment \(6\) thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity when its any given \(meaningfulness-and-teleology\(10\) is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening \(53\). Thus the bigger picture here with regards to social–value-construction for social-functioning-and-accordance as of human sovereignty and free-will implications speaks to relative-ontological-completeness \(88\) as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity \(7\) of-the-human-institutionalisation-process \(8\) dimensionality-of-sublimating \(54\).
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality) as to difference-conflatedness-as-to-totalitative-reification—insingularisation-as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemic-determinism ·<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity in reflecting both destructuring-threshold—uninstitutionalised-threshold /presublimating–desublimating–decisionality—of-ontological-performance—<including-virtue-as-ontology> as of prior relative-ontological-incompleteness—implied preconverging/dementing—qualia-schema and constructiveness-of-ontological-performance—<including-virtue-as-ontology> as of prospective relative-ontological-completeness—implied postconverging/dialectical-thinking—qualia-schema as elucidation of ontological-primemovers-totalitative-framework. Ultimately, the naïve articulation of human sovereignty and free-will as of strict ‘autonomy and independence of human disposedness’ rather speaks of a poor ontological sense-of-things, and as such ontological-veracity ensues the notion of human sovereignty and free-will is rather subsumed as of human-subpotency knowledge-reification and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as 6 m/s² rather than the existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression manifestation of 9.8 m/s² and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’. The conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency as to overall reifying-and-empowering—
reflexivity-of-ecstatic-existence-as-painintelligibility \( \text{imbued-and-} \)
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation\( ^{87} \) basically underlies all human
knowledge-reification\(^{86} \) whether with regards to philosophy as first-level ontology pertaining to
‘overall existence phenomenal appraisal of \(^{56} \) meaningfulness-and-teleology\(^{100} \) as of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human\( ^{amplituding/formative–epistemicity} \)totalising–purview-of-construal’ or with regards
to second-level ontologies ‘specific epiphenomenon–(in-the-overall-ecstatic-existence-
supervening-conflatedness \( ^{12} \)) appraisal of \(^{56} \) meaningfulness-and-teleology\(^{100} \) as of
\( ^{amplituding/formative–epistemicity} \)totalising–devolved–purview-as-domain-of-construal-
as-intrinsic-reality/ontological-veridicality; differentiated by the fact that ‘overall existence
phenomenal appraisal of \(^{56} \) meaningfulness-and-teleology\(^{100} \) across human generations as of
‘cumulative \(^{84} \)reference-of-thought ‘relative-ontological-incompleteness /relative-ontological-
completeness \( ^{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–(projective/reprojective–aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalecy/postconvergence) \) as to human-and-social–expectations/anticipations––
metaphoricity ‘–as-rede-mentating/restructuring/reparadigming–psychologism\(^{90} \) is surprisingly
of high ontological-contiguity\(^{67} \) explaining the crossgenerational relative intelligibility of
philosophical \(^{56} \)meaningfulness-and-teleology\(^{100} \) (for instance the questions and
answers/contemplations about the why and how of human existence phenomena from the very
first humans are just as relevant today even as of the differing contextual discernments, and so
with regards to virtue, value attribution, aesthetics, episteme and Being) while ‘specific
epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness\(^{87} \)) appraisal of
meaningfulness-and-teleology\(^{10}\) as of \(^{12}\) reference-of-thought-\(^{12}\) devolving ‘relative-ontological-incompleteness\(^{27}\)/relative-ontological-completeness\(^{27}\) (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\(^{10}\) is of high notional-discontiguity/epistemic-discontiguity\(^{63}\)-<shallow-supererogation \(^7\)-of-mentally-aestheticised–preconverging/dementing –qualia-schema> explaining the unintelligibility of the explanation of epiphenomena as contrasted cross generationally with various superstitious beliefs in the past compared with modern-day science epiphenomenal explanations (for instance with the appraisal of ‘health epiphenomena of existence’ as of \(^{46}\) historiality/ontological-eventfulness\(^{17}\)/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 \(^5\) meaningfulness-and-teleology\(^{10}\) as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is ‘a directly
comprehensive and fulsome framework amenable to interpretation’ whereas ‘specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness’ appraisal of ‘meaningfulness-and-teleology’ especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification’). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profoundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’ is the more critical basis for a profound knowledge-reification interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification is that it is grounded on human empowering reflexivity from
prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications 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 apriorising/axiomatising/referencing—conflatedness as of human ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—conflatedness as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence revealing the epistemic-impertinence of dispositions for ‘presencing—absolutising-identitive-constitutedness as wrongly implying human sovereignty and free-will supersedes existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression rather than the epistemic-veracity of difference-conflatedness~as-to-totalitative-reification~in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>as-veridical-epistemic-determinism<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of human meaningfulness-and-teleology. We can garner for instance that there is and has never been any truly ‘presencing—absolutising-identitive-constitutedness’ of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to manifest itself in determining ontological-primemovers-totalitative-framework; and so, as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study together with human limited-mentation-capacity-deepening implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their existential-
contextualising-contiguity" knowledge-reification" rather than ‘any implied notion that
naively supersede existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation"-<as-to-perspective-
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’>. A further twist to such a poor conception of human sovereignty
and free-will in the social arises as of an improper appraisal of the ‘implications of deferential-
formalisation-transference as being de-mentatively/structurally/paradigmatically both-
intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is
human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-
of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-
fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-
its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining
to the customer what is advantageously entailed in a convincing manner (as of ‘mere
appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-
free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will
truly resolve the technical issue (as they are just looking to contract the job) is not really
advancing the sovereign choice of the customer compared to another plumber who undertakes a
candid professional assessment that may not sound advantageous with the customer (as they are
more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-
free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a
deferential-formalisation-transference situation will most likely agree. Such operation of human
sovereignty and free-will, beyond more or less simplistic social situations as the case
highlighted above, is supposedly implied in the operation of all human institutions as of their
inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of
‘implications of deferential-formalisation-transference as being de-
mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for
the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness /relative-ontological-completeness\(^2\)-{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)}\(^4\)\(^\circ\) causality~as-to-projective-totalitative–implications-of-prospective\(^6\) nonpresencing,-for-explicating-ontological-contiguity\(^7\) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\); going by the phronesis/practicality as of our positivism–procrypticism occlusivity, the assessment of institutionally implied ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’, as advancing human sovereignty and free-will as of deferential-formalisation-transference implications, can be rather straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern-day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public
policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are preconvergently–dementated/structured/paradigmed to default/revert into the interests of powerful groups and corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in many ways foil the possibility for credible and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics and policies narratives) poorly reflecting the sophistication of the electorate that ‘doesn’t live in left and right worlds but a realistic world in want for solutions’! Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all proportion with the social and/or relevant expertising academic/professional resonance of such ideas, and so as of the underlying pretence of freedom-of-speech; as the notion of freedom-of-speech is increasingly being portrayed rather as the rationalising foundation for all sorts of discreetly, whimsically/fancifully and strategically prejudiced influences on media orientation.

In this regards, the notion of freedom-of-speech as of such consequentially biased and disproportionate representation undermining ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’ (as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-transference implications), is increasingly becoming the unbecoming/undoing of the modern-day democratic political process. Direct media surreptitious drumming-up of specific policy stances and political movements have often interfered with political governance as with the tea-
party movement for instance; when considering how political orientations are ‘strategically advanced/framed’ in the media at critical moments for upholding favourable political policies or foiling unfavourable political policies while undermining sound analytic public debate. It is no small wonder that a public opinion increasingly exposed to such media-driven ‘subterfuges’, overlooking the age-old party politics narrative entrapment, has been turning to protest voting as an expression of political disdain. Furthermore, the idea of human sovereignty and free-will across all times is intimately tied down to human limited-mentation-capacity-deepening as to the ‘relative-ontological-incompleteness’/relative-ontological-completeness (sublimating–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 for knowledge-reification underlying sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation): as the fact is the conception of human sovereignty and free-will effectively varied in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as from the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our positivism–procrypticism and will equally vary with prospective depprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of human limited-mentation-capacity-deepening. This effectively brings up the centrality of causality, as implied with ontological-primemovers-totalitative-framework conflating towards the inherent ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier, wherein human sovereignty and free-will is construed as of the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness’ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’, reflecting a human-causative-construction conception in apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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—<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ outside existential-contextualising-contiguity implications of relative-ontological-incompleteness to relative-ontological-completeness. But then such pretence of presencing—absolutising-identitive-constitutedness veracity of ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification implications. Such ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the meaningfulness-and-teleology infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside
existential-contextualising-contiguity\(^9\) implications of relative-ontological-incompleteness\(^9\) to relative-ontological-completeness\(^8\) is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness\(^9\) and relative-ontological-completeness\(^8\) but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about existential-contextualising-contiguity\(^9\) which are not to be subjected to a fulsome analysis for ontological-verity as of implications of relative-ontological-incompleteness \(^9\) and relative-ontological-completeness\(^8\) and so on the basis of merely projecting the term ‘human social-vestedness/normativity-\(<\text{discretely-implied-functionalism}>\) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity-\(<\text{discretely-implied-functionalism}>\) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all \(^5\) meaningfulness-and-teleology\(^10\) (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-\(<\text{discretely-implied-functionalism}>\) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’)) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of existential-contextualising-contiguity\(^9\) thus subject to analysis as of ‘relative-ontological-incompleteness\(^9\)/relative-ontological-completeness\(^8\)’

metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism^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^88. Consider in this regards for instance as of the presencing—absolutising-identitive-constitutedness^13 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^88 as what is then implied from the relative-ontological-completeness^88 perspective is the supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument^1 in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing—in-apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-

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implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’). The proof that this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’. This points to the reality that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic-abnormalcy/preconvergence with the possibility for true causality implications to be drawn in relative-ontological-completeness as of ontological-prime movers-totalitative-framework construable ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’. The confusion here arises because of the habituation of any such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken
to be natural to the point of ‘forgetting/overlooking that it is underlied by
apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating
implications’ to which even the weaker party might end up getting habituated to (over years,
decades or centuries) as of little alternate existential choice and possibilities, and from which
point a presencing—absolutising-identitive-constitutedness false sense of logical-dueness as of
‘relative-ontological-incompleteness’/relative-ontological-completeness
(sublimating/referencing/registering/decisioning—as-self-becoming/self-
conflectedness /formative–supererogating-(projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological–
normalcy/postconvergence)) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism may seem to
arise; but as with say the American civil war and the Haitian slave revolt, the reality that such
implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied
contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is
rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating
implications is met not with logical-dueness and
logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is
rather meted with relative-ontological-completeness perspective
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\(^2\) 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\(^2\); 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\(^8\), but rather as of the relative-ontological-completeness perspective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\(^3\) in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\(^9\)–apriorising-psychologism> of such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-
grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendency of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness analysis over the absolutising of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of presencing—absolutising-identitive-constitutedness and not subject to prospective ‘relative-ontological-incompleteness/relative-ontological-completeness—⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating-(projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism with regards to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-deepening (and thus paradoxically in want of its very own ‘prospective <amplituding/formative–epistemicity>growth-or-conflatedness’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced
originariness-parrhesia—as—spontaneity-of-aestheticisation’ as to cohere with ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—is effectively bound not to be able to address the very central/critical implications to prospective knowledge-reification of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal—into-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentiation—form—factor (with the latter involving ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset—as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset—as-of-prospective-deprocrypticism-dissemination'). Even with the modern-day polity and law, the reality of human sovereignty and free-will implied in human rights takes precedence over any ‘human social-vestedness/normativity—<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–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, in the interplay of human \footnote{80} presencing—absolutising-identitive-constitutedness\footnote{13} inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness\footnote{89}/relative-ontological-completeness\footnote{88}’—

{(sublimating–referencing/registering/decisioning,—as-self-becoming/self-confatedness /formative–supererogating—{projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence}) as to human-and-social—expectations/anticipations—metaphoricity/\footnote{92}—as-rede-mentating/restructuring/reparadigming—psychologism\footnote{90} in contrast to dimensionality-of-sublimating —{(amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-confatedness /transvaluative—

aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–
ontological-normalcy/postconvergence}) as to human-and-social—expectations/anticipations—metaphoricity/\footnote{92}—as-rede-mentating/restructuring/reparadigming—psychologism\footnote{90} as of difference-confatedness—-as-to-totalitative-reification —in-singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective—\footnote{61} nonpresencing—\footnote{93}—as-veridical-epistemic-determinism\footnote{21} —amplituding/formative–epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—\footnote{41} nonpresencing,—for-explicating-ontological-contiguity\footnote{67}. In this regards, one can appreciate the human sovereignty and free-will expansion drive of the
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\(^{77}\)-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ as teleologically-degraded, even as it is the previous same dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativness/epistemic-growth-or-conflatedness /transvaluative-
originariness-parrhesia,–as–spontaneity-of-aestheticisation \(^{56}\) meaningfulness-and-teleology\(^{100}\) that \(^{99}\) presencing—absolutising-identitive-constitutedness\(^{11}\) formulaic interpretation adopt as the \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 \}; and so equating such ‘prospective \langle\text{amplituding/formative–epistemicity}\rangle\) growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation magnanimity induced originariness-parrhesia,–as–spontaneity-of-aestheticisation’ with teleologically-degraded \(^{99}\) meaningfulness-and-teleology\(^{100}\) as of blatant two-facedness/falseness that would hardly contemplate that ‘the \(^{99}\) presencing—absolutising-identitive-constitutedness\(^{11}\) institutional framework de-mentatively/structurally/paradigmatically undermines in many ways the possibility for veridical prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of its apriorising/axiomatising/referencing \langle\text{amplituding/formative–epistemicity}\rangle\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{11}\)’. Beyond and informing this
analysis of human sovereignty and free-will ontological implications (in articulating the very underlying ontological-veracity insights that expand/broaden our specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>). This more effectively speaks to the fact that ‘dimensionality-of-sublimating—{<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
dimensionality-of-desublimating—lack-of—{-<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisering/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}’ beyond which its implied dispensing-with-immediacy-for-relative-ontological-completeness—by—

<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) is
construed as relatively vague-and-irrelevant as human temporality⁹/shortness now re-construes
in apriorising/axiomatising/referencing—constitutedness¹³ such ‘secondnatured-institutionalisation
existence-potency¹³—sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained–reproducibility-motif-of—
meaningfulness-and-teleology¹⁰ as of relatively-shallow-frame-of-elicted-positive-opportunism⁶
-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-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—equality]

in such a
way that is obviating and becomes homeless as to the apriorising/axiomatising/referencing—
conflatedness¹² of dimensionality-of-desublimating

<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalsing/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality]

reflected in perpetuating/preserving the ontological-veracity in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁹—of-
the-human-institutionalisation-process ; and this ‘secondnatured-institutionalisation existence-
potency¹³—sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained–reproducibility-motif-of—meaningfulness-and-teleology¹⁰
as of relatively-shallow-frame-of-elicited-positive-opportunism\textsuperscript{-}of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of\textsuperscript{-}\{<amplituding/formative>\textit{supererogatory\textendash}de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textemdash\textit{equalisation}\}\textsuperscript{'} fundamentally underlies the very idea of human notional\textendash{}procripticism/notional\textendash{}disjointedness-as-of\textsuperscript{-}reference-of-thought (so-manifested as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procripticism\textendash{}or\textendash{}disjointedness-as-of\textsuperscript{-}reference-of-thought), such that none of any such ‘secondnatured-institutionalisation existence-potency\textsuperscript{'}\textendash{}sublimating\textendash{}nascence\textendash{}disclosed-from-prospective-epistemic-digression epistemically-induced/constrained\textendash{}reproducibility-motif-of\textsuperscript{-}meaningfulness-and-teleology\textsuperscript{'}\textendash{}as of relatively-shallow-frame-of-elicited-positive-opportunism\textsuperscript{-}of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of\textsuperscript{-}\{<amplituding/formative>\textit{supererogatory\textendash}de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textemdash\textit{equalisation}\}\textsuperscript{'} de-mentatively/structurally/paradigmatically carries the possibility (as of its apriorising/axiomatising/referencing\textendash{}constitutedness\textsuperscript{'} epistemic stance in ‘presencing\textendash{}absolutising-identitive\textendash{}constitutedness\textsuperscript{’}) for ‘prospective originariness-parrhesia,\textendash{}as\textendash{}spontaneity-of-aestheticisation’, instigative of the ‘inventing’/‘creating’ of the possibility for ‘prospective secondnatured institutionalisation as prospective renewed reproducibility\textendash{}mathesis/motif/thrownness-disposition,\textendash{}as\textendash{}reproducibility-of-aestheticisation’ so-reflected in their existential desublimation manifestation of \<amplituding/formative>\textit{wooden-language}\textsuperscript{'} with\textsuperscript{'}\{imbued\textendash{}averaging-of-thought\textendash{}<as-to-leveling\textendash{}ressentiment/closed-construct-of\textendash{}meaningfulness-and-teleology-as-of\textsuperscript{-}nondescript/ignorable\textendash{}void -with-regards-to-prospective-apriorising-implications\}\textsuperscript{'} or \<amplituding/formative>\textit{wooden-language}\textsuperscript{'}
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-’nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications>) in <amplituding/formative-
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag».
Hence the need for prospective rede-mentating/restructuring/reparadigming
apriorising/axiomatising/referencing as of <amplituding/formative-
epistemicity> totalising–renewing-realisation/re-perception/re-thought as from the instigation of
dimensionality-of-sublimating «(<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvalutative-
ratationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), as the
latter as the intemporal-as-ontological de-mentatively/structurally/paradigmatically reflects the
ontological-normalcy/postconvergence of existence-potency – sublimating–nascence, disclosed-from-prospective-epistemic-digression 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-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/transvalutative-
ratationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ assumes
a presencing—absolutising-identitive-constitutedness inclination in
<amplituding/formative–epistemicity> totalising–self-referencing–
deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. It is this epistemic-conflatedness\textsuperscript{12} veracity (construed as transepistemicity) over epistemic apriorising/axiomatising/referencing—constitutedness\textsuperscript{3} (construed as \textquoteright presencing—absolutising-identitive-constitutedness\textsuperscript{13}), of human knowledge that underlies knowledge-notionalisation as to \textquoteleft notional conceptualisations’ like conception / misconception, intellectualism / sophistry, leveling / deleveling, human-subpotency / existence-potency\textsuperscript{19}—sublimating–nascence, disclosed from prospective-epistemic-digression, transversality—of-affirmative-and-unaffirmative—disambiguated—\textquoteleft motif-and-apriorising/axiomatising/referencing’\textsuperscript{162} / dialogical-equivalence, organicalism / mechanicalism, postconverging/dialectical-thinking \textquoteleft—qualia-schem / apreconverging/dementing\textsuperscript{19}—qualia-schema, etc., respectively as to \textquoteleft dispensing-with-immediacy—for-relative-ontological-completeness —by-reification\textsuperscript{9} / 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{1}—sublimating—nascence, disclosed from prospective-epistemic-digression to supersede human temporality\textsuperscript{9} / shortness \textsuperscript{17} wooden-language\textsuperscript{26} (imbued—averaging-of-thought—\textsuperscript{2}—as—to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as—of—‘nondescript/ignorable—void’—with—regards—to—prospective-apriorising-implications)}\textsuperscript{7}) and existential-extrication—as—of—existential—unthought—implications’ for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology. The very ontological-veracity of any such ‘notional conceptualisation’ lies in construing how these reflect causality as of ontological-prime-movers—totalitative-implications as so—implied with the ontological-contiguity\textsuperscript{67}—of—the—human—institutionalisation-process\textsuperscript{68} opened-construct-of—meaningfulness-and-teleology\textsuperscript{10}. What is critical with respect to prospective deprocrypticism—or—preempting—disjointedness—as-of-reference—of—thought is effectively
the fact that its prospective institutionalisation is much more than just any such ‘secondnatured-institutionalisation existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression epistemically-induced/constrained—reproducibility-motif-of—meaningfulness—teleology as of relatively-shallow-frame-of-elicited-positive-opportunism—of-low-intrinsic-attribute-and-high-extrinsic-attribute-susceptibility—indimensionality—of—desublimating—lack-of—{<amplituding/formative> supererogatory—de-mentativeness/epistemic—growth—or—conflicatedness /transvalutative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation}’ as of otherwise such supposedly prospective notional—deprocrypticism institutionalisation will in reality be just a complexification of our positivism/rational-empiricism institutionalisation were it to manifest a secondnatured incapacity for the ‘re-inventive’/’re-creative’ preservation/sustaining/upkeep of deprocrypticism—or—preempting—disjointedness—as—of-reference—of—thought. The fact is the elucidation/resolving of human—subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal—to—intemporal—dispositions—<so—construed—as—from—
supersede human temporality/shortness (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-*nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}) with regards to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ‘effectively implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of all presencing—absolutising-identitive-constitutedness’, wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of recurrent-utter-uninstitutionalisation, and the same applies to our positivism–procrypticism as prospective deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of our positivism–procrypticism, even as no registry-worldview/dimension is preconvergingly–de-mentated/structured/paradigmed to construe of itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence where it is prospectively of preconverging/dementing—qualia-schema at its destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology>; and this explains why the very essence of such metaphoricity of meaningfulness-and-teleology is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating—{amplituding/formative/supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}
conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)'; such that de-mentatively/structurally/paradigmatically the ontological-contiguity/of-the-human-institutionalisation-process, underlying the institutional-cumulation/institutional-recomposure-{as-to- historicity/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflect-'epistemicity-relativism'>} of successive registry-worldviews/dimensions in relative-ontological-completeness, has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-of-sublimating-{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)} as to construction-of-the-Self is only as critical when it enables the relatively-shallow-frame-of-elicited-positive-opportunism-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of


as of relatively-shallow-frame-of-elicited-positive-opportunism -of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)}’ in coherently perpetuating priorly-and-prospectively the possibility for human registry-worldview’s/dimension’s institutionalisation to arise in the very first place. This explains in many ways temporal-dispositions to existential-extrication-as-of-existential-
mentativity. Such that paradoxically in many ways the prior ‘secondnatured-institutionalisation existence-potency\textsuperscript{\textcopyright}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression episemically-induced/constrained—reproducibility-motif-of—meaningfulness-and-teleology\textsuperscript{\textcopyright} as of relatively-shallow-frame-of-elicited-positive-opportunism\textsuperscript{\textcopyright}—of-low-intrinsic-attribution-and-high-extrinsic-attribute-susceptibility,—in-dimensionality-of-desublimating-lack-of \textsuperscript{\textcopyright}\{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} as of its temporal social-vestedness/normativity—<discretely-implied-functionalism> goes on recurrently (in its \{<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \}) in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{\textcopyright}—of-the-human-institutionalisation-process\textsuperscript{\textcopyright} to undermine prospectively the very dimensionality—of-sublimating\{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} (from which it obtained its prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) that carries possibilities for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; paradoxically, recurrently elevating the human mortal beyond existence-potency\textsuperscript{\textcopyright}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression implications as to the uninstitutionalised-threshold\textsuperscript{\textcopyright} attendant framework of lack of social\textsuperscript{\textcopyright}universal-transparency\textsuperscript{\textcopyright}\{transparency—of-totalising-entailing,—as—to—entailing—\}<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness \}or-understanding-of-ontological-primemovers-totalitative-framework—of-underlying-phenomena and institutional ascendancy as to flawed\textsuperscript{\textcopyright} presencing—absolutising-identitive-constitutedness\textsuperscript{\textcopyright}, against which dimensionality-of-
sublimating \(<\text{amplituding/formative}>\) supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\> has to recurrently prospectively re-enable the relatively-shallow-
frame-of-elicted-positive-opportunism\(\text{of-low-intrinsic-attribution-and-high-extrinsic-
attraction-susceptibility,-in-dimensionality-of-desublimating-lack-of}~\)
\(<\text{amplituding/formative}>\) supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\> for prospective ‘secondnatured-institutionalisation existence-
potency\(\text{of-sublimating-nascence,-disclosed-from-prospective-epistemic-digression}
epistemically-induced/constrained–reproducibility-motif-of–\text{meaningfulness-and-teleology}\(\text{as of relatively-shallow-frame-of-elicted-positive-opportunism–of-low-intrinsic-attribution-
and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of}~\)
\(<\text{amplituding/formative}>\) supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\)’ (resolving the prior destructuring-threshold\(\text{uninstitutionised-threshold
/presublimating–desublimating-decisionality}\)–of-ontological-performance\(\text{of-
cluding-virtue-as-ontology}\) 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 \(\text{wooden-language–\{imbued–}
averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–\text{meaningfulness-and-
teleology -as-of–\{nondescript/ignorable–void \}-with-regards-to-prospective-apriorising-
implications}\)}). This protensive-consciousness analysis (as from the \(\text{amplituding/formative–}
epistemicity\) causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity\(\text{of prospective \text{deprocrypticism–or–}

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hermeneutically/reprojectively/supererogatingly/zeroingly-educing—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
human-institutionalisation-process\(^2\) successive registry-worldviews/dimensions). Such a threshold construal of human ontological-performance\(^2\)-\(<\text{including-virtue-as-ontology}>\) as to constructiveness-of-ontological-performance\(^-\)<\text{including-virtue-as-ontology}> and destructuring-threshold\(\{\text{uninstitutionalised-threshold} / \text{presublimating–desublimating–decisionality}\}\) of ontological-performance\(^-\)<\text{including-virtue-as-ontology}> (with regards to varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology\(^{10}\) of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturesness—temporal-
to-intemporal-dispositions—\(<\text{so-construed-as-from-perspective–ontological-
normalcy/postconvergence}>\)’–existentialism-form-factor’\), underlies the (ontological-
normalcy/postconvergence as to \(<\text{amplituding/formative–epistemicity} \text{ causality–as-to-
projective-totalitative–implications-of-prospective–}\) nonpresencing,-for-explicating-
ontological-contiguity\(^\gamma\)) perspective of analysis herein of such ontological-performance\(^2\)-
<\text{including-virtue-as-ontology}> (construed as of notional–firstnaturesness—temporal-to-
temporal-dispositions—\(<\text{so-construed-as-from-perspective–ontological-
normalcy/postconvergence}>\) reflected rather as of ‘individuations basis-of-analysis-as-can-be-
reflected-with-individuations-as-being-the-occurrent-manifest-outcomes-of-the-individual-as-a-
subpotency’ (as all human individuations can theoretically be manifested by all individuals at varying occasions even as specific individuals are more or less prone to the recurrence of specific individuations as to specific conceptual and contextual frames of contemplation) thus enabling ‘precision of conceptualisation and knowledge-reification\(^7\) implications’, and not individual basis-of-analysis-which-will-fail-to-construe-of-the-potent-variability-implications-
of-the-individual-as-a-subpotency-subject-to-transformation-and-not-absolutely-deterministic-
and-immuable-as-individuation-representations. Furthermore (even as prior ‘secondnated-
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-elicited-positive-
opportunism—of-low-intrinsic-assignment-and-high-extrinsic-assignment-susceptibility,—in-
dimensionality-of-desublimating-lack-of—{(amplituding/formative)supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ implies
the prior 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 is
massively already secondnated in generalised human behaviour as of the prior living-
development—as-to-personality-development or institutional-development—as-to-social-
function-development or Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology’), such
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames—as-from-living,—institutionalising,—and-Being-
tonologising/infrastructure-of—‘meaningfulness-and-teleology of prospective 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’ 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
of more profound ontological-veracity than naïve \textsuperscript{[1]} presencing—absolutising-identitive-constitutedness\textsuperscript{[4]} conception of psychology in many ways rather in \textsuperscript{[amplituding/formative–epistemicity]} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{[3]}

‘as the latter in its epistemic-abnormalecy/preconvergence\textsuperscript{[2]} naively and wrongly goes on to define the very human-in-its-temporality\textsuperscript{[9]}/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very \textsuperscript{[8]} presencing—absolutising-identitive-constitutedness ) of such prospective development’; such that there is an underlying transversality–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’\textsuperscript{[9]} between such \textsuperscript{[8]} presencing—absolutising-identitive-constitutedness\textsuperscript{[1]} and prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation that is fundamentally irreconcilable, as to the former’s in-dimensionality-of-desublimating-lack-of \textsuperscript{[amplituding/formative–epistemicity]} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation critical for prospective human self-surpassing—existentialism-form-factor,-in-overcoming–’notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency ‘–sublimating–nascence,—disclosed-from-prospective-epistemic-digression (as so-validated by the fact that we’ll effectively recognised that ‘supposedly constructing psychology’ on the effective \textsuperscript{[amplituding/formative–epistemicity]} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{[3]}

of any of the successive registry-worldviews/dimensions \textsuperscript{[8]} presencing—absolutising-identitive-constitutedness\textsuperscript{[1]} of either recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation and \textsuperscript{[10]} universalisation–non-positivism/middle-age is effectively sub-ontological–as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> but then go on to falsely
elucidated as from the ‘formative preconverging–de-mentating/structuring/paradigming of ontologically-flawed \(^8\) presencing—absolutising-identitive-constitutedness\(^{\text{13}}\) that fails re-originariness/re-origination as to human limited-mentation-capacity-deepening so-elucidated as of difference-conflicatedness\(^{12}\)-as-to-totalitative-reification\(^{27}\)-in-singularisation-<as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemic-determinism\(^{21}\) \<amplituding/formative–epistemicity\> causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\(^{67}\) construal of causality as ontological-primemovers-totalitative-framework \(^3\), as can be so reflected in the ‘\<historiality/ontological-eventfulness\(^{37}\>/ontological-aesthetic-tracing-<\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}> of the contrasting postconverging/dialectical-thinking\(^{20}\)–qualia-schema and preconverging/dementing\(^{19}\)–qualia-schema’ of any specific registry-worldview/dimension as to its ‘relative-ontological-incompleteness\(^8\)/relative-ontological-completeness\(^{\text{88}}\) over relative-ontological-completeness\(^{\text{88}}\) (as to

\(<\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflicatedness /formative–supererogating–(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}}>\) as to human-and-social–expectations/anticipations—metaphoricity\(^{27}\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^{90}\) (beyond-the-consciousness-awareness-teleology\(^{10}\)<in-existential-extrication-as-of-existential-unthought>); and effectively, \<amplituding/formative\> wooden-language\<\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\> is operantly construed as the constrained postconverging/dialectical-thinking\(^{20}\)–qualia-schema and preconverging/dementing –qualia-schema, as from the perspective of relative-ontological-completeness\(^8\) over relative-ontological-incompleteness\(^{\text{88}}\) (as to
human effectuation. Humanity is thus intimately tied to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor ‘relative-
ontological-incompleteness /relative-ontological-completeness

(sublimating–referencing/registering/decisioning.—as-self-becoming/self-
conflatedness /formative–supererogating-(projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
ormacy/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 unwary of its relative-ontological-incompleteness to then
aspire for prospective relative-ontological-completeness’ and all the prospective humanity
that can arise is ever always as of originariness-parrhesia,—as–spontaneity-of-aestheticisation
that goes after that relative-ontological-completeness, as to the fact that the possibility for
humanity to arise is ever always tied down with the possibility for the human to address human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to
meaningfulness-and-its-institutionalisation as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor’; as so-reflected with the susceptibility to variedly teleologically-degraded ontological-performance72—<including-virtue-as-ontology> in a ‘dynamic social and institutional conjugation of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance72—<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold72 {uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance72—<including-virtue-as-ontology>’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness- and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness- and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness- and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation’ failing to
factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of
notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> ontological-performance<including-
virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold
\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-
performance\}<-including-virtue-as-ontology>’. Ultimately, with respect to social-stake-
contention-or-confliction the effectively practised meaningfulness-and-its-institutionalisation
while guided/constraint/structured by such originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation theoretical-and-
practicable-projected-outcome elicited positive-opportunism, generalised human behaviour to
various extents actually becomes operatively and anticipatively aware by itself (as reflected by
its covertly uttered \<amplituding/formative> wooden-language\{imbued—temporal–mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-
teleology \} that varyingly betray/reconstrues-of the originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation) of this
possibility of discrepancy/sundering from originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation (not only as to
undermining the former conceptual completeness but evolving with the contextual immediacy
perceived underlying aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-
confliction, and as generalised human behaviour varyingly assume existentially constraint
pragmatic inclinations and notional~firstnaturedness—temporal-to-intemporal-dispositions-


{amplituding/formative> wooden-language

as—spontaneity-of-aestheticisation to induced prospective ‘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-elicited-positive-opportunism—of-low-intrinsic-attribute
and high—extrinsic-attribute-susceptibility,—in—dimensionality—of—desublimating—lack—of
⟨supererogatory—de—mentativeness—epistemic—growth—or—
conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—
drivenness—equalisation⟩’ idealising/transcending/sublimating; as a naïve
and
4
⟨amplituding/formative—epistemicity⟩totalising—self—referencing—
syncretising/circularity/interiorising/akrasiatic—drag registry—worldview/dimension
reference—of—thought including our positivism—procrysticism may falsely project of itself
(beyond—the—consciousness—awareness—teleology—
in—existential—extrication—as—of—existential—unthought⟩)
Thus prospective originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness—and—its—institutionalisation
necessarily contend/vie with social and institutional wonkiness—of—secondnaturing as to the
social—and—institutional—dissipative—integration of originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness—and—its—institutionalisation
Critically such
wonkiness—of—secondnaturing, as to the social—and—institutional—dissipative—integration of
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness—
and—its—institutionalisation, involves ‘blurry social and institutional expanse of accommodating,
contradictory and modulatory wooden—language—(imbued—temporal—
mere—form/virtualities/dereification /akrasiatic—drag/denatured/preconverging—or—dementing
narratives—of—the—reference—of—thought—categorical—imperatives/axioms/registry—
teleology’ 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-teleology' (as to shiftiness-of-the-Self and
and corresponding meaningfulness-and-teleology implications) by itself provides
‘preparatory/foundational causation’ for existential-extrication-as-of-existential-unthought
temporal-dispositions underlying institutional and social failures and crises as to their
destructuring-threshold-{uninstitutionalised-threshold }/presublimating–desublimating-
decisionality}~of-ontological-performance<including-virtue-as-ontology> (however the
seeming remoteness from such direct social and institutional issues, crises and failures); as
associated with various social and institutionalised frames of
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology as-of—
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications }, and as
further surreptitiously enabled with sophistic/pedantic dispositions predisposed to articulate
meaningfulness-and-teleology in terms eliciting human temporality/shortness but then of
teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of
{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} totalising-entailing social and institutional implications that default to
vested postures and interests. This analysis is critical by the very ‘direct bilateral relationship of
appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective
relative-ontological-completeness meaningfulness-and-teleology, as required for
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as enabling ‘corresponding possibilities of meaningfulness-and-teleology\(^{100}\) transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ with regards to the successive registry-worldview’s/dimension’s reference-of-thought–and—reference-of-thought-\(^{34}\) devolving—meaningfulness-and-teleology\(^{100}\). The fact is ‘wonkiness-of-secondnaturing as of the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ implies that any given registry-worldview/dimension is in a \(\text{amplituding/formative--epistemicity}\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) conception of value-construction and overall meaningfulness-and-teleology\(^{100}\) that is subpar to prospective possibilities of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; and this particular point is critical for the awareness that social thought can be developed that ‘transepistemically overlooks the presencing—absolutising-identitive-constitutedness\(^{11}\) conception of value-construction and overall meaningfulness-and-teleology\(^{100}\)’ (as to its destructuring-threshold\(^{32}\) {uninstitutionalised-threshold /presublimating–desublimating-decisionality} of-ontological-performance \(^{1}-\text{<including-virtue-as-ontology}>\) induced \(\text{amplituding/formative}\) 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>\}) for the possibility of prospective transvaluation as of dimensionality-of-sublimating \(\langle\text{amplituding/formative}⟩_{\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) 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-
collective consciousness respectively as to direct knowledge and indirect knowledge as of
derential-formalisation-transference implications) and functions to broaden-the-latitude-of-
human-collective-consciousness with regards to human-subpotency–
poria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in
existance. The very possibility for prospective human knowledge generation thus calls for
human dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) given the
reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor, with such human dimensionality-of-
sublimating ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) speaking of true humanity projection for prospective secondnaturing
institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness),
and so over the wrongfully elicited self-satisfaction of sophistic/pedantic presencing—
bsolutising-identitive-constitutedness in existential-extrication-as-of-existential-unthought
failing to address the universal implications of human-subpotency–
poria/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
orinariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-
and-its-institutionalisation bluntly profess that ‘human temporality/shortness
wooden-language-\{imbued-averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
\text{‘nondescript/ignoreable–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\(^3\) (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 \(^2\)). 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\(^2\); 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-
deepening). It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in the very first place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual disenfranchisement/swindling/corruption/dispossession; as in effect, overall sophistry as to its underlying social-vestedness/normativity-<discretely-implied-functionalism> undermining of human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension is effectively about discouraging the possibility for prospective humanity to manifest. But then this intellectualism and sophistry conundrum underlying knowledge-notionalisation (as of prospective human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ), de-mentatively/structurally/paradigmatically marks all human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to ‘the uninstitutionalised-threshold attendant framework of lack of social universal-transparency-{transparency-of-totalising-entailing—as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness }-or-understanding-of-ontological-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-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating meaningfulness-and-teleology of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>) is predicated upon and drags along the
shiftiness-of-the-Self as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in presencing—absolutising-identitive-constitutedness as historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), and so towards humankind’s supposed future (as of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology); and in many ways this historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition has already been stifling/stalling the human prospective potential as from the ontological-normalcy/postconvergence perspective conception of future historicity/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism> relevant to deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. Such historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition override prospective originariness-parrhesia, as spontaneity-of-aestheticisation possibilities, and the prospect for the future is ever so tied down to the psychological entrapment of prior human stake-contention-or-confliction framework that nullifies the possibility for renewal of humanity. Institutionalised historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition thus foregoes the construal of human meaningfulness-and-teleology as a construct of re-originariness/re-origination of meaningfulness-and-teleology as to human limited-mentation-capacity-deepening so-implied from the ontological-normalcy/postconvergence epistemic/notional—projective-perspective as to maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation and rather adopts the
temporality/shortness comfort as of incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation hanging on to historicity-tracing—in-
-presencing–hyperrealisation/hyperreal-transposition presencing—absolutising-identitive-
constitutedness notional framework of human stake-contention-or-confliction. historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition thus involves a
<amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of
social-vestedness/normativity-<discretely-implied-functionalism> as to an underlying human
psychological entrapment (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 ) that is incapable to re-stake/put-back-at-
stake meaningfulness-and-teleology out of its historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition social-vestedness/normativity-<discretely-implied-
functionalism> in order to reflect the true prospective overall aestheticisation–and–
aestheticisation-towards-ontology as to the unbridled ontological-normalcy/postconvergence
epistemic/notional–projective-perspective re-originariness/re-origination of human limited-
mentation-capacity-deepening. Such social and institutional social-vestedness/normativity-
<discretely-implied-functionalism> for instance like in many ways the practice in modern-day
scholarship (especially when poorly constrained to existence-potency~sublimating–nasence,-
disclosed-from-prospective-epistemic-digression) is bound to ‘make its own weather’ rather as
from human-subpotency temporality/shortness; wherein ‘invested’ institutional and
theoretical/conceptual postures take on an essence all of their own, and so independently and
overlooking the precedence of existential-reality for the possibility for prospective sublimation
and knowledge-reification and failing to ‘effectively re-stake/put-back-at-stake in re-
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 in all situations particularly
those poorly constrained to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression. Such that such ontologically-flawed presencing—
absolutising-identitive-constitutedness becomes a psychological entrapment of an
overwhelming presence hardly capable of profound re-originariness/re-origination but for its
thresholding to the accrued historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition perception of temporal/shortness human stakes-contention-or-confliction
framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-
human-collective-consciousness off-the-beaten-path of historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition (as of living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology ) as to the relation with human lopsided
material/equipment/accoutrement sublimation, as such a consciousness increasingly adopts a
desublimation/gimmickiness rather than its very own sublimation in tandem with
material/equipment/accoutrement sublimation. This is reflected with the increasing
remoteness/alooftness 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 dementatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) such that the generalised human subject re-originariness/re-origination sublimation imaginary possibilities are already truncated as from prospective ontological-normalcy/postconvergence epistemic/notional—projective-perspective of re-originariness/re-origination as implied with prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought.

Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to presencing—absolutising-identitive-constitutedness—of—meaningfulness-and-teleology given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness given meaningfulness-and-teleology’ the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the
comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology<sup>100</sup>—<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 <sup>56</sup>meaningfulness-and-teleology<sup>100</sup> with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness<sup>39</sup>-by-reification<sup>27</sup>/contemplative-distension<sup>26</sup>. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events<sup>37</sup> like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a <sup>56</sup>presencing—absolutising-identitive-constitutedness<sup>12</sup>-of—<sup>56</sup>meaningfulness-and-teleology<sup>100</sup> given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective <sup>46</sup>historiality/ontological-eventfulness<sup>17</sup>/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology<sup>100</sup>—in-cumulation/recomposuring is often articulated as resting on ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’
absolutising-identitive-constitutedness\textsuperscript{13} at our positivism–procrypticism, and prospectively full-conflatedness\textsuperscript{12} at prospective deprocrypticism; rather speaks to a more fundamental driver as to underlying ontological-veracity (as to supposedly coherent ontological-commitment\textsuperscript{6} with regards to the ‘full-conflatedness’\textsuperscript{12} of apriorising/axiomatising/referencing–conceptualisation as to existence-potency\textsuperscript{3}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) but that such a reality is oblivious to the traditional construal in \textsuperscript{10}presencing—absolutising-identitive-constitutedness\textsuperscript{13} of apriorising/axiomatising/referencing–conceptualisation that speaks of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ in \textsuperscript{10}presencing—absolutising-identitive-constitutedness\textsuperscript{13}. This is so inherently because of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-\textsuperscript{-(imbued-and-‘hermeneutically/reproductively/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{4}amplituding/formative–epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} \textsuperscript{presencing—absolutising-identitive-constitutedness\textsuperscript{13}/constitutedness\textsuperscript{3} in relative-ontological-incompleteness\textsuperscript{10} (that is, in epistemic-abnormaley/preconvergence\textsuperscript{10} as to existence-potency-~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) will rather imply its corresponding apriorising/axiomatising/referencing–conceptualisation of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ (and this is no more correspondingly different from the relative-ontological-
incompleteness^8/relative-ontological-completeness^8

(sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating-(projective/reprojective—aestheticising-re-motif-
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence)) human-subpotency reflexivity of existence as to say the ‘health
epiphenomenon of existence’ in reflecting holographically-conjugatively-and-transfusively>
the ontological-contiguity—of-the-human-institutionalisation-process with ‘various registry-
worldviews/dimensions shallow

<amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag presencing—absolutising-
identitive-constitutedness /constitutedness apriorising/axiomatising/referencing–conceptualisation of healthcare’ as to their successive relative-ontological-
incompleteness /relative-ontological-completeness

(sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating-(projective/reprojective—aestheticising-re-motif-
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence)). In both cases it is rather from the full

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity^9 that the ontological-veracity as of prospective ontological-
normalcy/postconvergence (as to supposedly coherent ontological-commitment^6 with regards
to the ‘full-conflatedness^13 of apriorising/axiomatising/referencing–conceptualisation as to
existence-potency^13~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-
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{65} as of difference-conflatedness\textsuperscript{1}—as-to-totalitative-reification\textsuperscript{67}—in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>\textsuperscript{12}—as-veridical-epistemic-determinism\textsuperscript{21} \textsuperscript{14} <amplituding/formative—epistemicity> causality—as-to-projective-totalitative-implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity\textsuperscript{67} as to ontological-primemovers-totalitative-framework\textsuperscript{73} in full-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing—conceptualisation as to existence-potency —sublimating—nascence,—disclosed—from-prospective-epistemic-digression imbued ontological-veracity (reflected in supposedly coherent ontological-commitment\textsuperscript{1}) that actually reflects the underlying notional-contiguity/epistemic-contiguity\textsuperscript{1}—<profound-supererogation>—of-mentally-aestheticised—postconverging/dialectical-thinking\textsuperscript{30}—qualia-schema> of existence/existential-reality speaking of ontological-contiguity\textsuperscript{67} , whereas the presencing—absolutising-identitive-constitutedness\textsuperscript{13}/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\textsuperscript{19}—qualia-schema> in identitive-constitutedness\textsuperscript{13}—as—epistemic-totality\textsuperscript{1}—dereification—
dissingularisation—<as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness\textsuperscript{13}—28—as-flawed-epistemic-determinism\textsuperscript{17} 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{19}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression imbued ontological-veracity). This human-subpotency ‘fatedness-of-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’, wherein an item of trade/exchange is placed at a neutral location/spot in the hope that the other will take it and reciprocate out of ontological-good-faith/authenticity with a satisfactory trade/exchange item (and so with the very real possibility that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity), and so as to their underlying correspondingly ‘instigatable/promptable ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-complementarily instigated/prompted ontological-good-faith/authenticity apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology—incumulation/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 or ontological-bad-faith/inauthenticity 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—incumulation/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 and human registry-worldview’s/dimension’s institutionalisation in a foregrounding—entailment)}
perspective (in presencing—absolutising-identitive-constitutedness\textsuperscript{13}/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{100}—in-cumulation/recomposuring is actually of shallow <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} in relative-ontological-incompleteness\textsuperscript{89}, as human-subpotency \textsuperscript{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 ), as from 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 —postconverging—de-mentating/structuring/paradigming ,—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity —preconverging—de-mentating/structuring/paradigming rather inherently implies that the true underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology\textsuperscript{100}—in-cumulation/recomposuring lies with ‘prospectively projected relative-ontological-completeness\textsuperscript{8} dimensionality-of-sublimating {(<amplituding/formative>supererogatory—de-mentativness/epistemic-growth-or-conflatedness /transvaltuative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)} as to the inherent transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications with respect to human dispensing-with-immediacy-for-relative-ontological-completeness —by—reification\textsuperscript{87}/contemplative-distension\textsuperscript{76} (and this effectively explains everything in ontological-
contiguity\(^{67}\) and notional-contiguity/epistemic-contiguity\(^{62}\)-<profound-supererogation\(^{77}\>-of-mentally-aestheticised-postconverging/dialectical-thinking\(^{73}\>-qualia-schema> and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) as from relative-ontological-incompleteness\(^{89}\) to prospective relative-ontological-completeness\(^{88}\) as there is nothing left to be explained about the human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity\(^{63}\)-<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> discreteness perspective of ‘human social-vestedness/normativity--<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’); as we can appreciate that the very possibility for prior successive and prospective human emancipation paradoxically lies in superseding any such ‘human social-vestedness/normativity--<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’

\(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{8}\)- presencing—absolutising-identitive-constitutedness\(^{13}\)/constitutedness\(^{13}\) of apriorising/axiomatising/referencing–conceptualisation perspective in relative-ontological-incompleteness\(^{89}\) 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 prospectively from the relative-ontological-completeness\(^{88}\) perspective a

\(<amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology ), beyond-the-consciousness-awareness-teleology\(^{10}\)-<in-existential-extrication-as-of-existential-unthought>\(^{6}\)). This point out that just as prior registry-worldviews/dimensions

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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-
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
construed as of token/emblematic absolute’, and thirdly ‘dimensionality-of-sublimating
\{\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativness/epistemic-growth-or-
conflatedness }/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\} \text{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/reparadigming–
frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology\(^{10}\) 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/\{\langle\text{amplituding/formative}\rangle\text{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\(^7\)/contemplative-distension\(^8\)}, 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
\{\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativness/epistemic-growth-or-
conflatedness }/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\} reasoning-through/messianic-reasoning; to further broaden-the-
latitude-of-human-collective-consciousness; beyond the \(^{8}\) procrypticism–or–disjointedness-as-
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-reflect—epistemicity—relativism purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation as to such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic insight (as construed from the ontological-normalcy/postconvergence epistemic/notional-projective-perspective) of desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflect—epistemicity—relativism (which de-mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation arises as of ‘taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation). The idea of superseding the human registry-worldview’s/dimension’s institutionalisation decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process ”) for prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological—

⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively ‘a reconstrual in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^5\) 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 historicity/ontological-eventfulness\(^\gamma\)/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> beyond foregone aestheticisation—and—aestheticisation-towards-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^5\) (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing—with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification\(^7\)/contemplative-distension\(^2\)). Its defining question is whether and how can the human reconstrue meaningfulness-and-teleology\(^10\) in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised meaningfulness-and-teleology\(^10\) construal? This limitativeness of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naivities and complexes’ as to human shiftiness-of-the-Self\(^9\) 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 \(^8\) presencing—absolutising-identitive-constitutedness\(^{13}\) as the very seeding disposition for \(^4\) 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 \(^5\) meaningfulness-and-teleology\(^{100}\) to be instigated (as to human limited-mentation-capacity-deepening\(^5\) before any construable human panoramic-sublimating-criticality outcome of \(^5\) meaningfulness-and-teleology\(^{100}\) 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’ \(<\text{including-virtue-as-ontology}>\)’), 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—of-the-human-institutionalisation-process\(^4\) 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\(’\)) by its \(^8\) presencing—
mentative/structural/paradigmatic limitation of the given human registry-worldview’s/dimension’s epistemic-gesturing for the construal of ontological-veracity–as-to-inherent-ontological-contiguity\textsuperscript{57} at its prospective uninstitutionalised-threshold \textsuperscript{31}; speaking of a state of notional-discontiguity/epistemic-discontiguity\textsuperscript{63}–<shallow-supererogation\textsuperscript{97}–of-mentally-aestheticised–preconverging/dementing –qualia-schema> in relative-ontological-incompleteness\textsuperscript{89} in relation to the now prospective notional-contiguity/epistemic-contiguity\textsuperscript{62}–<profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{99}–qualia-schema> of the relative-ontological-completeness\textsuperscript{88}, as from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective. Effectively, historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing–psychologism of (relative-ontological-incompleteness\textsuperscript{89} of notional-discontiguity/epistemic-discontiguity\textsuperscript{63}–<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema>) and apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness\textsuperscript{88} in prospective notional-contiguity/epistemic-contiguity\textsuperscript{62}–<profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{99}–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\textsuperscript{104}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-recomposing) to grasp the full
de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-teleology. Likewise, this insight can be extended in reflecting the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of 'an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent universalising-idealisation attitude/mental-disposition/care—and—episteme’ implied by the Socratic-philosophers as to its apriorising/axiomatising/referencing—psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing—psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency’~sublimating—nascence,~disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing—conflation’, thus inducing its notional-discontiguity/epistemic-discontiguity~of—mentally—aestheticised—preconverging/dementing—qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity~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


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 subsequent 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

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


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

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition reflects the given registry-worldview’s/dimension’s aestheticisation— and—aestheticisation-towards-ontology (as of its apriorising/axiomatising/referencing—psychologism) ‘saturation of ontological-performance—<including-virtue-as-ontology>’ with respect to prospective relative-ontological-completeness

existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression at
of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-

{amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation). Dimensionality-of-sublimating—

{amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation) of all registry-worldviews/dimensions is effectively what renders (by its ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential—
preempting-of-existential-unthought) the possibility for the succession of prospective registry—
worldviews/dimensions underlying the ontological-contiguity—of-the-human—
institutionalisation-process; and it is this dimensionality-of-sublimating—

{amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation) prospective reformulating/revamping of human aestheticisation—and—
aestheticisation-towards-ontology apriorising/axiomatising/referencing—psychologism of
conceptualisation in prospective notional-contiguity/epistemic-contiguity\textsuperscript{62} -<profound-supererogation\textsuperscript{97} -of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{70}–qualia-schema> (over the ‘saturation of ontological-performance’\textsuperscript{1} -<including-virtue-as-ontology>\textsuperscript{1} \textsuperscript{1} of prior aestheticisation–and–aestheticisation-towards-ontology apriorising/axiomatising/referencing–conceptualisation in notional-discontiguity/epistemic-discontiguity\textsuperscript{63} -<shallow-supererogation\textsuperscript{97} -of-mentally-aestheticised-preconverging/dementing–qualia-schema>) for the prospective sublimation of aestheticisation–and–aestheticisation-towards-ontology as \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} apriorising/axiomatising/referencing–psychologism of conceptualisation as of ‘renewed notional-contiguity/epistemic-contiguity’\textsuperscript{1} -<profound-supererogation\textsuperscript{97} -of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{70}–qualia-schema>’ (so-construed as human limited-mentation-capacity-deepening\textsuperscript{53} as of ‘prospective dimensionality-of-sublimating\textsuperscript{54} (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) recovery of notional-contiguity/epistemic-contiguity\textsuperscript{62} -<profound-supererogation\textsuperscript{97} -of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{70}–qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} apriorising/axiomatising/referencing–psychologism conceptualisation’) that is entailed in the very notion of human\textsuperscript{1} de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as reflected with renewed apriorising/axiomatising/referencing–psychologism as to prospective postconverging/dialectical-thinking\textsuperscript{70}–qualia-schema over prior preconverging/dementing\textsuperscript{19}–qualia-schema. The implication here is that the overcoming of any\textsuperscript{1} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is intimately tied to human limited-mentation-capacity-deepening\textsuperscript{53} 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{2} by-reification\textsuperscript{7}/contemplative-distension\textsuperscript{6}. 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{104} universal-transparency\textsuperscript{10}-(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{5}-amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness ) of the rede-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology\textsuperscript{100} should be amenable to a self-consciousness projection that should be able to engage with its corresponding level of taxingness-of-originariness (as to its own ‘humanity-sublimation homework’ at its given supposed growth/maturity at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{62}—of-the-human-institutionalisation-process ) in adopting a re-originariness/re-origination consciousness sublimation over historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition that overcome ‘a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology’ implicated in the originariness-by-reproducibility-laddering effect (as so-implied with the notional–deprocrypticism prospective superseding of human relatively-shallow-frame-of-elicited-positive-opportunism\textsuperscript{76}-of-low-intrinsic-attribution-and-high-extrinsic-attribution—
susceptibility,-in-dimensionality-of-desublimating-lack-of

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

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(<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-disposition,–as–reproducibility-of-aestheticisation–and–aestheticisation-towards-ontology do not equate ‘as of their differing positive-opportunism

76 preconverging/postconverging–dementating/structuring/paradigming of underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology

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

as to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’); and so-construed as ‘dimensionality-of-sublimating

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) for notional–deprocrypticism/deprocypticism dimensionality’ as of a prospective imaginary/ideality of human consciousness sublimation beyond just mere secondnaturer reproduciability aestheticisation–and–aestheticisation-towards-ontology. Thus
mentating/structuring/paradigmings as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression, and so before logical-dueness as to ontologically-valid language-as-of-dialogical-equivalence can even arise in the first place; explaining in many ways the ontological-normalcy/postconvergence epistemic/notional–projective-perspective projecting of a dynamic differentiated transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing' of human-subpotencies ontological-performance~<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so over the purported inherent human-subpotency/mortal perspective pre-eminence over the sublimating-over-desublimating implications of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Thus more than just about ‘prospective succession’ as to the successive registry-worldviews/dimensions in reflecting holographically~<conjugatively-and-transfusively> the ontological-contiguity~of-the-human-institutionalisation-process (beyond just their mere secondnaturing reproducibility aestheticisation–and–aestheticisation-towards-ontology), prospective notional–deprocripticism protensive–self-consciousness is more critically bechanced as to an originariness/origination ⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ projection of dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ beyond mere reproducibility. Prospective ~historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected~'epistemicity-relativism'> as such is more profoundly the abstractive conceptualisation (beyond the reproducibility constraining upon human limited
mentation-capacity implications) as to human-subpotency ‘fatedness-of-sublimation-over-
desublimation/ontological-foreordination of human-subpotency underlying dispensing-with-
immediacy-for-relative-ontological-completeness’ -by-reification /contemplative-distension projection reflexivity in ecstatic-existence’. Ultimately, the very conception of human limited-
mentation-capacity-deepening underlying metaphoricity -of-aestheticisation—as-of-
‘dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-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 is tied to human ontological-
performance -<including-virtue-as-ontology>; as to the possibility for ‘prospectively 
recovering notional-contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> of aestheticisation–and–
aestheticisation-towards-ontology as ‘meaningfulness-and-teleology’ faced with the 
‘saturation of ontological-performance’ -<including-virtue-as-ontology>’ at the 
uninstitutionalised-threshold of the relative-ontological-incompleteness (inducing its 
notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> of aestheticisation–and–
aestheticisation-towards-ontology as ‘meaningfulness-and-teleology’ with respect to 
prospective relative-ontological-completeness existence-potency –sublimating–nascence,-
disclosed-from-prospective-epistemic-digression; even as any specific human presencing—
absolutising-identitive-constitutedness (as of its social-stake-contention-or-confliction) is 
‘susceptible to prospective desublimation/gimmickiness as to taxingness-of-originariness’, such 
that in many ways our present mental state of positivism–procrypticism historicity-tracing—

Metaphoricity’–of-aestheticisation—as-of–’dimensionality-of-sublimating’


meaningfulness-and-teleology”. In this regards and more fundamentally (and as it is reflected in the aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–

meaningfulness-and-teleology ), historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is aestheticised (as from human mental-aestheticisation—architectonically-consigning–aestheticised-perceptibility-and-disposition)
limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology
of prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—’notional~firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>—existentialism-form-factor’), explaining the dramatically
‘differing and extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations
of human sublimating-over-desublimating social-and-institutional-constructs—of—
meaningfulness-and-teleology—in-cumulation/recomposuring’ out of the very same
process of ‘de-mentation—(supererogatory~ontological—de-mentation—or-dialectical—de-
mentation—stranding—or-attributive-dialectics)
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness
apriorising/axiomatising/referencing for mental-aestheticisation of—meaningfulness-and-
teleology; the ontological-pertinence (as of ontological-normalcy/postconvergence
epistemic/notional~projective-perspective) of human mental-aestheticisation—
architectonically-consigning—aestheticised-perceptibility-and-disposition rather abstractly lies
in notionally-skewing towards bechancing-becoming—originariness/origination—as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’—disinhibited-mental-
aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation reference-point of beholdening-becoming—
distortive-originariness/distortive-origination—as-to— historicity-tracing—inhibited-mental—
aestheticising), such that prospective notional–deprocripticism mental-aestheticisation as predicated upon its dimensionality-of-sublimating

\(\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\langle\text{transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{is rather skewed towards bechancing-becoming–}


\text{originariness/origination–as-to–historiality/ontological-eventfulness}\langle\text{ontological-aesthetic-tracing–}\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle–\text{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–}

\text{originariness/origination–as-to–historiality/ontological-eventfulness}\langle\text{ontological-aesthetic-tracing–}\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle–\text{disinhibited-mental-aestheticising is the full-depth of the potential to aesthetically reflect the implications of the full-potency of ecstatic-existence). The \langle\text{historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–}\langle\text{blurring/undermining-of-prospective-}

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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/paradigming implications (as to ‘relative-ontological-
incompleteness’/relative-ontological-completeness’)
(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating–(projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normaleype/postconvergence)) as to human-and-social–expectations/anticipations—
metaphoricity—as-re-de-mentating/restructuring/reparadigming–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 consequent ‘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 sublation as it is
hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable (explaining in many ways such an pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

\(<\text{amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\) 

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^87 work rather turning to the surreptitious eliciting of the

\(<\text{amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag~of human temporality}/shortness\)


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

\(\langle\text{amplituding/formative}\rangle\) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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\(\superscript{67}\) underlying the ontological-contiguity\(\superscript{67}\)—of-the-human-institutionalisation-process\(\superscript{68}\) 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 \(\superscript{24}\)

\(\langle\text{amplituding/formative}\rangle\) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\) over the \(\langle\text{amplituding/formative}\rangle\) 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 ) now increasingly inducing sovereign disenfranchisement/swindling/corruption/dispossession. But then the requisite human intellection sublimation from our positivism–procrypticism \(\superscript{47}\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (as from prospective ontological-normalcy/postconvergence notional~deprocrypticism perspective) is reflected in the fact that the true prospect of the notional~deprocrypticism imaginary/ideality as prospective \(\superscript{37}\) historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism’> will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its
dimensionality-of-sublimating \langle\text{amplituding/formative/supererogatory-decrementativeness/epistemic-growth-or-conflatedness}\rangle /\text{transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation)\}


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supersede human temporality'/shortness <amplituding/formative> wooden-language
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology —as-of—nondescript/ignorable—void ’—with-regards-to—
prospective-apriorising-implications>), as so reflected contrastively with dimensionality-of-
sublimating {(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) and dimensionality-of-desublimating-lack-of—
(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation); and so as this profound disambiguative elucidation of dimensionality
in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity”—
of-the-human-institutionalisation-process up to the prospective consciousness of
notional—deprocrypticism (as to our human-subpotency as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility —(imbued-and—
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation)) is thus bound to induce a more
profound consciousness implied as of the notional—deprocrypticism protensive—self-
consciousness for overcoming dimensionality-of-desublimating-lack-of—
(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) as to a much more profound notional—deprocrypticism
imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-
profound-rede-mentating/restructuring/reparadigming—frames—as-from-living—
institutionalising,—and—Being-ontologising/infrastructure-of—’—meaningfulness-and-teleology

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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 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—including-virtue-as-ontology> such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening as of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}, as if the human had absolute-mentation-capacity as falsely implied by presencing—absolutising-identitive-constitutedness inclinations the very first humans will
not apriorise/axiomatise/reference as of recurrent-utter-uninstitutionalisation but will directly attain prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. In this regards, dimensionality-of-sublminating

\[
\{<\text{amplituding/formative}>\text{supererogatory}\text{-de-mentativeness/epistemic-growth-or-conflatedness}\ /\text{transvalutative-rationalising/\text{transepistemicity/anamnestic-residuality/}\text{spirit-drivenness–equalisation}}\}
\]

and dimensionality-of-desublimating-lack-of

\[
\{<\text{amplituding/formative}>\text{supererogatory}\text{-de-mentativeness/epistemic-growth-or-conflatedness}\ /\text{transvalutative-rationalising/\text{transepistemicity/anamnestic-residuality/}\text{spirit-drivenness–equalisation}}\}
\]

are intimately related respectively to ontological-good-faith/authenticity (enabling the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) and ontological-bad-faith/inauthenticity (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>. Prospective notional-deprocrypticism thus is ‘a projection beyond just about a deterministic supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, but a fundamental grasp of the underlying dimensionality-of-sublimating

\[
\{<\text{amplituding/formative}>\text{supererogatory}\text{-de-mentativeness/epistemic-growth-or-conflatedness}\ /\text{transvalutative-rationalising/\text{transepistemicity/anamnestic-residuality/}\text{spirit-drivenness–equalisation}}\}
\]

and dimensionality-of-desublimating-lack-of

\[
\{<\text{amplituding/formative}>\text{supererogatory}\text{-de-mentativeness/epistemic-growth-or-conflatedness}\ /\text{transvalutative-rationalising/\text{transepistemicity/anamnestic-residuality/}\text{spirit-drivenness–equalisation}}\}
\]

implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (for
prospective critical/decisive skewing towards dimensionality-of-sublimating
\[<\text{amplituding/formative}\rangle_{\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}\]; as enabling ‘organic attainment’ of deprocrypticism–or–preempting–disjointedness-as-of–reference-of-thought (rather than a ‘mechanical conception’ which will unbeknownst still be subject to the same dimensionality-of-desublimating-lack-of
\[<\text{amplituding/formative}\rangle_{\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}\], rather as to a mere and further complexification of our very same positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of–reference-of-thought). This is critical to broaden-the-latitude-of-human-collective-consciousness so-implied as of the sublimation possibilities enabled by dimensionality-of-sublimating
\[<\text{amplituding/formative}\rangle_{\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}\] over the desublimation/gimmickiness of dimensionality-of-desublimating-lack-of
\[<\text{amplituding/formative}\rangle_{\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}\]. 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 ~sublimating–nascence, disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-
and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process
as from 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 ~postconverging–de-mentating/structuring/paradigming ,—over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
constructs–of—meaningfulness-and-teleology—in-cumulation/recomposuring all along in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process (with regards to existence-potency—sublimating–
nascence,-disclosed-from-prospective-epistemic-digression); inherently implies that at any
given registry-worldview/dimension, its ‘transvalutive sublimating-outcomes-of-
institutionalisation’ tend to be construed as instigated as of the prior underlying
‘disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming mental-
orientation’ inducing the institutionalisation while ultimately ignoring/blanking-out the prior
‘disseminative—desublimating-deselectivity-of-ontological-bad-
faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming mental-
orientation’. The consequence of ignoring/blanking-out the prior ‘disseminative—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming mental-orientation’ is that with regards to prospective
transcendental-enabling/sublimating/supererogatory—de-mentativity sublimating-over-
desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—in-
cumulation/recomposuring, dimensionality-of-sublimating
amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) reflected in the ‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁷⁰~postconverging–de-mentating/structuring/paradigming mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of

desublimating/structuring/paradigmizing mental-orientation’ is more than just a question of ad-
10 hocness and speaks to the recurrence in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process successiveregistry-worldviews/dimensions uninstitutionalised-threshold implied notional-
discontiguity/epistemic-discontiguity ~shallow-supererogation~of-mentally-
aestheticised–preconverging/dementing ~qualia-schema (as rather failing to attain prospective
notional-contiguity/epistemic-contiguity ~profound-supererogation~of-mentally-
aestheticised–postconverging/dialectical-thinking ~qualia-schema>, in reflecting prospective
ontological-contiguity\': as to imply that ‘the dimensionality-of-desublimating-lack-of’
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} of recurrent-utter-uninstitutionalisation’ = ‘the the dimensionality-of-
desublimating-lack-of \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation\} of base-institutionalisation–ununiversalisation’ =
‘the dimensionality-of-desublimating-lack-of’
The bigger point in contrasting the ontological-contiguity —of-the-human-institutionalisation-process’s dimensionality-of-sublimating (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought, as reflecting prospective notional-contiguity/epistemic-contiguity —<profound-supererogation> of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema>) and dimensionality-of-desublimating-lack-of (as of existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity —<shallow-supererogation> of-mentally-aestheticised—preconverging/dementing —qualia-schema>) with regards to upholding/failing ontological-contiguity (as to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression), is effectively to reflect the idea that there is a more fundamental dimensionality issue involved in all human social-stake-contention-or-confliction in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process\textsuperscript{68} (and particularly as it bears upon prospective notional–deprocrypticism as the ultimate de-mentative/structural/paradigmatic issue with regards to addressing prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting holographically-\textsuperscript{conjugatively-and-transfusively} the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{68} can be reflected in the recurrent variance of ‘dimensionality-of-desublimating-lack-of \textsuperscript{\langle\text{amplituding/formative}\text{–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle}’ and dimensionality-of-sublimating \textsuperscript{\langle\text{amplituding/formative}\text{–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle}; as implied contrastively say with the-sophists/medieval-scholastics lack-of-dimensionality-of-sublimating \textsuperscript{\langle\text{amplituding/formative}\text{–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle} and Socratic-philosophers/budding-positivists dimensionality-of-sublimating \textsuperscript{\langle\text{amplituding/formative}\text{–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle} as reflected say in an ordinary non-universalising/non-positivism–medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity\textsuperscript{\langle\text{profound-supererogation}\text{–of-mentally-aestheticised–postconverging/dialectical-thinking}\rangle}–qualia-schema\rangle) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity\textsuperscript{\langle\text{shallow-supererogation}\text{–of-mentally-aestheticised–preconverging/dementing}\rangle}–qualia-schema\rangle) from the projected universalising-idealisation/rational-empiricism implications. This reality is equally applicable
to our state of positivism–procrypticism as to a disinclination to perceive its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity→<shallow-supererogation→of-mentally-aestheticised–preconverging/dementing→–qualia-schema>) as projected from prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. In many ways, as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, this paradox is inevitable as the very state of recurrent-utter-uninstitutionalisation do not have the directly operant means as to its apriorising/axiomatising/referencing–psychologism to project of the amplituding/formative–epistemicity→causality→as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the amplituding/formative–epistemicity→totalising→self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying the supposed projection of intellection on the basis of dimensionality–of-desublimating-lack-of supererogatory→de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness→equalisation (in existential-extrication–as–of–existential–unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity→<shallow-supererogation→of-mentally-aestheticised–preconverging/dementing→–qualia-schema>); as reflected in the fact that the supposed intellection of the non-universalising sophists, the medieval-scholastics and our present pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (blurring/undermining–of–prospective-totalising–entailing,–as–to–entailing–).
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-existentia-22
l-unthought, involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence
implications as to existence-potency as-sublimating—nascent-disclosed-from-prospective-
epistemic-digression) undermining their respective gimmickiness-of-thought (in existential-
extrication-as-of-existentia-22
l-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 wooden-language
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology as-of—nondescript/ignorable—void—with-regards-to-
prospective-apriorising-implications) as of moral and intellectual
disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things
dimensionality-of-sublimating supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisning/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) warrants
that the prospective projection of any human meaningfulness-and-teleology as
transcendental-enabling/sublimating/supererogatory—de-mentativity should be articulated in
such a way as to imply that all human meaningfulness-and-teleology should assume the
same disposition as to the possibility of enabling the sublimation in reflecting holographically—
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩. In many ways, this dimensionality-of-desublimating-lack-of⟨\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle explains a poor inclination-or-capacity to effectively interpret the projected meaningfulness-and-teleology of many a past thinker as to presencing—absolutising-identitive-constitutedness institutional and social-vestedness/normativity-<discretely-implied-functionalism> <\text{amplituding/formative–epistematicity}\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that naively think that being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—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—deprocripticism) in elucidating ontological-contiguity<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective> as to the lack or poor predicative-effectivity—sublimation—{as-to-underlying-ontological-commitment} induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications leading to a social-vestedness/normativity—<discretely-implied-functionalism> reflex rather than ontological elucidation reflex. Such an approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification implications for the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that there can’t be any such thing as non-ontological as ‘all that there is’ is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{imbued-and—hermeneutically/reprojectively/supererogatingly/zeroingly-educing—human-subpotency—epistemic-perspective—re-projective—reprojective—aestheticising—the-motif—and—the—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-conflicatedness. 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-to-the-nondisjointedness/entailment-of-prospective-nonpresencing); 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–dementativity 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

aestheticising-re-motif--and--re-apriorising/re-axiomatising/re-referencing,-in-perspective-
ontological-normality/postconvergence⟩ as to human-and-social--expectations/anticipations—
metaphoricity –as-rede-mentating/restructuring/reparadigm--psychologism— is irrelevant is
rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with
‘the appropriate emancipating attitude/mental-disposition/care--and--episteme ’ as effectively
and paradoxically such a lack of nuancing can then lead to the interpretation that such historical
failures should equally be the unavoidable expectation prospectively in analogous
circumstances of socio-cultural disparity of societies, rather than interpreted to mean the
prospective need for the requisite human knowledge-reifying and empowering reflexivity of
appropriate human emancipating attitude/mental-disposition/care--and--episteme in the
relationship between the state of relative-ontological-completeness and the state of relative-
ontological-incompleteness . Such a wrong interpretation arises as to lack-of—
<amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere
reproducibility—mathesis/motif/thrownness-disposition,–as--reproducibility-of-aestheticisation)
that fails to make a nuance between on the one hand historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition implications as to the ‘human social-
vestedness/normativity--<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction presencing—
absolutising-identitive-constitutedness identitive-constitutedness--as–‘epistemic-totality’
dereification—in-dissingularisation--as-to-the-disjointedness/disentailment-of--
absolutising-identitive-constitutedness,–as–flawed-epistemic-determinism in
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ’ explaining the historical failures and on
the other hand historiality/ontological-eventfulness/ontological-aesthetic-tracing--

than being fully assumed as marking positivism/rational-empiricism progress implied
historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’ originariness. Besides such an approach (that claims to mirror the sciences while at the same time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences are actually in
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
foregrouding—entailment:<(postconverging—narrowing—down—sublimation—as-to—existence—as—sublimating—withdrawal,—eliciting—of—prospective—supererogation ’—in—reflecting—‘immanent—ontological—contiguity ’;—as—operative—notional—deprocrypticism) in elucidating ontological-contiguity —<as—from—prospective—ontological-normalcy/postconvergence—epistemic/notional—projective—perspective>’ and so as of the ‘internally implicated epistemic reflection of natural sciences sublimating
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 ~postconverging–de-mentating/structuring/paradigming ~over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ~; as reflecting successive sublimating
historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-`epistemicity-relativism’> contributions of cohorts of
scientists (not to be contemplated/construed as to a relic/artifactual traditional conception of
history as of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
ontologically-impertinent implications of re-originariness distorting) which are ‘historically
alive/living’ (as of the historicity/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism’>
selectivity/deselectivity of human posited underdetermined natural sciences constructs,
conceptualisations and theories as to existence constrained transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as knowledge-reification in a
foregrounding—entailment-(postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ~-in-
reflecting-`immanent-ontological-contiguity ~', as-operative-notional-deprocrypticism)
dynamics leading to the natural sciences state-of-the-art outcomes while excluding
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
`immanent-ontological-contiguity ~'>) reflected as part and parcel of the present state-of-the-art
elucidative notional-contiguity/epistemic-contiguity ~<profound-supererogation ~-of-mentally-
aestheticised–postconverging/dialectical-thinking ~–qualia-schema> and the prospective state-
of-the-art elucidative notional-contiguity/epistemic-contiguity ~<profound-supererogation ~-
domain, and as herein explicited with the ontological-contiguity\(^6\) —of-the-human-institutionalisation-process\(^8\) elucidative notional-contiguity/epistemic-contiguity\(^9\) —of-mentally-aestheticised–postconverging/dialectical-thinking\(^9\) —qualia-schema> successive registry-worldviews/dimensions difference-conflatedness\(^3\) —as-to-totalitative-reification\(^3\) —in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective\(^1\) —nonpresencing\(^1\) —as-veridical-epistemic-determinism\(^3\) 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 \(^{10}\) universalising-idealisation thinkers and budding-positivists). The idea of ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero—\(\{\text{wrongly-implying-no-human-limited-mentation-capacity-deepening} \text{-implications-of-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-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 \(^{47}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced \(^{70}\) presencing—absolutising-identitive-constitutedness\(^1\) ) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-performance\(^{72}\) —<including-virtue-as-ontology>’ as to its \(^{71}\) presencing—absolutising-identitive-constitutedness\(^1\), that then fails to
reflect the true social sublimating \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> (as overall and defining ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{20} foregrounding—entailment{(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in elucidating ontological-contiguity ’<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’), especially as it turns a blind eye to its more profound human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus failing to allow existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} -<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> and true transcendental signifier (going by the sublimating-over-desublimating implications of existence-potency\textsuperscript{39}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression) to epistemically enlighten the social sublimation process (as it is existence that enables without ever giving any reasons as existence is the effective reason and the human that epistemically adjust to it for sublimation) as to the social \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> transcendental-enabling/sublimation insights of prior, present and prospective ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{20} foregrounding—entailment{(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-
normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced ‘presencing—absolutising-identitive-constitutedness’). Such a critical epistemic and true knowledge-reification implications flaw arises because of the failure in grasping the ‘projective implications’ of human limited-mentation-capacity (as to ‘human limited-mentation-capacity-deepening’) when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero{wrongly-implying-no-human-limited-mentation-capacity-deepening -implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩},-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced ‘presencing—absolutising-identitive-constitutedness’); as human limited-mentation-capacity-deepening (reflected in its re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-sublimating ⟨amplicing/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) is what is projectively warranted to enable present and prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity ←profound-supererogation7-of-mentally-aestheticised–postconverging/dialectical-thinking qualia-schema>, going by the
forefronting—entailment-(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;--as-operative-notional–deprocrypticism) in elucidating ontological-contiguity ’<-as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’. This critical epistemic and true knowledge-reification implications flaw (as when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-{wrongly-
implying-no-human-limited-mentation-capacity-deepening -implications-of–re-motif–and–re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
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), is effectively a reflection of dimensionality-of-desublimating-lack-of
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
subontologisation/subpotentiation of methods/methodologies/approaches as to prior-
apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>” in
inherently commits existence-potency\textsuperscript{38}~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\textsuperscript{39} drivenness of contemplation/analysis’ of the researcher/investigator that is vital as to cultivating ‘an internalised reappropriating of the existential-contextualising-contiguity’ implications of methods/methodologies/approaches as of existential-contextualising-contiguity\textsuperscript{39}. 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’ reflect the ontological-veracity that ‘the human knowledge-reification\textsuperscript{37} project’ is rather a ‘commitment to origination/reorigination underlying originariness-parrhesia,—as—spontaneity-of-aestheticisation as to human limited-mentation-capacity-deepening\textsuperscript{53}’ so-implied by its subjection to existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression inducing of \textsuperscript{40}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing—\textsuperscript{<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism’>} as reflecting dimensionality-of-sublimating—\textsuperscript{(<amplituding/formative>supererogatory—de-mentativeness/epistemic—growth—or-conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit-drivenness—equalisation)} (as the postconverging—or-dialectical-thinking\textsuperscript{70}—apriorising—psychologism contiguity in reflecting holographically—\textsuperscript{<conjugatively—and—transfusively> the ontological-contiguity\textsuperscript{71}—of—the—human—institutionalisation-process\textsuperscript{83}}); and so well beyond mere methods/methodologies/approaches as to ‘the \textsuperscript{4}historicity—tracing—\textsuperscript{—in—presencing–}
hyperrealisation/hyperreal-transposition of the merely affixed methods/methodologies/approaches of successive registry-worldviews/dimensions in distorted-originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of
\(<\text{amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\), explaining why the successive institutionalisations occur ‘by subverting their prior registry-worldview/dimension perceived methods/methodologies/approaches for prospective knowledge-reification’. The fact is ‘what is effectively lost-and-abandoned in practices of science-ideology supposedly based on scientific methods/methodologies/approaches’ is the fundamental reality that such methods/methodologies/approaches came-about/were-introduced/were-invented in a tight-and-entwined relationship of prior ‘\(<\text{amplituding-formative-epistemicity\text{-totalising/circumscribing/delineating existential-contextualising-contiguity}}\rangle\)’ foregrounding—entailment—\(<\text{postconverging–narrowing-down–sublimation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation }’\)-in-reflecting—‘immanent-ontological-contiguity ’;~as-operative-notional~deprocrypticism) in elucidating ontological-contiguity ~\(<\text{as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective}>’ as to predicative-effectivity–sublimation—\(<\text{as-to-underlying-ontological-commitment }\rangle\) and genuine-and-profound knowledge-reification’; with science-ideology rather becoming an enterprise that rides-the-wave/exploits-without-corresponding-sublimation-as-to-existence-potency~sublimating–nascence-implications of achieved science prestige so effectively constrained, to then imply the ‘blinded epistemic-veracity of mere supposedly scientific methods/methodologies/approaches with little-or-poor heeding to the implications of the ‘\(<\text{amplituding/formative-epistemicity\text{-totalising/circumscribing/delineating existential-}}\rangle\)'}
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, are actually the mechanical-knowledge outcrop of the ‘successive reasoning-through/messianic-reasoning prospective idiosyncratic-framing of existential-reality as to the organic-knowledge of the Socrates, Platos, Aristotles, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Darwins, Rousseaus, etc. as to their induced prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>’ (which never existed before as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation), with regards to enabling ‘human corresponding-sublimation-inducing,-profound-and-creative 

\[ \text{supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~for~conceptualisation} \]

(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/sublation/\text{supererogatory~de-mentativity}); speaking to the fact that ontological-good-faith/authenticity\textsuperscript{69} about existential-reality precedes-and-define the possibility for prospective transcendence-and-sublimity/sublation/\text{supererogatory~de-mentativity} beyond just mere pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{33} in a poor ontological-good-faith/authenticity\textsuperscript{69} or outright ontological-bad-faith/inauthenticity\textsuperscript{64} relation to existence-potency\textsuperscript{38}~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 existential-contextualisation-contiguity. Critically ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory~acuity/perspicacity(astuteness/edginess/incisiveness--of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument--for--conceptualisation’ (which is actually constrained to ‘amplituding/totalising/circumscribing/delineating existential-contextualising-contiguity90

foregrounding—entailment—(postconverging—narrowing-down—sublimation—as-to—existence—as-sublimating-withdrawal,—eliciting—of—prospective—supererogation”)—in—reflecting—‘immanent-ontological-contiguity’—as-operative-notional—deprocrypticism) in elucidating ontological-contiguity”<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional-projective-perspective>”), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of—aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening3 with regards to existence-potency38—sublimating—whichisclosed-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-teleology100, 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-teleology100 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 \(^8\) presencing—absolutising-identitive-constitutedness\(^1\) analyses that fail to factor in that the very notion of ‘positivistic science experimental framework \(^8\) historiality/ontological-eventfulness \(^/\) ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ was developed and encultured/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 \(^7\) exercise that doesn’t factor in human limited-mentation-capacity-deepening\(^5\) as of relative-ontological-incompleteness\(^9\) to ‘relative-ontological-incompleteness\(^9\) /relative-ontological-completeness \(^/\) as to human-and-social–expectations/anticipations—metaphoricity \(^–\) as-rede-mentating/restructuring/reparadigming–psychologism\(^9\) as to \(^\langle\text{amplituding/formative–epistemicity}\rangle\) causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\(^9\). Thus in many ways ‘the possibility for science to prospectively arise’ involved its very own dispensing-with-
methods/methodologies/approaches reproducibility—mathesis/motif/thrownness-disposition—
as—reproducibility-of-aestheticisation as of prior-apriorising/axiomatising/referencing—
dialogical-equivalence—<as-superseded-logical-basis>. Thus it is such an ideological
conception of science and knowledge-reification on the latter basis (as of prior-
apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseded-logical-basis>)
that ultimately translates into the ‘methodological, epistemic, institutional and social sagging of
human knowledge-reification’ reflected abstractly in crises of methodology, epistemicity and
scholarship as well as derived human institutional and social crises as to underlying
‘meaningfulness-and-teleology’ infrastructure; and critically so with regards to our own
positivism/rational-empiricism manifestation of procrepticism—or—disjointedness-as-of-
reference-of-thought relevant-level 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 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 /transvalutive-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\textsuperscript{5} elicits parallel competing meaningfulness-and-teleology\textsuperscript{10} (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of\textsuperscript{14} \{<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\textsuperscript{7}/contemplative-distension\textsuperscript{6} inducing sublimation as of the secondnaturing institutionalisation exercise. In many ways the underpinning–suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism\textsuperscript{6} inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating\textsuperscript{24} \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} and is functionally-speaking rather positive-opportunism\textsuperscript{5} beholden as to \textsuperscript{3} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning–suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating\textsuperscript{24} \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as of the instigative disposition for prospective transcendent-enabling/sublimation possibilities in the sense that even the underpinning–suprasocial-construct framework of say enlightenment despots or philosophising emperors are not truly instigative of budding-positivism or\textsuperscript{16} universalising-idealisation thought respectively, nor is our modern-day\textsuperscript{3} presencing—absolutising-identitive-constitutedness\textsuperscript{13} politically clouded \textsuperscript{4} 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-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>}).

Ultimately, the notional—deprocrypticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of

{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} effectively projects the possibility of boundless human aestheticisation—and—aestheticisation-towards-ontology well beyond our present contemplation of what is implied by ‘meaningfulness-and-teleology”0, as in many ways the reality of our past and present aestheticisation—and—aestheticisation-towards-ontology as ‘meaningfulness-and-teleology”0 has ‘paradoxically hugely been burdened with desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety
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—
That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness (while effectively contemplative of prospective progress), hardly/poorly project of prospective emancipation directly on the ontologically-veridical basis of the defining ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvalutative-rationalising / sublimating-thoughtfulness / histories-or-ontological-eventfulness -or-ontological-aesthetic-tracing -<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to dimensionality-of-desublimating-lack-of — desublimating-or-gimmickiness-unthoughtfulness / historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of—true
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-syncretising/circularity/interiorising/akrasiatic-drag social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time scale in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process (wherein the successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity potentiation’ when we consider that our present positivism registry-worldview is just about 500 years, pointing out that as of our specific human-subpotency as to overall overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility

the human prospective capacity to serenely come to terms with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ as so induced by the latter’s existentially constraining implications of ontological-veracity, is not necessarily forever bound to be as of the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment’ that undermines the possibility for such prospective notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ (as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘underlying human formative decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the requisite human prospective development of protensive–self-consciousness in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human temporality/shortness wooden-language—{imbued—averaging-of-thought—meaningfulness-and-teleology—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications} as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and so over the requisite maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. The very forward-facedness of
consciousness forward-facedness postures in \(^{30}\) presencing—absolutising-identitive-constitutedness\(^{13}\), but which from the ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity\(^{37}\) rather speaks of their successive notional-discontiguity/epistemic-discontiguity\(^{8}\) —<shallow-supererogation\(^{37}\)—of-mentally-aestheticised—preconverging/dementing —qualia-schema>. This ontological-normalcy/postconvergence epistemic perspective as to its ontological-contiguity\(^{37}\) points out that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior secondnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity\(^{8}\) —<shallow-supererogation —of-mentally-aestheticised—preconverging/dementing —qualia-schema> reflecting dimensionality-of-desublimating-lack-of }\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflectedness }/\text{transvaluative-rationalising/\text{transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation})\)' contrasted with the successive ‘prospective firstnatureness reasoning-through/messianic-reasoning originariness-parrhesia,—as—spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity\(^{29}\) —<profound-supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> reflecting dimensionality-of-sublimating− }\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflectedness }/\text{transvaluative-rationalising/\text{transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation})\)' points out the human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment\(^{66}\)’ (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\(^{(10)}\) 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 very
much explains transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’\(^{102}\) of ‘prior secondnatured reasoning-from-
results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-
discontiguity—<shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema>)’ and ‘prospective firstnatureness reasoning-through/messianic-reasoning originariness-parrhesia,—as—spontaneity-of-
aestheticisation (as projected notional-contiguity/epistemic-contiguity—<profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema>)’; explaining why knowledge-reification\(^7\) and sublimation as to the prospective
registry-worldview/dimension elicited apriorising/axiomatising/referencing—psychologism is
not necessarily intelligible to the prior registry-worldview’s/dimension’s ordinary
contemplation as to its presencing—absolutising-identitive-constitutedness\(^\dagger\)
apriorising/axiomatising/referencing—psychologism, and further explains human consciousness
 discontinuity in reflecting holographically—<conjugatively-and-transfusively> the ontological-
contiguity\(^7\)—of-the-human-institutionalisation-process\(^{13}\) as to the successive registry-
worldviews/dimensions notional-discontiguity/epistemic-discontiguity—<shallow-
supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> with
each other (assuming paradoxically the form of ‘iterative-looping-narrations though in
successive registry-worldviews/dimensions deeper knowledge-reification’\(^7\)’s where the prior is
preconverging-or-dementing apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking apriorising-psychologism’ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation is instigated in recurrent-utter-uninstitutionalisation, universalisation is instigated in base-institutionalisation–ununiversalisation, positivism/rational-empiricism is instigated in universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism is instigated in our positivism–procrypticism (and in all the above the given ‘uninstitutionalised-threshold prior-apriorising/axiomatising/referencing—dialogical-equivalence—as-superseded-logical-basis’) is overriden with the ‘succeeding institutionalisation prospective-apriorising/axiomatising/referencing—dialogical-equivalence—as-superseding-logical-basis’)’; and so as to human limited-mentation-capacity-deepening de-mentation supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology as to postconverging/dialectical-thinking–qualia-schema—mental-aestheticisation-attribution and preconverging/dementing –qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for-
neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-re-originariness’ in merely drifting to its ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to its dimensionality-of-desublimating-lack-of \{\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\--equalisation}\} / desublimating-or-gimmickiness-unthoughtfulness / historicity-tracing—\text{in-presencing–hyperrealisation/hyperreal-transposition/social-vestedness-or-normativity/positive-opportunism\--disposition}: thusly construed as ‘human self-consciousness dementative/structural/paradigmatic seeding-disposition as to epistemic/notional shiftiness-of-the-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 \text{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 ‘\text{de-mentation}\{\text{supererogatory\--ontological\--de-mentation-or-dialectical\--de-mentation–stranding-or-attributive-dialectics}\} \text{supererogatory\--acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology\}^{109} as to postconverging/dialectical-thinking\--qualia-schema—mental-
apriorising/axiomatising/referencing—conflation, while reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation reflects ‘human derivational-disposition’: and so as to originariness-parrhesia, as spontaneity-of-aestheticisation driven re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting for the requisite ‘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); thus overcoming human

presencing—absolutising-identitive-constitutedness induced

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective


meaningfulness-and-teleology. Critically thus the very possibility for human aestheticisation—and—aestheticisation-towards-ontology as to the ‘conflating

<amplituding/formative—epistemicity>totalising/circumscribing/delineating 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
(supererogatory—de-mentative—amplituding/mental-aestheticising-attuning),
interlay/organicalism/aestheticising-handle’;—imbued—supererogatory—projective-arbitrariness/waywardness-of—transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing—‘aestheticising_re-margining/re-edging/re-acuity—(as-postconverging_circumscriptive/totalitative-restructuring)—educed-sublimation>}
(driving de-mentation—(supererogatory—ontological–de-mentation—dialectical–de-mentation—stranding—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—
conjugation/perspectivation/depthing—inducing-‘aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)’—educed-sublimation⟩

(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’—imbued—supererogatory—projective-arbitrariness/waywardness—transversalisation/tandemisation/abstractive-

conjugation/perspectivation/depthing—inducing-‘aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)’—educed-sublimation⟩


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aestheticising epistemic/notional-projective-perspective’ and ‘human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising epistemic/notional-projective-perspective’. Conceptivity/epistemic-reflexivity-{<amplituding/formative-epistemicity>totalising}<so-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from—
{(supererogatory–de-mentative–amplituding/mental-aestheticising-attuning)-
interlay/organicalism/aestheticising-handle’;-imbued-supererogatory-projective-
arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—inducing—‘aestheticising_re-margining/re-edging/re-
acuity—(as-postconverging_circumscriptive/totalitative-restructuring)—educed-sublimation>}
as of human sublimating/desublimating reflection of existential possibilities as from ‘full-
potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’ rather underscores ‘a human exercise of epistemicity/notionality in circular re-originariness/reorigination and distorted-originariness/distorted-origination reflexivity with its sublimation and desublimation’ so-construed as ‘generating
meaningfulness-and-teleology and metaphoricity’. Critically, the possibility for
notional–deprocrypticism or <amplituding/formative>notional–preempting—disjointedness-as-of-
reference-of-thought implied boundless human aestheticisation—and–aestheticisation-
towards-ontology as to dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation), effectively requires human conceptivity/epistemic-reflexivity
(<amplituding/formative–epistemicity>totalising)<so-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from—
{(supererogatory–de-mentative–amplituding/mental-aestheticising-attuning)-

converging towards ‘ontological-normalcy/postconvergence bechancing-becoming—
originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic—
tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—
relativism’—diesenhibited-mental-aestheticising epistemic/notional—projective-perspective as of
deneuterising exteriorisation-and-re-exteriorisations as prospective originariness-and-re—
originariness’ and so over ‘human-subpotency beholdening-becoming—distortive—
originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising
epistemic/notional—projective-perspective as of neuterising interiorisation-and-re—
interiorisations as prior distortive-originariness-and-redistortive-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
prospective-apriorising/axiomatising/referencing—dialogical-equivalence—as-superseding—
logical-basis> organic-knowledge rather than just mere methods/methodologies/approaches of
prior-apriorising/axiomatising/referencing—dialogical-equivalence—as-superseded-logical—
basis> mechanical-knowledge in poor ontological-good-faith/authenticity or ontological—
bad-faith/inauthenticity; and critically so as of the enabling dynamics for human
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as reflected by the
fact that germinative/seeding projections as of reasoning-through/messianic-reasoning however
their re-originary–as-unenframed/unbeholdening/outlier-conceptualisation(imbued-
postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-
conflatedness’–of-notional–deprocrypticism–prospective-sublimation) nature are effectively
what explain the possibility for the ontological-contiguity—of-the-human-institutionalisation-
process on the basis of eliciting the social-construct supposedly coherent ontological-
commitment. Critically, the ‘formative underlying human decoherencing-structure—of–
meaningfulness-and-teleology—for-institutionalisation’ can be construed from the ‘deepest
phenomenological transcendental-point-of-departure handle as of the notional–conflatedness
of notional–deprocrypticism deneuterising —referentialism’: as its enabling knowledge-
reifying-and-empowering apprehension of both ‘human corresponding-sublimation-inducing,-
profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
apriorising/axiomatising/referencing–dialogical-equivalence–as-superseding-logical-basis)–for–
organic-knowledge in ontological-good-faith/authenticity so-constrained by existence-
potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression) and ‘the
desublimation/gimmickiness of mere methods/methodologies/approaches of prior-
apriorising/axiomatising/referencing–dialogical-equivalence–as-superseded-logical-basis
mechanical-knowledge in poor ontological-good-faith/authenticity or ontological-bad-
faith/inauthenticity overlooking existence-potency–sublimating–nascence,–disclosed-from-
prospective-epistemic-digression. This ‘deepest phenomenological transcendental-point-of-
departure handle as of the notional–conflatedness of notional–deprocrypticism
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\(^5\) such that such prospective transcendence-and-sublimity/sublimation/$\textit{supererogatory}$—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/$\textit{supererogatory}$—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\(^5\) meaningfulness-and-teleology\(^10\) 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\(^8\) epistemic-situations of relative-ontological-incompleteness\(^3\) associated with vices-and-impediments\(^10\). Thus the point in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^8\) has never been a direct convincing process (as to the shallowness of contemplation projected by sophistic/pedantic thought in eliciting human temporality /shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
teleology\textsuperscript{100} is ever always caught up in ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordion-
ing-{as-of-varying-individuations-contextually-
transverse-desublimation/sublimation-as-to-the-redounding/wavering/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance <$<including-
virtue-as-ontology>$} at uninstitutionised-threshold\textsuperscript{103} 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’, speaks rather of
the opportunity for the social-construct intellectual–function/posture to induce human elevation
as of prospective secondnatured institutionalisation (as herein implied as to prospective
deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought with regards to
its underlying intellectual exposition to falsifiability\textsuperscript{11} and validity/invalidity sublimating-over-
desublimating implications of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and not adopt sophistic/pedantic moral and intellectual
disenfranchisement/swindling/corruption/dispossession eliciting of human
temporality /shortness \(<amplituding/formative>\) wooden-language-{imbued—averaging-of-
thought:<as-to-leveling/ressentiment/closed-construct-of– meaningfullness-and-teleology \(-
as-of–‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>\)\)
(passed for intellection out of poor ontological-good-faith/authenticity\textsuperscript{12} or outright ontological-
bad-faith/inauthenticity\textsuperscript{13}). In this regards, as to the ‘requisite human dimensionality-of-
sublimating \(<amplituding/formative>\) supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\’) associated with the succession of registry-worldviews/dimensions in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{17}—of-
the-human-institutionalisation-process, just as the possibility for prospective base-
institutionalisation could not arise without the ‘requisite human dimensionality-of-
sublimating }\langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} \rangle \text{ from recurrent-utter-uninstitutionalisation, and so successively up to
our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic
pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is
the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its
fundamental contrivance for eliciting human temporality/shortness
\langle \text{amplituding/formative}\rangle \text{wooden-language–}\langle \text{imbued–averaging-of-thought–}\langle \text{as-to-
‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications}\rangle \text{ in an
exercise forestalling the }\langle \text{meaningfulness-and-teleology}\rangle \text{ implications for contemplating
prospective ‘requisite human dimensionality-of-sublimating–equalisation} \rangle\text{ as projected with postmodern-thought and herein implied as from the
notional–deprocrypticism/notional–deprocrypticism epistemic projective-perspective. Such
sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating–equalisation} \rangle\text{ is often articulated sophistically in terms of
\langle \text{amplituding/formative}\rangle \text{wooden-language–}\langle \text{imbued–temporal–mere-
form/virtualities/dereification–}\langle \text{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’ involving human limited-mentation-capacity-deepening as to the ‘conflating’ 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–firstnatedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor’); as to the fact that even secondnated meaningfulness-and-teleology involves the exertion of the requisite prospective curiosity, contemplation and elevation ‘beyond a historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology’. Critically, an ‘underlying dumbing-down public intellection and media industry’ thrive on cultivating ‘a historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology and is in many ways at the root source of the modern-day democratic crisis of political and socio-economic disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the possibility for sublimating debates thus in many ways rendering the public decisionmaking process ‘a defaulting process as to the social-vestedness/normativity-<discretely-implied-functionalism> of social-stake-contention-or-confliction’. Such undermining of the possibility of ‘requisite human dimensionality-of-sublimating’

{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} is effectively critical with regards to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition, as to the fact that by mitigating the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition for prospective possibilities of historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, the human mind is psychologically entrapped in mental-reflexes of presencing—absolutising-identitive-constitutedness

{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}’. At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating’

{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-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-
aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating’

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}’ implications underlying the overall ontological-contiguity—of-the-human-institutionalisation-process (as of a defaulting social-vestedness/normativity—<discretely-implied-functionalism> posture clouded in its presencing—absolutising-identitive-constitutedness</discretely-implied-functionalism>), and specifically so with regards to the ‘requisite human dimensionality-of-sublimating’

{<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }, and very much reflects the fact that all presencing—absolutising-identitive-constitutedness are effectively manifestations of underlying ontological-bad-faith/inauthenticity with regards to their prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; as all such presencing—absolutising-identitive-constitutedness fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the nonextricatory-existential-preempting-of-existential-unthought human emancipatory disposition
associated with dimensionality-of-sublimating-\langle\text{amplituding/formative}\text{-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\ /	ext{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle. \text{Similarly with respect to the ‘requisite human dimensionality-of-sublimating–\langle\text{amplituding/formative}\text{-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\ /	ext{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle’ dispensing-with-immediacy-for-relative-ontological-completeness}\rangle–\langle\text{by-reification}\ /	ext{contemplative-distension}\rangle, in many ways just as prior human scientific and technological sublimation momentously induced \langle\text{historiality/ontological-eventfulness}\ /	ext{ontological-aesthetic-tracing–\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle}\rangle 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 manner that doesn’t imperil mankind’s very own survival (departing as from the larger conception of survival, beyond ‘reactionary construal’ of them-and-us in \langle\text{presencing—absolutising-identitive-constitutedness}\rangle–\langle\text{amplituding/formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\rangle\rangle
‘notional–firstnaturedness—temporal-to-intemporal-dispositions’—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor’). In this regards, ‘human instigated 56 meaningfulness-and-teleology<sup>100</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative–epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the ‘social-construct <amplituding/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation_threshold-and-uninstitutionalised_threshold<sup>03</sup> imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all<sup>80</sup> presencing—absolutising-identitive-constitutedness<sup>81</sup> ontologically-flawed representation of such ‘human instigated 56 meaningfulness-and-teleology<sup>100</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology> capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-performance<sup>72</sup>-<including-virtue-as-ontology> capacity as to the full-potency of existence’.

This reflects the reality that the transcendental<sup>56</sup> meaningfulness-and-teleology<sup>100</sup> of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce their ‘prospective predicative-effectivity—sublimation—{as-to-underlying-ontological-commitment} constraining that prospectively transforms human ontological-performance<sup>72</sup>-<including-virtue-as-ontology> capacity’; thus reflecting the tight-and-entwined relationship
encapsulated herein with the projected human-subpotency protensivity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; as to the budding prospect of an extensively systemic notional–deprocrypticism ‘prospective predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment}’ constraining that prospectively transforms human ontological-performance—<including-virtue-as-ontology> capacity’, that protends to a comprehensive unification of human social and techno-scientific sublimation in overcoming human disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect-immanent-ontological-contiguity—>. The insight arising from this extensively systemic notional–deprocrypticism ‘prospective predicative-effectivity–sublimation—<as-to-underlying-ontological-commitment}’ constraining that prospectively transforms human ontological-performance—<including-virtue-as-ontology> capacity’ is the ontological-veracity that all social-vestedness/normativity—<discretely-implied-functionalism> value-constructions are effectively ever as of prior-apriorising/axiomatising/referencing–dialogical-equivalence—<as-superseded-logical-basis> as so-construed from ‘notional–deprocrypticism inducing relative-ontological-completeness’ of prospective-apriorising/axiomatising/referencing–dialogical-equivalence—<as-superseding-logical-basis>. In other words, the human as ‘manifesting presencing—absolutising-identitive-constitutedness’ 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\textsuperscript{13}) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation,\textsuperscript{10} universalisation, positivism/rational-empiricism and \textsuperscript{17} deprocrypticism—or—preempting—disjointedness-as-of\textsuperscript{14} reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating \textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} whereas there are as of \textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{13} prior-apriorising/axiomatising/referencing—dialogical-equivalence-\textsuperscript{as-superseded-logical-basis}\textsuperscript{83}; as to the fact that with regards to existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, the ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{72}—<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 meaningfullness-and-teleology\textsuperscript{100}. Thus the ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> capacity as to the full-potency of existence’ can only be construed in terms of notional~deprocrypticism imbued dimensionality-of-sublimating\textsuperscript{2}—\textsuperscript{}<amplitude/formative> supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness—equality (so—construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) ‘as it resolves human underdetermination for articulating prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity meaningfullness-and-teleology\textsuperscript{100}’ as to existence-potency\textsuperscript{1}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words, ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-
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
over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-
apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>”
mechanical-knowledge prospectively in poor ontological-good-faith/authenticity or outright
ontological-bad-faith/inauthenticity overlooking existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression. The implication here is that with regards to
the ontological-contiguity —of-the-human-institutionalisation-process as to the possibility of
the successive registry-worldviews/dimensions transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, the underlying
‘notional–deprocrypticism or <amplituding/formative>notional–preempting—disjointedness-
as-of-’reference-of-thought imbued dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) is what accounts for human sublimation as of the succession of
prospective institutionalisations’ (associated with its coherencing rede-
mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
as of their overall decoherencing-structure—of—meaningfulness-and-teleology—for-
institutionalisation’, speaking of dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) as the inherent ontological-good-faith/authenticity~postconverging–
de-mentating/structuring/paradigming ) while the underlying imbued
‘notional–procriptism/notional–disjointedness-as-of—reference-of-thought dimensionality-of-desublimating-lack-of —{<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} is what
accounts for desublimation as uninstitutionalised-threshold (as so-reflected with the
‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation as of their overall decoherencing-structure—
of—meaningfulness-and-teleology—for-institutionalisation’, speaking of dimensionality-of-
desublimating-lack-of —{<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation} as the inherent ontological-bad-
faith/inauthenticity—preconverging—de-mentating/structuring/paradigming ); and so as
‘reflecting the ontological-performance —<including-virtue-as-ontology> of the reference-of-
thought—devolving in formativeness—<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—
meaningfulness-and-teleology of desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-
eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism’ (with regards to ‘varying
magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as—from-living,—institutionalising,—and-Being-ontologising/infrastructure-of—
meaningfulness-and-teleology of prospective human-subpotency—
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 overall insight we can garner herein is that all registry-worldviews/dimensions will have their value-construction conception as of their social-vestedness/normativity-<discretely-implied-functionalism> ℜ presencing—absolutising-identitive-constitutedness


involving a detour to existence-potency\textsuperscript{38}~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 intemporalit\textsuperscript{38}y’ and its derived deferential-formalisation-transference secondnaturing. The possibility of such a transformation critically constrained to ‘\textlangle amplituding/formative–epistemicity\textrangle\textsuperscript{44} totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{39}~\textlangle postconverging–narrowing-down~sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’~in-reflecting–‘immanent-ontological-contiguity ’;~as-operative-notional–deprocrypticism\textrangle\textsuperscript{67} in elucidating ontological-contiguity\textsuperscript{67}~\textlangle as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective\textrangle’ underlying notional–deprocrypticism is only possible because 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~\textlangle as-to-underlying-ontological-commitment \textrangle as the critical enablers for the possibility of prospective transcendental\textsuperscript{50} meaningfulness-and-teleology\textsuperscript{100}; with \textlangle postconverging–narrowing-down~sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’~in-reflecting–‘immanent-ontological-contiguity ’;~as-operative-notional–deprocrypticism\textrangle thus being an exercise of satisfying that tight-and-entwined relationship to then enable ‘genuine knowledge-reification\textsuperscript{87} framework involving a detour to existence-potency\textsuperscript{38}~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> into prospective-apriorising/axiomatising/referencing–
dialogical-equivalence-<as-superseding-logical-basis> as to existence-
potency 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> at the very center of
Foucault and Derrida contentions). foregrounding—entailment{postconverging–narrowing-
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’-in-reflecting-‘immanent-ontological-contiguity’;–as-operative-
notional–deprocrypticism} invalidates presencing—absolutising-identitive-constitutedness
conception of knowledge-reification as of ‘supposed knowledge-reification framework of
human-subpotency determination as to a temporal mere-formulaic–
methodologising/mutualising/organising/institutionalising human-subpotency
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) as desublimating’; that fail to realise that ‘human self-
satisfactory mere-formulaic–methodologising/mutualising/organising/institutionalising constructs’ are not beholden to existence with regards to ‘genuine knowledge-reification’ framework involving a detour to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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>\(^3\) 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>\(^2\) 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\(^{\{\text{as-to-underlying-ontological-commitment}\}}\)’ induced by budding-positivists (associated with their persecution), the stage was set for the \(^{\{\text{foregrounding—entailment}\}}\)
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;—
as-operative-notional–deprocrypticism) 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-
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\{ as-to-underlying-ontological-commitment \}’ 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—reflection—‘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/inferencing of elucidation outside existential-contextualising-contiguity’ that are not necessarily subject to phenomenal/manifest existence’s foregrounding—entailment—reflection—‘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-conflicatedness—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-conflicatedness—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-conflicatedness—reflexivity—in-the-full-potency-of-existence’s sublimating—nascence)’ with the ‘supposedly profound phenomenal/manifest—subpotencies—(in-transitive-conflicatedness—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 sublation over the social and socio-psychological phenomenal/manifest—subpotencies—{in-transitive-conflatedness—reflexivity,—in-the-full—potency-of-existence’s—sublimating–nascence}’ (as so-reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of physics, chemistry, biological, genetic theories as to the ontological-contiguity imbedded foregrounding—entailment—{(postconverging—narrowing—}
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism) in elucidating ontological-contiguity -<as-from-prospective-
ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’. The
reality of such biological/neurological and evolutionary substitutive/reductionist interpretations
of the social and socio-psychological is rather one that points out that the ‘traditional nature
versus nurture debate itself is fundamentally an axiomatically bankrupt conception’ since ‘not
even such proponents implicitly point to an underlying human drivenness and functioning of
the social and socio-psychological framework on the basis of any such supposed
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
frame–of–ontological-contiguity’ of biological/neurological and evolutionary
substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-
the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-
unthought>) work paradoxically only by impliciting the reality of the
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
frame–of–ontological-contiguity’ of the social and socio-psychological epistemic-conception
phenomenal/manifest–subpotencies<in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence> (as to their implied sublimating existence’s
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 disparate-
ness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-‘immanent-
ontological-contiguity’>. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity

forefronting—entailment{postconverging—narrowing-down—sublimation—as-to:
‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ‘—in-
reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism} in
elucidating ontological-contiguity ‘<as-from-prospective-ontological-
normalcy/postconvergence-epistemic/notional—projective-perspective>’), is that (besides their
basic epistemic innocence/naivety) such biological/neurological and evolutionary
interpretations substitutive/reductionist epistemic-conception then provide the room for
sophistic/pedantic dispositions that construe of the inherent sublimation in the natural sciences
qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating
interpretations about the social (on the basis of the ‘hollow impressiveness of the natural
sciences’) as a psychological trick/gimmick as to rendering knowledge-reification
sublimation in the social impotent with regards to varied social-stake-contention-or-confliction purposes.
Such claims often project/imply that analysing the social qua social is just about irrelevant (or
paradoxically ‘make their very own subterfuge social interpretations’ as from the psychological
trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from
the clout of a natural science without demonstrating the epistemic-veracity for such a
bypassing/dodgery as to arrive at the social ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating necessitation frame—of—ontological-
contiguity’; sublimating implications and consequences). Besides, such claims are often so-
associated with vague non-metaphysical as non-ontological conceptualisations of the social in
vague disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—
‘immanent-ontological-contiguity’>, as to elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity〉, and thus in many ways further undermine/distract-from the social
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
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-drag”, even as the possibility for
prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring). In other words, the “effective equilibration of human
sublimating meaningfulness-and-teleology across the successive registry-
worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the
successive registry-worldviews/dimensions” presencing—absolutising-identitive-
constitutedness” as falsely elicited by their sophistic/pedantic dispositions, as in reality it
rather lies in ‘the dynamically differentiated transversality–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing” of the ontological-
performance” <including-virtue-as-ontology> of human notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> narratives”: and so as to human-subpotency “fatedness-of-
sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression (in reflecting holographically<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ), as
from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
derdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact that even such advocates turn out to be incoherently muted-and-muddled with regards to such an argument about ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discreetly-implied-functionalism>’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>). The ‘purist science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective upholding of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discreetly-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-
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\(^3\)~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 \(^{7}\)meaningfulness-and-teleology\(^{100}\) in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating\(^3\)~
\(<\text{amplituding/formative}>\) supererogatory~de-mentativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation\) ontological-good-faith/authenticity~postconverging~de-mentating/structuring/paradigming\(^5\)) to sophistic/pedantic \(<\text{amplituding/formative}>\) wooden-language\{imbued—temporal—mere-form/virtualities/dereification/akrasiatice-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought-categorical-imperatives/axioms/registry-teleology\(^{100}\)\} eliciting of
\(<\text{amplituding/formative}>\) wooden-language\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-

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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 ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutational-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-bad-faith/inauthenticity~preconverging–dementating/structuring/paradigmimg 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–deprocripticism 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> accordionng<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
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 wooden-language

(imbued—temporal—mere-form/virtualities/dereification

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

/out of concern about human prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or-preempting—disjointedness-as-of-

reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s

institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification is not to allow desublimating thought to occupy the ground of sublimating thought (as the latter has to include a challenge to the knowledge-destroying desublimating thought arrogance and wretchedness), however the subterfuges available to such desublimation whether as of sophistry and mere-institutional-appending as reflecting the veridical prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking
hint that it is fundamentally a question about existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence’s necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the supposed knowledge-reification exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification implications and pretending otherwise as to ‘virtual wisdoms’ is nothing more than <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>. Hence basically the overall differentiation between ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity–<discretely-implied-functionalism> epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying point has de-mentative/structural/paradigmatic implications with regards to human meaningfulness-and-teleology (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology). This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression) is ‘the scalar conception that enables prospective human sublimation as of aestheticisation-towards-ontology’ while on the other hand human-subpotency (as to human presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> ) is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s
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 scalability/immanency perspective (as to a scalability/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’ and ‘a non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation perspective (with regards to residual human ontological-deficiency implications as to relative human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’) of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension doesn’t achieve absolute ‘scalability/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 ‘scalability/immanency of existence’s ontological-normalcy/postconvergence’); with the effective ‘scalability/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 /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as the inherent ontological-good-faith/authenticity\(^0\)–postconverging–
de-mentating/structuring/paradigming\(^7\) effectively reflected as of notional–deprocripticism. notional–deprocripticism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance\(^7\)-<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 \(^4\)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\(^3\). Translated, this ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening<-as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ underlying prospective human ontological-performance -<including-virtue-as-ontology> with regards to human \(^5\)meaningfulness-and-teleology\(^4\) 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\(^5\) in constrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity<-discretely-implied-functionalism>
epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity–sublimation } is strongly prone to desublimating \(^4\) 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 \(^3\) presencing—absolutising-identitive-constitutedness } , while the former strongly constrained to high predicative-effectivity–sublimation } is rather relatively amenable to sublimating \(^4\) historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of ‘ scalability/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 \(^4\) 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 \(^4\) historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’). Critically such a ‘purist science/ontology epistemic-conception of veracity/truth’
analysis very much point out that the social-construct is riddled with narratives of ‘supposedly
veridical ontological justifications/grounds’ but which on closer examination as of ‘purist
science/ontology epistemic-conception of veracity/truth’ turn out to be at the least sub-
ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence>; and so as to the relative
impertinence of the ‘social-vestedness/normativity-<discretely-implied-functionalism>
epistemic-conception of veracity/truth’ (so-construed as from the ontological-
normalcy/postconvergence epistemic-projection perspective). This insight further informs
prospective notional–deprocrypticism appraisal of the ‘tight-and-entwined relationship between
the overall human ontological-commitment’ (across all registry-worldviews/dimensions) and
(corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-
underlying-ontological-commitment} (reflecting ‘scalarity/immanency of existence’s
ontological-normalcy/postconvergence’). In this regards, the de-
mentative/structural/paradigmatic implications of ‘human notional–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
 historicity/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’, reflect the fact
that the originariness-parrhesia,—as–spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness for prospective
knowledge-reification implying a projection out of a prior human registry-worldview’s/dimension’s institutionalisation framework cannot be construed as of any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[8] on the basis of the prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (thus wrongly implying that there is an underlying absolute sound basis for human knowledge-reification[7] as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[8], whereas in reality such grounds are recurrently re-dementated/restructured/reparadigmed for relative-ontological-completeness[8] as to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective sublimating historiality/ontological-eventfulness[7]/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> at any uninstitutionalised-threshold[3] is necessarily imbued with prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation ‘messianic-structure of intemporality’[2]’ and its derived deferential-formalisation-transference secondnaturung. We can appreciate in this regards that budding-positivists ‘meaningfulness-and-teleology[10] however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/common sensicality of the non-positivism/medievalism prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[8]’ but the fact is that such budding-positivism in its re-dementating/restructuring/reparadigming for relative-ontological-completeness rather induced the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for our
modern-day positivism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a rede-
mentating/restructuring/reparadigming for relative-ontological-completeness induced psy-
choanalytic-unshackling/memetic-reordering/institutional-recomposuring equally applies
with respect to prospective deprocripticism—or-preempting—disjointedness-as-of-
reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards,
just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness by-
reification/contemplative-distension that projected of an underlying ‘scientific—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation—{as-to-underlying-ontological-commitment}
by budding-positivists allowed for the enculturation of a human positivism/rational-empiricism
social orientation with regards to the natural sciences (then more-or-less subsequent
‘aspirational sciences’) epistemic-conceptions phenomenal/manifest—subpotencies—(in-
transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—
nascence) as to their implicated <amplituding/formative—
epistemicity—totalising/circumscribing/delineating existential-contextualising-contiguity
foregrounding—entailment—{postconverging—narrowing-down—sublimation—as-to-
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation —in-
reflecting—‘immanent-ontological-contiguity ‘—as-operative-notional—deprocripticism) in
elucidating ontological-contiguity —<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective>’ as to imbued positivism/rational-empiricism sublimation over non-positivism desublimation (and so over a
long-and-sustained period of crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) inducing the strongly enculturated predicative-
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 \(^9\) presencing—absolutising-identitive-constitutedness \(^3\) \(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag \(^7\) ; explaining their pedantic obsession. On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation\(<as-to-underlying-ontological-commitment>\) as critically enabling prospective sublimation’ so-implied as to existence-potency\(^8\)–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\(^9\)-<in-existential-extrication-as-of-existential-unthought>\(^9\)) is how to exploit the fact that there is no ‘\(^{10}\) 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 universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-teleology by eliciting presencing—absolutising-identitive-constitutedness sensibility/decorum as of non-universalising Ancient-sophistry and non-positivism medieval-scholasticism meaningfulness-and-teleology respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that in many ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their presencing—absolutising-identitive-constitutedness <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-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}’ (withstanding a natural scientific culture that points out that substantive issues are analysed on the basis of their relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such a presencing—absolutising-identitive-constitutedness sensibility/decorum of institutional imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification. But then the Ancient-sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic presencing—absolutising-identitive-constitutedness sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency—sublimating–nascence, disclosed–from-prospective-epistemic-digression allowing for prospective Socratic-philosophers universalising-idealisation and budding-positivism as to their respectively induced ‘universalising-idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation⟩{as-to-underlying-ontological-commitment}’ and ‘positivism/rational-empricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation⟩{as-to-underlying-ontological-commitment}’ constraining in the face of ‘human notional–firstnatedness—temporal-to-intemporal–
dispositions\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\>\)

accordioning\(-\text{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance}\)\(<\text{including-virtue-as-ontology}\)> \at \text{uninstitutionalised-threshold} \text{as reflecting both desublimating \text{historicity-tracing—}in-presencing–hyperrealisation/hyperreal-transposition and sublimating \text{historiality/ontological-eventfulness} /ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’}\>\text{possibilities’}. The strategic reflex of assuming a \text{‘presencing—absolutising-identitive-constitutedness’}\text{sensibility/decorum preemptively ‘shuts-off the possibilities of relative-ontological-completeness\textsuperscript{10} interpretations’ and arbitrarily defines ‘human social-vestedness/normativity-\text{discretely-implied-functionalism}\) 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-\text{unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’} \text{as non-ontological thus implying not it is subject to analyses as of social and socio-psychological phenomenal/manifest–subpotencies\text{\(<\text{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}\)\text{But then human sublimation in existence effectively speaks of the notional–symmetrisation-\text{as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking–by–preconverging-or-dementing-perspectives-of-human–‘meaningfulness-and-teleology’\text{underlying human ontological-performance}\text{<including-virtue-as-ontology> as to the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{10} succession of registry-worldviews/dimensions, and such a}}

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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 meaningfulness-and-teleology rather unconstrained to predicative-effectivity—sublimation—as-to-underlying-ontological-commitment as to lack of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation as-to-underlying-ontological-commitment’. Consider in this regards, the de-mentative/structural/paradigmatic possibility of such an abstract human sophistic/pedantic presencing—absolutising-identitive-constitutedness sensibility/decorum strategy exercise with regards to say Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs if there was ‘no positivism/rational-empiricism—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment }’ (as produced by the efforts of budding-positivists even as during their own epoch this was contested by their Establishment) that allowed for sublimating scientific thought to be integrated or rejected by its mere predicative-effectivity–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> accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance <-<including-virtue-as-ontology>-} at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’> possibilities’). The point here is to highlight that across all registry-worldviews/dimensions blurriness of meaningfulness-and-teleology at uninstitutionalised-threshold as to lack of ‘relative-ontological-completeness —apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment }’ inherently induces sophistic/pedantic dispositions (beyond-the-
frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-
meaningfulness-and-teleology\textsuperscript{(100)} of prospective human-subpotency-
peror-
poria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional-firstnatueredness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>-’—existentialism-form-factor’) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as
the secondnatured-institutionalisation of successive registry-worldviews/dimensions
reference-of-thought—and—reference-of-thought—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{(100)}
dimensionality-of-sublimating
\textless<amplituding/formative supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
ralising/transeptisticemicity/anamnestic-residuality/spirit-drivenness—equalisation\textgreater\textgreater.
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 naiveies implied with \textless presencing—absolutising-identitive-
constitutedness\textgreater sensibility/decorum supposed projections of candoour that tend to arise with
social lack of\textless universal-transparency\textgreater—\textless transparency-of-totalising-entailing-,as-to-entailing-
\textgreater \textless amplituding/formative–epistemicity\textgreater totalising—in-relative-ontological-completeness \textgreater
associated with blurrieness\textsuperscript{7} of meaningfulness-and-teleology\textsuperscript{(100)} poorly amenable to
predicative-effectivity—sublimation—\textless as-to-underlying-ontological-commitment \textgreater; and reflect
the idea that there is no knowledge without sublimating knowledge in the very first place and

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framing-of—predicative-effectivity—sublimation-{as-to-underlying-ontological-commitment }. In this regards, blurriness of "meaningfulness-and-teleology" with regards to the respective uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism as to their respective apriorising/axiomatising/referencing—psychologism is overcome respectively (as so-construed from ontological-normalcy/postconvergence epistemic-projection perspective as of foregrounding—entailment-{postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation '—in—reflecting—'immanent-ontological-contiguity ';—as-operative-notional—deprocrypticism}) with the induced social \( \text{universal-transparency} \) \( \text{transparency-of-totalising-entailing,-as-to—entailing—} \text{amplituding/formative—epistemicity} \text{totalising—in-relative-ontological-completeness } \) of: - base-institutionalisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-{as-to-underlying-ontological-commitment } construed as ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative \( \text{amplituding/formative—epistemicity} \text{totalising/circumscribing/delineating existential-contextualising-contiguity} \) 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—\( \text{as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective} \) as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of—
prospective-supererogation' (and so over prior recurrent-utter-uninstitutionalisation—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation-{as-to-underlying-ontological-commitment}
construed-as ‘non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-
accidented-or-random-mental-disposition,—that-is-not-rulemaking
apriorising/axiomatising/referencing—psychologism’ given ‘relative disparateness-of-
conceptualisation-<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-
contiguity’ as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of
individuals-suboptimal instigative potency as of human notional—firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence> accordioning-{as-of-varying-individuations-contextually-
transverse—desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance}-{<including-}
virtue-as-ontology}> at its given/defined uninstitutionalised-threshold ontologically-
deficient epistemic-conception of ‘the very same overall phenomenality/manifestation of
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation'), —
universalisation—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation
{as-to-underlying-ontological-commitment} construed as ‘universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ given
‘relative <amplituding/formative—epistemicity> totalising/circumscribing/delineating
existential-contextualising-contiguity’ foregrounding—entailment-{postconverging—
narrowing-down—sublimation-as-to—existential-contextualising-contiguity—prospective-supererogation—
in-reflecting—immanent-ontological-contiguity;—as-operative—
notional—deprocrypticism) in elucidating ontological-contiguity—<as-from-prospective—
totalising/circumscribing/delineating existential-
contextualising-contiguity

foregrounding—entailment

(postconverging—narrowing-
down—as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting—‘immanent-ontological-contiguity ’;—as-operative-
notional—depycopristicism) in elucidating ontological-contiguity

(as-from-prospective-
ontological-normalcy/postconvergence-epistemic/notional—projective-perspective> as to its

prospectively induced scalarising as of human supererogatory/messianic intemporal and
secondnated socially-optimal instigative potency’ at its given/defined institutionalisation

ontologically-pertinent epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation’ (and so over prior

universalisation—non-
positivism/medievalism—apriorising/axiomatising/referencing—psychologism

enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation

(as-to-underlying-ontological-commitment ) construed-as

universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-
positivising/rational-empiricism-based apriorising/axiomatising/referencing—psychologism’
given ‘relative disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-
reflect—‘immanent-ontological-contiguity’> as to prior descalarising totalisingly-
disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of
human notional—firstnatedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> accordioning

(as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance —<including-virtue-as-ontology)>’ at its given/defined
uninstitutionalised-threshold ontologically-deficient epistemic-conception of ‘the very same
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-'immanent-ontological-contiguity ’;-as-operative-notional–deprocrypticism’ thus
speaking to deprocrypticism requisite de-mentative/structural/paradigmatic delineation of both
the existentially contextualised ‘sublimating ontological-good-
faith/authenticity’~postconverging–de-mentating/structuring/paradigming underlying
intemporal ontological-performance -<including-virtue-as-ontology> (as of dimensionality-of-
sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ profound dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification /contemplative-distension projected
apriorising/axiomatising/referencing–psychologism)’ and ‘desublimating ontological-bad-
faith/inauthenticity’~preconverging–de-mentating/structuring/paradigming underlying
temporal ontological-performance -<including-virtue-as-ontology> (as of dimensionality-of-
desublimating-lack-of ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation⟩ shallow/lack-of dispensing-with-immediacy-for-
relative-ontological-completeness -by-reification /contemplative-distension projected
apriorising/axiomatising/referencing–psychologism)’ associated with any ‘17 deprocrypticism–
or–preempting—disjointedness-as-of- reference-of-thought prospective knowledge-
reification77 as ever always about preserving the ascendancy of organic-knowledge in
superseding-and-overriding mechanical-knowledge (with the latter rather associated with
<amplituding/formative> wooden-language {imbued—temporal–mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology }) thus involving the anticipation of human temporal-to-intemporal ontological-
performance\textsuperscript{72} \textasciitilde{} <including-virtue-as-ontology> of prospective knowledge-reification\textsuperscript{77} imbued reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} (and so as to the deprocrypticism—apriorising/axiomatising/referencing–psychologism given ‘ontological-good-faith/authenticity\textsuperscript{88}–postconverging–de-mentating/structuring/paradigming\textsuperscript{89} existential-condescension<of-apriorising/axiomatising/referencing–psychologism> projection of originariness/origination\textsuperscript{78} (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence))'; with the above articulation of the successive registry-worldviews/dimensions ‘relative-ontological-completeness\textsuperscript{60}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–\{as-to-underlying-ontological-commitment\}' so-reflecting comprehensively the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} involving human limited-mentation-capacity-deepening\textsuperscript{3} increasing ontological-performance\textsuperscript{72} \textasciitilde{} <including-virtue-as-ontology> as to ‘its originariness-parrhesia,–as–spontaneity-of-aestheticisation—supерerогатоry–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—for—conceptualisation inducing of the successive registry-worldviews/dimensions increasingly profound secondnatured methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ and so as human \textasciitilde{} reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology\textsuperscript{100} engendered sublimating \textasciitilde{} historiality/ontological-eventfulness\textsuperscript{17} /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> in existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{92} <as-to-perspective-ontological-normalcy/postconvergence–
implied-‘prospective-aporeticism-overcoming/unovercoming’> (with the critical insight here for instance that the Socratic-philosophers meaningfulness-and-teleology as of universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day universalising implications of thought but for when prospective contextualisation requires universalising positivising/rational-empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day physics but for when prospective contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-contiguity—of-the-human-institutionalisation-process as to its implied overall notional—deprocrypticism—apriorising/axiomatising/referencing—psychologisms ‘enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation (as-to-underlying-ontological-commitment ) of relative-ontological-completeness’ rather speaks of human limited-mentation-capacity-deepening as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring prospectively induced meaningfulness-and-teleology as the successive registry-worldviews/dimensions apriorising/axiomatising/referencing—psychologisms). Further, ‘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 ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’ implies that the successive registry-worldviews/dimensions given ‘relative-ontological-completeness —apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
psychologism>’ so-underlineing existence—as-the-absolute-a-priori-of-conceptualisation—
and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation
‘as-to-perspective-ontological-normalcy/postconvergence-implied—
‘prospective-aporeticism-overcoming/unovercoming’>). This insight equally explains why human
<amplituding/formative–epistemicity>causality at its most profound construal is rather
as of underlying ontological-good-faith/authenticity—
over ontological-bad-faith/inauthenticity—preconverging—
de-mentating/structuring/paradigming
imbued sublimating-over-desublimating ontological implications and so with regards to underlying
human-subpotency
ontological-faith/notion-or-ontological-fideism—imbued—
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of—
existential-reality; as the ontological-good-faith/authenticity—
over ontological-good-faith/authenticity
as of dimensionality-of-sublimating
≤(≤amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) as to its profound dispensing-with-immediacy-for-relative—
ontological-completeness—by-reification /contemplative-distension
reflects the
originariness-parrhesia,—as-spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
–for—
conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all
along the succession of registry-worldviews/dimensions as to human limited-mentation—
capacity-deepening enabling human
reference-of-thought—
reference-of-thought—
devolving—meaningfulness-and-teleology
induced transcendence-and—
sublimity/sublimation/supererogatory—de-mentativity whereas the ontological-bad—

sublimating base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocriptism respectively over desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procripticism respectively, and the failure to articulate this requisite ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming’ existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ is a failure to meet the ‘prospectively warranted organicknowledge 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–deprocriptism 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 procripticism. 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 secondnatururing 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 secondnatururing of positivism/rational-empiricism was the notional~asceticism reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism dementative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation manifested as of the ships that set sail around the world for spices and trade eliciting a positive commercial opportunism that is decisively responsible for destroying the collective social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not and draw the health implications constrained the destruction of a collective superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, constrained the collective need to adopt a scientific worldview, etc.). Since the relative-ontological-completeness logical-basis/logic—<as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing is in transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing with the relative-ontological-incompleteness logical-
basis/logic-as-to—transversality-of-affirmative-and-unaffirmative—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 –qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology going by its presencing—absolutising-identitive-constitutedness just as we will be disinclined to contemplate about the more veridical preconverging/dementing –qualia-
schema of our procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold as from a prospective notional–deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology. This poor appreciation arises for the simple reason that the uninstitutionalised-threshold speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity.what’s–shallow–supererogation–of–mentally-aestheticised–preconverging/dementing–qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing–of—predicative-effectivity–sublimation{as-to-underlying-ontological-commitment}’ imbued ‘foregrounding—entailment{postconverging–narrowing-down–sublimation-as-to-existence—as-sublimating-withdrawal,—eliciting–prospective-supererogation’—in—reflecting—‘immanent-ontological-contiguity’—as-operative-notional–deprocrypticism} that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity’—postconverging–de-mentating/structuring/paradigming existential-condescension{of–apriorising/axiomatising/referencing–psychologism}’ as to prospective living-development–as-to-personality-development and institutional-development–as-to-social-function-development. In this regards, it can be appreciated with respect to budding-positivism and universalising-idealisation respectively that where the epistemic-veracity of looking through a telescope and drawing positivistic ontological implications do not avail as in the scholastic-medievalism underpinning–suprasocial-construct or where construing meaningfulness in coherent universalising terms do not avail as in the non-universalising sophistry underpinning–suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity over which prospective sublimating ontological-good-faith/authenticity knowledge respectively as of budding-positivism and
universalising-idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity’\textsuperscript{9} existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ and naïve modern-day ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of\{-<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parthesis,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism>’). Indeed, as to when such ‘relative-ontological-completeness\textsuperscript{18}—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’\textsuperscript{9} existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ of modern-day scientific breaktrhoughs sublimation projected knowledge hardly put into question. Likewise, this insight about the requisite ‘ontological-good-faith/authenticity’\textsuperscript{9} existential-condescension-<of-
with-immediacy-for-relative-ontological-completeness by-reification /contemplative-distension for its elucidation and appropriate seconndnatured 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 meaningfulness-and-teleology is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension (as to a disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity> which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation thrives on this lack of universal-transparency (transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness with regards to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology underlying the genuine social intellectual—function/posture. Intellectualism as such is much more than just about
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 inclusion-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-
infrastucture-of–meaningfulness-and-teleology. The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override
presencing—absolutising-identitive-constitutedness

<preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing>-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

<preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuiness’–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-teleology¹⁰⁰→<in-
existential-extrication-as-of-existential-unthought>⁶ 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 supererogation⁷–profundity–postconverging–de-
mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-
ontological-completeness’–by-reification/contemplative-distension⁶ for Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrasocial-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-teleology¹⁰⁰→<in-existential-
extrication-as-of-existential-unthought>⁶ positive-opportunism of living-development–as-to-
personality-development and institutional-development–as-to-social-function-development) and
reconstrue human-subpotency aporeticism in terms of ‘non-immediacy prospective sublimating
value and ontological-veracity disposition’. In this regards historically, without individuals
making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and
ontological-veracity disposition’ as to their given presencing—absolutising-identitive-constitutedness ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ then the possibility will not arise for the very backbone of human value and ontological-veracity sublimation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. upon whose meaningfulness-and-teleology infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology (and so not only with human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology but is equally reflected in a poor-spirited bland conception of human living-development–as-to-personality-development and institutional-development–as-to-social-function-development). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning–suprasocial-construct projected and 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
specifically defined ‘human social-vestedness/normativity’ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct’s conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound de-mentative/structural/paradigmatic transformation of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. The subtle manifestation of the social implications of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology\textsuperscript{100} -\textless in-existential-extrication-as-of-existential-unthought\textgreater\textsuperscript{6} positive-opportunism of living-development–as-to-personality-development and institutional-development–as-to-social-function-development) with regards to our positivism–procrypicalism registry-worldview/dimension can be appreciated in modern-day sycophantic-sophistry and 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 \}, media-driven disenfranchising narrative \textless preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater–existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\} and dominance/vested-interest diffused institutional influence in many ways and occasions rendering formal and official languages of institutions smokescreens for underhanded \textless 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-
In many ways this \( \langle \text{presencing—absolutising-identitive-constitutedness} \rangle \) \(<\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing}>\)-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} analysis as to the positivism–procrypticism registry-worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholding-becoming—distortive-originariness/distortive-origination—as-to- \( ^1 \) historicity-tracing—inhibited-mental-aestheticising implications is very much relevant however the underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist (as in fact all such systems mirror each other as to their beholding-becoming—distortive-originariness/distortive-origination—as-to- \( ^1 \) historicity-tracing—inhibited-mental-aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking of a more fundamental issue of positivism–procrypticism ontological-performance \( ^2 \)-<including-virtue-as-ontology> as to the prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective \( ^1 \) depcryptocticism—or—preempting—disjointedness-as-of-\( ^2 \) reference-of-thought); as to the fact that the underlying institutional formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—meaningfulness-and-teleology\( ^{10} \) of these systems are rather as of ‘dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of \( \langle \text{presencing—absolutising-identitive-constitutedness} \rangle \) \(<\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing}>\)-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} of social-vestedness/normativity—<discretely-implied-functionalism> and social-stake-contention-or-confliction’, and prospective human
scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation-as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation
de-procrypticism—aestheticisation—and—aestheticisation-towards-ontology (as to dimensionality-of-sublimating

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}) unenframed/unbeholding/bechancing–supererogation


<including-virtue-as-ontology> (as to its fundamental ontology aspiration) is not oblivious to the ‘notional–symmetrisation—as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging—or-dialectical-thinking—by–preconverging—or-dementing —perspectives-of-human—meaningfulness-and-teleology> underlying human ontological-performance

compensated-with-the-notion-of-dimensionality-of-sublimating -

succession of registry-worldviews/dimensions as to its orientation towards ‘reclamation/recovery of 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—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<preconverging—motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness⟨as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ are otherwise hardly transcendental with regards to prospective construction-of-the-Self implications given their beholdening-becoming—distortive-originariness/distortive-origination—historicity-tracing—inhhibited-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<preconverging—motif-and-apriorising/axiomatising/referencing’—imbuing>—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 deprocrypticism—depreempting—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-
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility enabling prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as effectively involving the veridically uninhibited/decomplexified dimensionality-of-sublimating

\{<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\} in cognisance-and-integration of the requisite ‘ontological-good-faith/authenticity\(\textsuperscript{69}\)–postconverging–de-mentating/structuring/paradigming\(\textsuperscript{70}\) existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ for the availing of the organic-knowledge \(\textsuperscript{56}\) meaningfulness-and-teleology\(\textsuperscript{100}\) of base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively (as to their respective ontological-good-faith/authenticity\(\textsuperscript{69}\)–postconverging–de-mentating/structuring/paradigming ‘inducing of their \(\textsuperscript{84}\) reference-of-thought–and–\(\textsuperscript{2}\) reference-of-thought–\(\textsuperscript{56}\) devolving–\(\textsuperscript{50}\) meaningfulness-and-teleology\(\textsuperscript{100}\) underlying logical-basis/logic–<as-to—transversality–of-affirmative-and-unaffectative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(\textsuperscript{100}\)> of logical operation/processing/contention of narratives’ reflected as of their respectively induced ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment }’ imbued foregrounding—entailment-{postconverging–narrowing-down–sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’–in—reflecting—‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism)}. This conception of ‘ontological-good-faith/authenticity\(\textsuperscript{69}\)–postconverging–de-mentating/structuring/paradigming \(\textsuperscript{70}\) existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ rather speaks to the fact that ‘human \(\textsuperscript{45}\)<\text{amplituding/formative–epistemecity}>totalising–thrownness-in-existence’ as to its limited-


<amplituding/formative–epistemicity>totalising~thrownness-in-existence”, human <amplituding/formative–epistemicity>totalising~thrownness-in-existence as to human limited-mentation-capacity veridically implies that ‘existence is not beholdening to that human thrownness and the critical human teleological as to ontological-performance’-<including-virtue-as-ontology> issue is how to adjust to existence and is not about how existence adjusts to the human who is rather of a subpotent epistemic relation to the
full-potency of existence’. The implication here is that the ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming~existential-condescension~of-apriorising/axiomatising/referencing–psychologism’ is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which is only possible as to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’~<as-to-perspective-ontological-normalcy/postconvergence-implied~‘prospective-aporeticism-overcoming/unovercoming’> with regards to human formativeness~<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>~of~meaningfulness-and-teleology~<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 modern-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 strife to preempt such a cataclysm as to their technical capacity. We can appreciate
that the human species on Earth as to its relative-ontological-incompleteness doesn’t have a
pretence to being of a ‘neutrally/objectively sound human ontological-performance-
<including-virtue-as-ontology> state failing to factor in human specific
apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given
<amplituding/formative–epistemicity>totalising–thrownness-in-existence’ but together with
the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-
discursivity—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-

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sublimation-over-desublimation that explains why the availing of relative-ontological-completeness\(^1\) as to dimensionality-of-sublimating
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\langle \text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvalutative-rationalising/} \text{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle
\]
takes precedence in defining human intellectual-and-moral ontological-performance\(^2\) -\langle\text{including-virtue-as-ontology}\rangle and so as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^3\). This implied existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’ –postconverging–de-mentating/structuring/paradigming\(^4\) 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\(^5\)>-disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human meaningfulness-and-teleology\(^6\) veridically arises. Thus existential-discursivity—implicit-sublimation-over-desublimation implies that the human is already ‘de-mentatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without any ‘neutrally/objectively sound human ontological-performance\(^7\) -\langle\text{including-virtue-as-ontology}\rangle state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given
\[
\langle \text{amplituding/formative–epistemicity}\rangle\text{totalising–thrownness-in-existence} \rangle \]
\[
\text{presencing—absolutising-identitive-constitutedness} \]
conception of intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness\(^8\) (for instance with regards to
some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness’ specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given is not of neutrally/objectively sound ontological-performance as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that dementatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our relative-ontological-completeness as to overall existential dimensionality-of-sublimating and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness as to overall existential dimensionality-of-sublimating. Besides such a more stark elucidation as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, existential-discursivity—implicated-sublimation-over-desublation as to ‘ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigmning existential-condescension—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—

\(<\text{supererogatory}>\text{acuity/perspicacity/astuteness/edginess/incisiveness}\) projection as to overall
existential dimensionality-of-sublimating

\(<\text{amplituding/formative}>\text{supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness }<\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}.\)
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\)\)\)
with regards to the fact that human
\(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\)\) with regards to the fact that human
\(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\)\) is already
engaged in 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
very much countering the deceptive eliciting in desublimation of
\(<\text{amplituding/formative}>\text{wooden-language}<\text{imbued—averaging-of-thought}\)<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\)-as-of-
‘nondescript/ignorable–void ’<with-regards-to-prospective-apriorising-implications>\) 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— implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’<sup>69</sup>—postconverging—de-mentating/structuring/paradigming<sup>70</sup> existential-condescension<sup>1</sup>&lt;of-apriorising/axiomatising/referencing—psychologism&gt;’ implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<sup>77</sup>, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance’<sup>&lt;including-virtue-as-ontology&gt</sup> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <sup>&lt;amplituding/formative–epistemicity&gt</sup>totalising–thrownness-in-existence<sup>11</sup> with respect to prospective base-institutionalisation, <sup>10</sup>universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively; and as relative-ontological-completeness<sup>88</sup> avails intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating<sup>95</sup> (<sup>&lt;amplituding/formative&gt</sup>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 <sup>18</sup>presencing—absolutising-identitive-constitutedness<sup>10</sup> 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<sup>7</sup> 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<sup>67</sup>’ as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity<sup>67</sup>—of-the-human-institutionalisation-process<sup>58</sup> so-associated with human limited-mentation-capacity-deepening ). This confliction in the perception and relation to human sublimation in existence between metaphysics-of-presence<sup>(implicit—nondescript/ignorable—</sup>
void ‘as-to-presencing—absolutising-identitive-constitutedness’

<amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag’ on the one hand and on the other hand
difference-confoundedness ‘as-to-totalitative-reification’ ‘in-singularisation’ ‘as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing’ ‘as-veridical-epistemic-
determinism’ as to relative-ontological-completeness

<amplituding/formative–epistemicity>causality ‘as-to-projective-totalitative—implications-of-prospective-
nonpresencing—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 <amplituding/formative>disposedness-
⟨as-to-orientation/value-construct/valuation—and—derived-parameterising⟩ and
<amplituding/formative>entailment ⟨as-to-totalising-contiguous/coherent—factuality-of-
variability⟩)’ (as reflecting the implications of human limited-mentation-capacity-deepening
underlying the ontological-contiguity—of-the-human-institutionalisation-process); such that
human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-
worldviews/dimensions projections of their specifically flawed presencing—absolutising-
identitive-constitutedness given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-
of-aestheticisation. The insight here is that human state of prior relative-ontological-
incompleteness de-mentatively/structurally/paradigmatically impacts reflexively on human
appraisal of its prospective relative-ontological-completeness sublimation implications, and so
across the successive registry-worldviews/dimensions right up to the originariness/origination.
deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought which purportedly escapes any such reflexive
presencing—absolutising-identitive-constitutedness
<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasia-drag
of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation. The so-implied notional—deprocrypticism as such points out that the
ontological-contiguity—of-the-human-institutionalisation-process is rather associated with a
‘directly relevant trace of prospective human effectively-purist-sublimation—(reflecting—prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>) as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation, but that, as of the successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness
historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as to the concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)—of-human-ontological-performance’—<including-virtue-as-ontology> of overall prospective sublimation. Human sublimation as such in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity — of-the-human-institutionalisation-process is existentially susceptibly instigated mostly as of materially/technically induced sublimation associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall meaningfulness-and-teleology. But the overall postconverging–dementating/structuring/paradigming of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness and ‘immaterial/social overall relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving>’. In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the Rousseaus, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-
and-teleology of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective aporeticism overcoming/unovercoming that recognised that mankind needed a more mature conception of interhuman relationship and human relation with nature as to when mankind/some-of-mankind began manifesting a more developed relationship with nature beyond just as of the immediacy of subsistence/survival relationship with nature (say for instance having technically more efficient guns with gunpowder didn’t imply just killing animals at whim or along the same lines explaining his anti-Slavery stance); thus speaking of the prospectively requisite immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking—apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness and the immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology of medieval-scholasticism associated with alchemic/magical thinking, to the point that in many ways their actions were directed towards articulating at the very least an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation{as-to-underlying-ontological-commitment }’ as the requisite immaterial/social sublimation for enabling positivistic science as we know it today to arise. This very insight explains ‘the enlightenment struggle against feudalism and slavery as 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 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–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-opportunism76 driving the
secondnatured institutionalisation of human sublimation induces discrepancy as to immediate
material and technical possiblities of sublimation and the requisite dispensing-with-immediacy-
for-relative-ontological-completeness 
(by-reification26/contemplative-distension26
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 5 meaningfulness-and-teleology100’ of our
positivism–procrypticism, for instance as associated with an ‘underlying dumbing-down public
intellection and media industry’; as media-access and its commercialisation function in many
ways rather adhocly substitutes-for/undermines a profound genuine social intellectual–
function/posture as to social-stake-contention-or-confliction implications. The further
implication of this discrepancy is in highlighting that the supposed equanimity/balance of the
overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-
will, etc. is only veridically effective as to the originariness/origination-(so-construed-as-to-
ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)
perspective of notional–deprocrypticism given the perpetual challenge of material sublimation
upon human immaterial/social overall relative-ontological-incompleteness99—presublimation-
construct—of—‘meaningfulness-and-teleology100; as prospective material/technical sublimation
is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness’99—
presublimation-construct—of—meaningfulness-and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations—<-blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving’ that goes on as of presencing—absolutising-identititive-constitutedness to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance —<including-virtue-as-ontology> reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct—of—meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholding 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 modern-day political framework as to a period of rather profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant beholding narratives of identity as a divide-
and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised 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\(^7\)–of-the-human-institutionalisation-process\(^8\), so-reflected from such science-ideology poor appreciation of the implications of the \(^4\)historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing-\\(\\langle\text{perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’}\\rangle\) rendering the scientific adventure as of a living existential-contextualising-contiguity\(^9\) exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^1\)–by-reification\(^7\)/contemplative-distension\(^6\) as to human limited-mentation-capacity-deepening\(^3\) implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) 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\(^7\) 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—\(\langle\text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument}–for–\rangle\) conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of\(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) equally fails to appreciate how prior human aestheticisation scheming including human superstitions, belief systems and religions were a
necessary pathway to the present even as modern science demonstrates their limits (given that we are an animal of limited-mentation-capacity reflected as to our human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to which the notion of institutional-cumulation/institutional-recompose—{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>}) in supererogation is vital for perpetually enhancing that limited-mentation-capacity as of our aestheticisation—and—aestheticisation-towards-ontology); as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation” that ultimately enabled and propelled human limited-mentation-capacity-deepening (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recompose—{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>)} that led to our modern-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\textsuperscript{7}, 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\textsuperscript{100} herein construed as of deprocripticism–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\textsuperscript{104} universalising-idealisation inventing/creating\textsuperscript{104} 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\textsuperscript{10} 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\textsuperscript{88–84} reference-of-thought–devolving> ‘critically points to an overall
nascent knowledge-reification—gesturing directly or indirectly prescient of a comprehensive sublimating meaningfulness-and-teleology conception of the given prospective relative-ontological-completeness registry-worldview/dimension; the possibility for ontology/science is effectively ‘an ontological-contiguity projection as to an all-englobing/all-encompassing construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest–subpotency—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating–nascence)) and so as to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity—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 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
The implication here that in the bigger scheme of things, the ‘apriorising decisions advancing mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency 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 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—epistemicity-relativism rather speaks to deficient knowledge-reification—gesturing caught up in presencing—absolutising-identitive-constitutedness as of beholding-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\textsuperscript{87} 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\textsuperscript{87} (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’\textsuperscript{88}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation\textsuperscript{66}{as-to-underlying-ontological-commitment } to usher in the possibility of their very own secondnatured institutionalisation unclouded knowledge-reification\textsuperscript{87}–gesturing, the ultimate possibility for our positivism–procrypticism overcoming its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } lies with the prospective ‘deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation\textsuperscript{66}{as-to-underlying-ontological-commitment }’ imbued foregrounding—entailment—postconverging–narrowing-down~sublimation-as-to–‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-ontological-contiguity ’;
as-operative-notional-deprocrypticism) (enabling the true and profound attainment of ontological-contiguity\textsuperscript{67} in the social domain beyond the present practices of disparateness-of-conceptualisation-\textlangle unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\textsuperscript{67}\textrangle). The manifest historical veracity of human sublimation as underlined by the ‘directly relevant trace of prospective human effectively-purist-sublimation-\textlangle reflecting-prospective- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-\textlangle perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\textrangle as to existence— as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}’ (and as rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness –presublimation-construct–of–’ meaningfulness-and-teleology\textsuperscript{100’) is the more accurate conception in reflecting the overall ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, and so 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 ), as from 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 ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ’, 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\(^{(100)}\) of prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturesness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as
the secondnatures-institutionalisation of successive registry-worldviews/dimensions
reference-of-thought—and—reference-of-thought-devolving—meaningfulness-and-
teleology\(^{(00)}\) so-construed as ‘generating varying human sublimating-over-desublimating social-
and-institutional-constructs–of—meaningfulness-and-teleology\(^{(100)}\)—in-
cumulation/recomposuring
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating—langleamplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvalutativationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
⟩. Critically thus the veracity of human sublimation is rather as to the originariness/origination
(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-
of-existence) perspective of notional-deprocrypticism as effectively reflecting existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{(96)}\), and so as to the fact that the
notional-deprocrypticism given ‘directly relevant trace of prospective human effectively-purist-
sublimation⟨reflecting-prospective-historiality/ontological-eventfulness/ontological-
aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-
relativism⟩⟩, as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation\textsuperscript{13}’ is not ‘beholding wrongly upon the overall relative-ontological-incompleteness\textsuperscript{88}—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{100}’. This projected notional—deprocrypticism ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ontological-contiguity\textsuperscript{67} as of the successive registry-worldviews/dimensions ‘ reference-of-thought—devolving—meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence (as to their instigating relative-ontological-completeness —apriorising/axiomatising/referencing—psychologism)’ manifested as of the notional—symmetrisation—as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking\textsuperscript{20}—by—preconverging-or-dementing -perspectives-of-human—meaningfulness-and-teleology\textsuperscript{100} of the overall ontological-contiguity\textsuperscript{62}—of-the-human-institutionalisation-process \textsuperscript{6}. This further highlights that the prospectively defining possibilities for unleaching further human sublimation (and so over ‘beholding wrongly upon the overall relative-ontological-incompleteness —presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{100}’) will stall without the appropriate reconciling of the overall relative-ontological-incompleteness\textsuperscript{88}—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{100} to the prospective comprehensive sublimating ‘meaningfulness-and-teleology\textsuperscript{100} implications of the instigated relative-ontological-completeness\textsuperscript{88} 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—devolving—meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence (as to the instigating relative-ontological-completeness\textsuperscript{88}—apriorising/axiomatising/referencing—psychologism)’ prospective reconciling. This is fundamentally the case because the implied dimensionality-of-sublimating \textsuperscript{12}, (<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) inducing the nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness^{88}—reference-of-thought—devolving> is lost to the prior overall relative-ontological-incompleteness^{89}—presublimation-construct—of—meaningfulness-and-teleology^{100} as to a narrow-minded positive-opportunism driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness^{88}—reference-of-thought—devolving> while failing to come to terms as to construing the \(<amplituding/formative—epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness^{89}/relative-ontological-completeness^{88}\) (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)) as to human-and-social—expectations/anticipations—metaphoricity^{7}—as-rede-mentating/restructuring/reparadigming—psychologism^{90} with regards to \(<^{56}\) reference-of-thought—and—\(<^{57}\) reference-of-thought—devolving—meaningfulness-and-teleology^{100} comprehensiveness of prospective sublimating—nascence (as to the instigating relative-ontological-completeness^{89}—apriorising/axiomatising/referencing—psychologism); thus inducing the discrepant ‘immaterial/social overall relative-ontological-incompleteness^{89}—presublimation-construct—of—meaningfulness-and-teleology^{100} instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness^{88}—reference-of-thought—devolving>’ that is and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness^{88}—reference-of-thought—devolving>. This insight underlines the
ontologisation/supererogatory—involting-or-guilding-or-amplifying–scalarisation—<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation>∗

‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation


(as of human living—development—as—to—personality—development, institutionaldevelopment—as—to—social—function—development and Being-development/ontologicalframework—expansion—as—to—depth—of—ontologising—development—as—infrastructure—of—meaningfulness—and—teleology), and so as to existence—as-sublimating-withdrawal,—eliciting—of—prospective—supererogation∗. Such an ‘unenframed/unbeholdening/bechancing—supererogation∗ of notional—deprocrypticism institutionalisation’s parameterisation/reparameterisation


(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 preconverging—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-reflecting by a beholding conceptualisation/construal of the human as of their underpinning—suprasocial-construct implied “presencing—absolutising-identitive-constitutedness” “preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing”—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/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-
normacy/postconvergence)) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism. This double
epistemic orientation to a notional–deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation
(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising–‘scalarisation-as-to-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-supererogation77, the fact remains that our thrownness in the animistic social-setup
requires at least a basic engagement tolerable to its ‘meaningfulness-and-teleology before
any pretense to a projection of positivistic ‘meaningfulness-and-teleology (as can so be
appreciated with the cultural diffusion encounters throughout human history). In this regards as
to a decisively globalising world we can’t conceive that ours will be the human generation
bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation77, 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
deading of the possibility prospective reappraisals of human ‘meaningfulness-and-
‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ in optimising human ontological-performance<sup>7</sup>-<including-virtue-as-ontology> (and our positivism–procrypticism registry-worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at the backend of the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normaley/postconvergence-reflected–‘epistemicty-relativism’})). But then just like with all prior registry-worldviews/dimensions, our positivism–procrypticism presencing–absolutising-identitive-constitutedness<sup>13</sup> <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-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<sup>33</sup> 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<sup>7</sup>-<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<sup>13</sup> <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-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”
“preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
enframing/imprintedness—(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) skew 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—deprocripticism institutionalisation
‘unenframed/unbeholding/bechancing—supererogation’ parameterisation/reparameterisation
(reflecting—a supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—‘their—
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-
desublimation’)-as-so-operationalising—‘ scalarisation-as-to-rescalarisation-as—re-ontologisation’
for prospective aestheticisation—and—aestheticisation-towards-ontology/ meaningfullness-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\(^97\) 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\(\{\text{as-to-} \)historiality/ontological-eventfulness /ontological-aesthetic-tracing\(<\)perspective–ontological-normalcy/postconvergence-reflected\(\} \) 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 \(\langle\text{amplituding/formative–epistemicity} \rangle \) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(\rangle\) posture; and this very much explains the double epistemic orientation to notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation\(^97\) parameterisation/reparameterisation\(\{\text{reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to-} \)their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation\(\rangle\)-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/ meaningfulness-and-teleology\(^100\) as highlighted above (as to the need to feed our \(\langle\text{amplituding/formative–epistemicity} \rangle \) totalising–thrownness-in-existence\(^1\) 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 meaningness-and-teleology\(^100\): is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness-<as-to-intersolsipsm-of-
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. 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 <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting{as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing-
⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’⟩}’ (as
manifestly cultivated/beholdening-construct-of—meaningfulness-and-teleology,-
ultimately-construed-as-habit/practice/belief/culture so-reflected as <preconverging–‘motif-
and-apriorising/axiomatising/referencing’–imbuing>-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 <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting{as-to-
prospective– historicity/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-
tersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
derentialism>-of-‘meaningfulness-and-teleology’; as underlying the possibilities for
human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-
to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence’. Thus it is by such a ‘sublimation-over-
desublimation understanding’ of this ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence,-imbued-projective-
arbitrariness/waywardness-<as-to-the-human–projective/reprojective—aestheticising-re-motif-
and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–
epistemicity>totalising–conceptualisation’) that the apparently
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework of our positivism–procripticism-<metaphoricity-
absolutising-identitive-constitutedness-<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> (as the
challenge of the double epistemic orientation to notional–deprocripticism institutionalisation
‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation
(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation’)–as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
for prospective aestheticisation–and–aestheticisation-towards-ontology/’ meaningfulness-and-
teleology’ as highlighted above) can be looked at in a new and enlightening perspective
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 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
) 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–deprocrypticm
conceptualisation and so as to the latter skirting/peripheral initiation within the
presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}
of the
former so-construed by the Derridean conception of prospective philosophy occurring rather at
the margin of prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-
scholasticism or modern-day pedantising/muddling/formulaic-hollowing-out—
in-subontologisation/subpotentiation—
<amplituding/formative–epistemicity>totalising/in-relative-ontological-
completeness
will falsely pretend that their respective
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
hyperrealisation/hyperreal-transposition) associated with the eliciting of their respective
<amplituding/formative> wooden-language-{imbued—averaging-of-thought;<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of-
nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}, is of
‘existential and contemplative internal adequation’ respectively for the nascent contemplation
of such universalising-idealisation, positivism/rational-empiricism and prospective
postmodern-thought as herein projected with notional–deprocrypticismp conceptualisation
whereas the skirting/peripheral initiation within such respective presencing—absolutising-
identitive-constitutedness <preconverging—’motif-and-apriorising/axiomatising/referencing’–
imbuing>—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/paradigming that covertly
and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-
sophistry or is-of-non-positivising-scholasticism or is-of-disjointed-intellectual
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in
contempt of ‘relative-ontological-incompleteness /relative-ontological-completeness
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating-(projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence) as to human-and-social–expectations/anticipations—
metaphoricity ’—as-rede-mentating/restructuring/reparadigming—psychologism’ and this
‘seeding-misprising ontological-bad-faith/inauthenticity–preconverging—de-
mentating/structuring/paradigming - 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/faith-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 ~ postconverging—de-mentating/structuring/paradigming and ontological-bad-faith/inauthenticity ~ preconverging—de-mentating/structuring/paradigming that are respectively instigative or forestalling of the possibility for prospective human aporeticism—overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-as-to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy conception of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and positivism—procrypticism respectively aren’t of the ‘existential and contemplative internal adequation’ for prospective base-institutionalisation, universalisation, positivism and deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual—function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is of constructive knowledge commitment effectively exposing itself to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation and so rather than idly critical and unaccountable totalisingly-disentailing—discretion/whim-of-thought), pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and wooden-language—(imbued—averaging-of-thought—<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\(^7\). In this respect the possibility of human prospective reasoning-through/messianic-reasoning that goes on to induce prospective reasoning-from-results/afterthought as secondnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices)\(^7\); and so by the mere token of the de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised social-construct \(\langle\text{amplituding/formative}\rangle\) wooden-language-{imbued—averaging-of-thought-\(\langle\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}\rangle\) as to its beholdening to living-development–as-to-personality-development and institutional-development–as-to-social-function-development so-derived rather as from the prior Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology}\(^9\) implied uninstitutionalised-threshold\(^9\). Thus in many ways ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ is associated with nascent-particular/incipient-and-material/technical-sublimations-\(\langle\text{blinded-to-their-relative-ontological-completeness}\rangle\) reference-of-thought-
apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism). Such a \textsuperscript{4} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the desublimating manifestation of ‘effectively underlying human beholdening—inking,-apprehending,-and-taming—drive or aestheticising—

surrealising/supererogating—drive for \textsuperscript{20}<postconverging—‘motif-and—
apriorising/axiomatising/referencing’—imbuing’—existentialising—framing/imprinting\{as-to—
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’\} (as so-inherent to human \textsuperscript{45}<amplituding/formative—epistemicity>totalising—thrownness-in-existence \textsuperscript{1},-imbued-projective-arbitrariness/waywardness—(as-to-the-human—
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re—
referencing-process-of—\textsuperscript{4}<amplituding/formative—epistemicity>totalising—conceptualisation”),

actually takes the form of a numbing-traction—of—desublimating—meaningfulness-and—
teleology \textsuperscript{6}(as-perspective-lost-of:

'\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}\textsuperscript{12}'}

which goes on to instill (beyond-the-consciousness-awareness-teleology\textsuperscript{10}<-in-existential-extrication-as-of—
existential-unthought> ) a social agency all of its own associated with inducing prospective
desublimating and dereifying of socio-institutional conceptions/constructs/models. Such a

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing—
traction—of—desublimating—meaningfulness-and—teleology\textsuperscript{10}(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—
confatedness /scalarisation-as-to-rescalarisation-as—re-ontologisation)) which goes on to

instill (beyond-the-consciousness-awareness-teleology\textsuperscript{10}<-in-existential-extrication-as—of—
existential-unthought> ) a social agency all of its own associated with inducing prospective
desublimating and dereifying of socio-institutional conceptions/constructs/models. Such a

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing—
traction—of—desublimating—meaningfulness-and—teleology\textsuperscript{10}(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)
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic–residuality/spirit-drivenness–equalisation) (thus undermining the challenge of the double epistemic orientation to notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation
sublimations-&lt;blinded-to-their-relative-ontological-completeness\textsuperscript{88, 84} reference-of-thought-&lt;devolving&gt; reflecting immanent-existence’s ontological-contiguity\textsuperscript{87}, so-epistemically underscored by the &lt;reference-of-thought-and-its-devolving, as knowledge-reification ’&gt; prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-&lt;blinded-to-their-relative-ontological-completeness\textsuperscript{88, 84} reference-of-thought-&lt;devolving&gt;’ which then ultimately usher in the &lt;reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-&lt;blinded-to-their-relative-ontological-completeness\textsuperscript{88, 84} reference-of-thought-&lt;devolving&gt;’ have to be existentially referenced/registered/decisioned as from the available desublimating prior &lt;reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-&lt;blinded-to-their-relative-ontological-completeness—&lt;reference-of-thought-&lt;devolving&gt;’ decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning &lt;reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point &lt;maximalising-recomposuring-for-relative-ontological-completeness— unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-&lt;blinded-to-their-relative-ontological-completeness—&lt;reference-of-thought-&lt;devolving&gt;’. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance”&lt;including—
virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations-<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/intelligibility/setup/measuring/instrument attitude/mental-disposition/care–and–episteme). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating ⟨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
transposition and vaguely articulated as of universal import but rather manifesting our positivism–procripticism

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)), the conception of human socio-institutional conceptions/constructs/models is rather as of ‘a supererogatory psychologistic protraction of human relevantly induced notional–asceticism (as to its skirting/peripheral initiation within a

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-

(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) to constructively enable the veridical expression of its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification”/contemplative-distension” as of originariness-parrhesia,—as—spontaneity-of-aestheticisation—

supererogatory–acuity perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and–aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so unlike any given ‘naïve

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing—
normalcy/postconvergence-reflected-’epistemicity-relativism’>. Basically, notional-asceticism is ever always associated with the successive relative-ontological-completeness registry-worldviews/dimensions possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to arise (as to the notional-asceticism instigating originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising), and so because all the ‘existential and contemplative internal adequation’ available for any given relative-ontological-incompleteness registry-worldview/dimension is as of its inherent apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic-<as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—’motif-and—apriorising/axiomatising/referencing’”) that is not 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^1 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^3 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^2 or opting for desublimating ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming^3, and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) ‘this most fundamentally potent point of human-subpotency is the epistemic point-of-departure for construing ontology/science as from the notional~deprocrypticism projected human-subpotency profound-and-complete mentation-capacity ontological implications’; given that to avoid being merely a complexification of positivism–procrypticism as of the possibility for disjointedness-as-of- reference-of-thought notional~deprocrypticism warrants the requisite human organic-disposition as of notional~deprocrypticism apriorising/axiomatising/referencing–psychologism for prospective reasoning-through/messianic-reasoning ‘rather than just another induced reasoning-from-results/afterthought equally subjected to human notional~firstnaturedness—temporal-to-intemporal-dispositions~<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ speaking of a circular positivism–procrypticism complexification as of <amplituding/formative> wooden-language~(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry–teleology
as to human incapacity to psychically project the overall existential
dimensionality-of-sublimating \( \langle \text{amplituding/formative}\rangle \) supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\)
underlying notional–asceticism. This very notional–asceticism insight (speaking of
dimensionality-of-sublimating \( \langle \text{amplituding/formative}\rangle \) supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\)
notional–deprocrypticism reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process explains why the universalising-idealisation of the Socratic-philosophers is not a ‘disengaged articulation but subverts’ non-universalising sophistry, why budding-positivism is not a ‘disengaged articulation but subverts’ non-positivising medieval-scholasticism and prospectively why postmodern-thought and herein notional–deprocrypticism is not a ‘disengaged articulation but subverts’ present-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\( \langle \text{amplituding/formative–epistemicity}\rangle \) 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 aporeticism overcoming/unovercoming of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism. The veracity of human knowledge as
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ,

the fact is that their socio-institutional decisional-construct for responding to their own given

prospective aporeticism-overcoming/unovercoming take up a pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation nature

that falsely turns around (breaks with ‘prospective ontological-contiguity’ conception of
relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation’ for knowledge-reification) to undermine prospective human

knowledge-reification, by wrongly implying any such prospective construal of ‘prospective
ontological-contiguity’ conception of relative-ontological-completeness as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (as of dimensionality-of-
sublimating—{(amplituding/formative)supererogatory–de-mentativness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}) is about ‘a framework of metaphysical/ideological advocacy as of
totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of
ontological-veracity implied relative-ontological-completeness)

<amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-
variability’) and so in order to falsely nullify/undermine the subverting epistemic implications
of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation’ (of prospective human epistemic aestheticisation–and–
aestheticisation-towards-ontology of immanent existence) as to the ‘anything goes orientation’
of totalisingly-disentailing—discretion/whim-of-thought projection that allows for
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and
institutional self-preservation over addressing their respective prospective aporeticism-
overcoming/unovercoming. In this regards, as to their presencing—absolutising-identitive-
constitutedness

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

\[\langle\text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\]’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation of many a postmodern-thought herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> 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

\[\langle\text{amplituding/formative}\rangle \text{ entailment—as-to-totalising-contiguous/coherent–factuality-of-variability}\]’ to then falsely justify its disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing} \[\langle\text{amplituding/formative–epistemicity}\rangle \text{totalising~in-relative-ontological-completeness } \]

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation and so over addressing its prospective aporeticism-overcoming/unovercoming necessarily warranting prospective

\[\langle\text{amplituding/formative}\rangle \text{nondisjointing/nondisparate implications as of ‘relative-ontological-incompleteness } /\text{relative-ontological-completeness}\]

\{sublimating~reference/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’
herein articulated as to ‘notional–deprocrypticism
<amplituding/formative–
epistemicity> causality–as-to-projective-totalitative–implications-of-prospective–
nonpresencing,-for-explicating-ontological-contiguity as reflecting the overall ontological-
contiguity—of-the-human-institutionalisation-process’ underlied as of prospective
deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity–sublimation—(as-to-underlying-
ontological-commitment) that protensively strives to explain everything as of
notional–deprocrypticism <amplituding/formative>entailment—as-to-totalising-
contiguous/coherent–factuality-of-variability (with such a postmodern-thought conception as
human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective–
nonpresencing> superseding the argument traditionally made about postmodern-thought as ‘sceptical with
regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of
meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly
articulated/made from the ‘modern perspective/frame/reference/horizon’ as to ‘historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition induced
‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing–
imbued-ontological-performance’<including-virtue-as-ontology> as to presuplation 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 <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} necessarily
subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective
uninstitutionalised-threshold of procrypticism or disjointedness—as-of reference-of-
thought in many ways explaining the difficulties of Derrida and Foucault in effectively
qualifying their thought postures (when each was asked whether they were poststructuralist)
underlied/organised respectively by messianicity and parrhesia, with such messianicity and
parrhesia herein articulated and elaborated as to the supererogatory–unbeholding-
conflatedness of nascent–human-decisionality-induced-sublimation<of-blinded-relative-
ontological-completeness -imbued, supererogatory 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-
conflatedness projective-insights as of notional–deprocrypticism’ as underlying the overall:
human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistem-digression in reflecting
holographically<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process’. But rather postmodern-thought is of a prospective
‘relative-ontological-completeness re-originary–as-unenframed/unbeholding/outier-
conceptualisation-(imbued-postconverging/dialectical-thinking —‘projective-
insights’/‘epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-
sublimation)<amp; appraision of human narratives as to dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}’ thus implying rather a notion–deprocrypticism institutionalisation
(uninstitutionalised-threshold /presublimating-desublimating-decisionality)-of-ontological-performance\textsuperscript{77}→includes-virtue-as-ontology> of human ontological-performance\textsuperscript{77}→<including-virtue-as-ontology>) is rather veridically supererogatory in its conception as of notional–asceticism\textsuperscript{4} (instigating originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising) and so counterintuitive to secondnatured institutionalisation conceptions of sublimating \textsuperscript{5} meaninglessness-and-teleology\textsuperscript{100} in terms of mundane reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation comprehensive construal of sublimating \textsuperscript{5} meaninglessness-and-teleology\textsuperscript{100} on presencing-distorted–meritocracy/totalising–sovereign-appropriation—of-human-ontological-performance \textsuperscript{72}→<including-virtue-as-ontology> terms–as-of-axiomatic-construct of ‘\textsuperscript{amplituding/formative}disposedness→as-to-orientation/value-construct/valuation–and–derived-parameterising\textsuperscript{4} and ontologisation’ as so-reflected by the underpinning–suprasocial-construct (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\textsuperscript{101}–presublimation-construct–of–\textsuperscript{7} meaninglessness-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 as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity\textsuperscript{6}–and–lack-of-equananimity of social/institutional process
equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\(^{88}\)-by-reification\(^{87}\)/contemplative-distension\(^{26}\) that acts as the backbone for human value and ontological-veracity sublimation. The fact is the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’\(-<\text{including-virtue-as-ontology}>\) as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ means that in reality the underpinning—suprasocial-construct\(^{56}\) meaningfulness-and-teleology\(^{100}\) is mostly as of ‘prior \(^{84}\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ and thus implies a preconverging—de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations\(-<\text{blinded-to-their-relative-ontological-completeness}\(^{88}\)-\text{reference-of-thought-devolving}>\) around the ‘dominance/vested-interest structure in relative-ontological-incompleteness\(^{89}\)—presublimation-construct-of—\text{meaningfulness-and-teleology}\(^{100}\) desublimating—existentialising—decisionality’, thus rather de-mentatively/structurally/paradigmatically inducing an expropriating/estranging/constraining/limiting overall positive-opportunism\(^{76}\) relation with the sublimation inducing supererogation\(^{97}\)-profundity\(-\text{postconverging—de-mentating/structuring/paradigming}\) without the requisite comprehensive abstract-appraisal of the de-mentative/structural/paradigmatic implications of the ‘supererogation\(^{97}\)-profundity\(-\text{postconverging—de-mentating/structuring/paradigming}\) of nascent-particular/incipient-and-material/technical-sublimations\(-<\text{blinded-to-their-relative-ontological-completeness}\(^{88}\)-\text{reference-of-thought-devolving}>\)’ as rather reflecting the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(-\text{by-reification}\(^{87}\)/contemplative-distension\(^{6}\) for Being-development/ontological-framework-
positivism/medievalism and positivism–procripticism are preconvergingly–de-
mentated/structured/paradigmed as to be incapable of explaining the possibility for prospective
human emancipation/sublimation as reflected in the overall ontological-contiguity —of-the-
human-institutionalisation-process\textsuperscript{12} implications as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\textsuperscript{11} with respectively base-institutionalisation,
universalisation, positivism and prospective notional–deprocripticism (so-enabled rather by
supererogatory dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as to the
‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness ‘of-notional–deprocripticism-prospective-sublimation)’ intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction within any
given registry-worldview/dimension presencing—absolutising-identitive-constitutedness
<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness (as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition’) imbued ‘ontological-good-faith/authenticity\textsuperscript{28}–and-
equanimitiy of social/institutional process towards credible social/institutional outcome as
reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness ‘by-
reification\textsuperscript{87}/contemplative-distension ‘‘); as left to the non-universalising ancient-sophists,
non-positivising medieval-scholastics and our modern-day \textsuperscript{84} procripticism–or–disjointedness-
as-of\textsuperscript{84} reference-of-thought, the notion of any supererogation\textsuperscript{97} as to prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology \textsuperscript{96} (as advanced by Socratic-philosophers
\textsuperscript{104} universalising-idealisation, budding-positivists and postmodern-thought implications for

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contiguity at their prospective destructuring-threshold (uninstitutionalised-threshold/presublimating–desublimating-decisionality) –of-ontological-performance –

derived-parameterising) as supposedly entailing the prospective nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-completeness

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 ), as
from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—ass-so-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,—over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’; the successive registry-worldviews/dimensions
reference-of-thought/grandez-axiomatic-construct—as-to-referencing/registering/decisioning
as of their relative-ontological-incompleteness destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}—of-ontological-performance
<including-virtue-as-ontology> adopt their respective ‘relic/artifactual–beholdening-
constitutedness’ presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness—(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)’ given presencing-distorted–meritocracy/totalising–
sovereign-approportioning—of-human-ontological-performance
<including-virtue-as-ontology> (historically involving ‘dominance/vested-interest structure in relative-ontological-
incompleteness —presublation-construct–of—meaningfulness-and-teleology
(desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation
conception of approportioning, dominion protection conception of approportioning, to the very
natural-order-of-things conception of approportioning and to our subtle modern-day
institutionally-distorted/disjointed conception of approportioning as particularly the target as to
Lyotard’s critique of such institutionally-distorted implied metanarratives especially with
regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised
equanility/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
dementative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as
reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-distension\(^\text{83}\)). 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\(^\text{15}\)) it is ‘re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation\(\langle\text{imbued-postconverging/dialectical-
thinking }-\text{projective-insights}'/\text{epistemic-projection-in-conflatedness}'-of-
notional-deprocrypticism-prospective-sublimation\rangle\) intemporal-disposition supererogatory
rescalarisation of ontologisation and value-construction (within any given registry-
worldview/dimension \(\langle\text{presencing—absolutising-identitive-constitutedness}\rangle\)
\(\langle\text{preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing}—\text{existentialising—}
enframing/imprintedness—\langle\text{as-to— historicity-tracing—in-presencing—}
hyperrealisation/hyperreal-transposition\rangle\)) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology\(^\text{10}\) 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\(^\text{5}\) (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity—sublimation\(\langle\text{as-to-underlying-ontological-commitment}\rangle\) inherent in the
‘scality/immanency of existence’s ontological-normalcy/postconvergence’ perspective that
apriorising/axiomatising/referencing—conflatedness of dimensionality-of-sublimating


prospective-supererogation\textsuperscript{77}; wherein blurriness as to uninstitutionalised-threshold \textsuperscript{13} is an epistemic-constraint undermining sublimation and inducing desublimation, and \textsuperscript{104}universal-transparency \textsuperscript{10}-(transparency-of-totalising-entailing,-as-to-entailing,-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness\textsuperscript{88}) as to induced prospective institutionalisation is an epistemic-constraint for undermining desublimation and inducing sublimation as such \textsuperscript{104}universal-transparency \textsuperscript{10}-(transparency-of-totalising-entailing,-as-to-entailing,-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness\textsuperscript{88}) is so-reflected in the succession of ‘relative-ontological-completeness\textsuperscript{88}—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatic-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment\textsuperscript{66})’ as narrowing-down selectivity of the intemporal-disposition for prospectively secondnatured institutionalisation. This disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\textsuperscript{67}> insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of presublimating \textsuperscript{84}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\textsuperscript{88}—reference-of-thought-\textsuperscript{85} devolving>) is equally reflected in the manifestation of postlogism \textsuperscript{78}and social-postlogism \textsuperscript{78} (arising from conjugated-postlogism \textsuperscript{86} induced ‘meaningfulness-and-teleology\textsuperscript{100}) 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 \textsuperscript{76} and social-postlogism \textsuperscript{78} is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{103}/presublimating-desublimating-decisionality\textsuperscript{11})-of-ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>
psychologism) is susceptible to the postlogism\(^7\) of notions-and-accusations-of-sorcery\(^7\) meaninglessness-and-teleology\(^9\) (articulated rather as preconverging-or-dementing\(^9\)– apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism\(^7\)-as-of-conviction,-in-profound-supererogation\(^7\)<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> cognisance-and-integration in presublimation \(^{84}\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning \(^{\langle\text{amplituding/formative-disposedness-(as-to-orientation/value-construct/valuation-and-derived-parameterising)}\rangle}\) speaks to the fact that more fundamentally postlogism\(^7\) and social-postlogism\(^7\) implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism\(^7\) and that inherently a presublimating \(^{84}\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism\(^7\) and social-postlogism\(^7\) and such a presublimating \(^{84}\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism\(^7\) is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism\(^7\) and conjugated-postlogism\(^7\). Ultimately as from the technical ontological-veracity of originariness/origination—\(\langle\text{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence}\rangle\) perspective of notional-deprocrypticism, disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’\(^7\)> insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of presublimating \(^{84}\) reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought-referencing/registering/decisioning)—projects an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation that ‘undermines ontological-veracity as of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation’; and so as to the fact that the cognisance-and-integration of prospective nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought-devolving> as if of relative-ontological-incompleteness—presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening meaningfulness-and-teleology to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing 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—conceptualisation, is de-mentatively/structurally/paradigmatically already validating the
animistic social-setup non-positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation (thus inducing the animistic social-setup incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God of plane non-positivistic proposition’ that enables the possibility for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychologism of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective ‘nascent-
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-completeness⁸⁸ (base-institutionalisation, universalisation, positivism and deprocrypticism respectively) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness⁹⁹ (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) destructuring-threshold{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance⁷²–<including-virtue-as-ontology> of ontological-performance⁷²–<including-virtue-as-ontology> as reflected by their {amplituding/formative}disposedness{(as-to-orientation/value-construct/valuation–and–derived-parameterising)}, implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation). Thus, as to their respective presencing—absolutising-identitive-constitutedness¹³ {amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, all relative-ontological-incompleteness registry-worldviews/dimensions as of their preconverging-or-dementing⁴⁹–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-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷) with respect to all corresponding prospective relative-ontological-completeness⁸⁰ 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 after all 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-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’ as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking ’projective-insights’/epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-sublimation) intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness <preconverging—’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation meaningfulness-and-teleology infrastructure
thus effectively superseding any such given registry-worldview/dimension underpinning–
suprasocial-construct prior conception of ontologisation and value-construction’ reflects a
spontaneous human incipient/seeding sublimation-construct which is underlined by both
human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> and effectively-manifest-sublimation/sublime. This spontaneous
human incipient/seeding sublimation-construct (underlined as of human-decisionality-<as-to-
play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-
manifest-sublimation/sublime) is incipiently/seedingly reflected in human aestheticisation and
aestheticisation-towards-ontology (as to artistic, the philosophical and the scientific/ontological
orientations of human meaningfulness-and-teleology) and as human aestheticisation–and–
aestheticisation-towards-ontology translates into defining human living-development–as-to-
personality-development, institutional-development–as-to-social-function-development and
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology). This speaks to the fact
that ‘this spontaneous human incipient/seeding sublimation-construct underlined by human-
decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
and effectively-manifest-sublimation/sublime’ is the very basis for human limited-mentation-
capacity-deepening (as to ‘human living-development–as-to-personality-development,
institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-teleology), involving ‘aestheticisation–and–
aestheticisation-towards-ontology of human ontological-performance’ including virtue-as-
onontology’ underlying both ‘motif-as-to-aestheticisation-<imbued-projective-
arbitrariness.waywardness>’ and ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
sublimation/desublimation> is as of a seemingly inseparable amalgamation with effectively-manifest-sublimation/sublime’ as to the fact that effectively-manifest-sublimation/sublime is as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as rather unbeholding to human-subpotency imbued human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> (even as when human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> in its sublimation-construct induces a convergence to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for effectively-manifest-sublimation/sublime with regards to such appropriately induced human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>). Insightfully thus, all the inherent sublimation-structure that existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation can reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence (as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human-amplituding/formative–epistemicity-totalising~purview-of-construal) but then the effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity underlied by overall existential dimensionality-of-sublimating

institutional-manifestations of human \( \text{meaningfulness-and-teleology} \) and so beyond just ‘prior human historical existentially-instantiated aestheticisation—and—aestheticisation-towards-ontology in their \( \text{amplituding/formative—epistemicity} \)-totalising—renewing-realisation,—re-perception,—re-thought-in-epistemic-conflatedness—epistemically-induced/constrained—reproducibility-motif-of—meaningfulness-and-teleology’. Such that ‘human-decisionality—\( \text{as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation} \) omni-potential commensurability with inherent immanent-existence’s sublimation-structure’s omnipotentiality is effectively construable as of ontological-normalcy/postconvergence and thus perspectively reflected as to ‘\( \text{re-originary—as-unenframed/unbeholdening/outlier-conceptualisation} \)\( \text{imbued—postconverging/dialectical-thinking—‘projective—insights’/‘epistemic—projection—in—conflatedness—‘of-notional—deprocrypticism—prospective—sublimation} \)’ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness\( \text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—\( \text{as—to—historicity-tracing—in-presencing—hyperrealisation/hyperreal—transposition} \) inducing prospective sublimation-over-desublimation \( \text{meaningfulness-and-teleology} \) infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. This elucidation of human-decisionality—\( \text{as-to-play—of—valid/invalid—decisionality—imbued—sublimation/desublimation} \) and effectively-manifest-sublimation/sublime as underlying human sublimation-construct is very much insightful for grasping-and-analysing the issues involved with prospective human aporeticism (human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint) as to prospective desublimation, so-reflected with the ‘\( \text{redounding/wavering/waveforming—of-the-referencing—and—the—devolved—} \)'}
desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-
sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’; and so as to a ‘prospective ontologically-flawed presublimation–human-
decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-
decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness>-imbued,-
supererogatory-reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation;
reflected with the nascent–human-decisionality-induced-sublimation-<of-blinded-relative-
ontological-completeness>-imbued,-supererogatory-reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning> prospective desublimation so-
elicted by presublimation–human-decisionality-induced-desublimation, and manifested as of
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (as to
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition numbing-
traction—of-desublimating—meaningfulness-and-teleology{(as-perspective-lost-of-
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking—of–notional–deprocrypticism-(in-dimensionality-of-
sublimating<amplituding/formative–epistemicity>growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation)})}. Most fundamental to
‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality thus is the pretense to being as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in inducing
prospective effectively-manifest-sublimation/sublime, and such a pretense is exactly what
underlies overall human ontological-commitment as to the possibility for prospective
perspective–ontological-normalcy/postconvergence> with respect to human ontological-performance\textsuperscript{77}<-including-virtue-as-ontology> is effectively the critical de-mentative/structural/paradigmatic impediment to human omnipotentiality but that said the possibility for human limited-mentation-capacity-deepening\textsuperscript{92} is equally what critically renders the elucidation of human omni-potential pertinent and vital (as herein undertaken beyond any}\textsuperscript{40}\presencing—absolutising-identitive-constitutedness\textsuperscript{13}\perspective in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag’ as to social-vestedness/normativity-
<discretely-implied-functionalism>\textsuperscript{41}\historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition but rather enabling the construing of the more ontologically-veridical perspective allowing for prospective \textsuperscript{44}\historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). From this insight what effectively underlies ‘human-decisionality<-as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> as to the prospect for omnipotentiality’ (as reflecting the sublimating possibility for prospective ‘bechancing-backdrop of ‘nonpresencing<-perspective–ontological-normalcy/postconvergence>\textsuperscript{18} as to ‘bechancing-becoming—originariness/origination–as-to–historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’–disinhibited-mental-aestheticising sublation reclaimation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to–historicity-tracing–inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} (as can be so-constrained as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating\textsuperscript{4}\foregrounding—entailment\textsuperscript{8}

<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} over blurriness with regards to elucidated emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming generalised social apprehension of the possibility for prospective re-ontologisation while undermining desublimating presencing—absolutising-identitive-constitutedness 

<amplituding/formative–hyperrealisation/hyperreal-transposition} social-vestedness/normativity-<discretely-implied-functionalism>, followed by dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, and finally generalised social apprehension of the possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that universal-transparency 

{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } over blurriness with regards to elucidated emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming generalised social apprehension of the possibility for prospective re-ontologisation while undermining desublimating presencing—absolutising-identitive-constitutedness 

<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} social-vestedness/normativity-<discretely-implied-
functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, noting
however that such universal-transparency\textsuperscript{104} -\{transparency-of-totalising-entailing,-as-to-
entailing-\}<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness\} elucidated emancipatory/sublimating implications as from the ‘absolutely-
disruptive hierarchical-order implied as to the implications of existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’ is more precisely about the opening-up
of ‘desublimating presencing—absolutising-identitive-constitutedness’\textsuperscript{13} <preconverging~‘motif-and-apriorising/axiomatising/referencing–imbuing>-existentialising—
enframing/imprintedness\{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\} social-vestedness/normativity-<discretely-implied-
functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’ to
prospective ontological-veracity as of re-ontologisation of \textsuperscript{100} meaningfulness-and-teleology to
the extent that such ‘prior desublimating \textsuperscript{80} presencing—absolutising-identitive-
constitutedness\textsuperscript{13} <preconverging~‘motif-and-apriorising/axiomatising/referencing–imbuing>-
existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\} social-vestedness/normativity-<discretely-implied-
functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’ de-
mentatively/structurally/paradigmatically reflects ‘prospective ontologically-flawed
presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for
conflatedness\textsuperscript{12} /historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> reflecting effectively-manifest-sublimation/sublime’. At issue thus when it comes to ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance\textsuperscript{72}-
<including-virtue-as-ontology>’ as to omnipotentiality is ever critically human capacity for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in an aestheticisation–and–aestheticisation-towards-ontology relation to social-stake-contention-or-confliction (as of supererogatory—unbeholding-conflatedness\textsuperscript{12} /historiality/ontological-
eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> so-implied as of notional~deprocrypticism) capable of superseding prior human-subpotency ‘relic/artifactual–
beholding-constitutedness\textsuperscript{3} /historicity-tracing— in-presencing–hyperrealisation/hyperreal-
transposition formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediactivity-and-deferentialism>-of–
meaningfulness-and-teleology\textsuperscript{10}’ and reflecting the reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ‘prospectively distorting/undermining the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations’ inducing prospective ‘desublimating \textsuperscript{30} presencing—absolutising-identitive-
constitutedness\textsuperscript{13} <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>-
existentialising—enframing/imprintedness<as-to- historicity-tracing— in-presencing–
hyperrealisation/hyperreal-transposition> social-vestedness/normativity<discretely-implied-
functionalism> and dominance/vested-interest—drivenness<as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’. The
messianic and parrhesiastic ontological-veracity of human
\langle\text{amplituding/formative}\rangle\text{ disposedness}\langle\text{as-to-orientation/value-construct/valuation–and–derived-parameterising}\rangle\text{ (as to ‘prospective/nascent relative-ontological-completeness\rangle reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory—unbeholding-confinedness\rangle projective-insights as of notional–deprocrypticism’ underlying the overall: human-subpotency ‘fatedness-of-
sublimation-over-desublimation to existence-potency ~sublimating–nascence,–disclosed-from-
prospective-epistemic-digression in reflecting holographically-\langle\text{conjugatively-and-
transfusively}\rangle\text{ the ontological-contiguity —of-the-human-institutionalisation-process ’), is effectively reflected by the fact that all presencing-distorted–meritocracy/totalising–sovereign-
approportioning—of-human-ontological-performance\rangle <\text{including-virtue-as-ontology} \rangle \text{ terms–as-of-axiomatic-construct of } \langle\text{amplituding/formative}\rangle\text{ disposedness}\langle\text{as-to-orientation/value-
construct/valuation–and–derived-parameterising}\rangle \text{ and ontologisation’ as so-reflected by their underpinning–suprasocial-construct (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\rangle –presublimation-construct–of—‘meaningfulness-and-
teleology\rangle \text{ 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) are rather manifestations of ‘relic/artifactual–beholdening-constitutedness\rangle \langle\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}\rangle\text{-existentialising—enframing/imprintedness}\langle\text{as-to– historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition} \rangle \text{ and are incapable (as of their given terms–as-of-axiomatic-construct of } \langle\text{amplituding/formative}\rangle\text{ disposedness}\langle\text{as-to-
orientation/value-construct/valuation–and–derived-parameterising}\rangle \text{ and ontologisation’\rangle of}

as-to-social-function-development as underlined in ontological-normalcy/postconvergence so-reflected as to ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation’\textsuperscript{(imbued-postconverging/dialectical-thinking \textsuperscript{-‘projective-insights’/‘epistemic-projection-in-conflicatedness ‘-of-notional–deprocrypticism-prospective-sublimation)}\textsuperscript{11} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension \textsuperscript{12} presencing—absolutising-identitive-constitutedness\textsuperscript{13} of-notional~deprocrypticism-prospective-sublimation\textsuperscript{14} ‘-projective-insights’/‘epistemic-projection-in-conflicatedness ‘-of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{15} inducing prospective sublimation-over-desublimation \textsuperscript{meanfulness-and-teleology\textsuperscript{16} infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction’. That said, human-subpotency reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility‘-‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’\textsuperscript{17} underscores that the effective mechanism for overcoming ‘relic/artifactual–beholdening-constitutedness \textsuperscript{18} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’\textsuperscript{19} lies with the human capacity for reframing (as of supererogatory–unbeholdening-conflicatedness \textsuperscript{20} historicity/ontological-eventfulness \textsuperscript{21} 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-
are already in many ways decisively de-mentatively/structurally/paradigmatically predefined as
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable frameworks as not subject to prospective aporeticism-overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-
representative human appreciation of deconstructive acuity and reappraisal (but for such
institutions and organisational predetermined distorted conception of paucity/deficiency as to
their very \(^8\) presencing—absolutising-identitive-constitutedness\(^1^3\) "preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing’—existentialising—enframing/imprintedness—
as-to- historicity-tracing—im-presencing—hyperrealisation/hyperreal-transposition"
conceptualisations), as well as more fundamentally undermining the capacity for human re-
originary—as-unenframed/unbeholdening/outlier-conceptualisation—\(\langle\) imbued-
postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-
conflatedness —of-notional—deprocrypticism-prospective-sublimation\(\rangle\)\(^1^1\) engagement with
existence as to all-encompassing \(\langle\) amplituding/formative—epistemicity—totalising—renewing-
realisation,-re-perception,-re-thought-in-epistemic-conflatedness\(\rangle\)\(^1^2\) 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—\(\langle\) conjugatively-and-transfusively\(\) the
ontological-contiguity —of-the-human-institutionalisation-process \(\rangle\), omnipotentiality is ever
always directly and truly contemplatable as from the ‘absolutely-disruptive hierarchical-order
implied as to the implications of existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation\(^9^7\)’ (as can be so-constrained as of ‘\(\langle\) amplituding/formative—
epistemicity—totalising/circumscribing/delineating —foregrounding—entailment—
(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—
eliciting-of-prospective-supererogation —in-reflecting—‘immanent-ontological-contiguity \(\rangle\);—
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}). Such that in many ways the overarching reframing for convergence towards omnipotentiality is more profoundly and supersedingly about undermining/subverting disparate-notions–of-conceptualisation–<unforegrounding-disentailment,-failing-to-reflect–
‘immanent-ontological-contiguity’> (as to its notional–procrypticism or notional–disjointedness-as-of–
ontological-completeness”–imbued, supererogation”–reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as ‘incrementalism-in-relative-ontological-incompleteness”–
enframed-conceptualisation (since disparate-notions–of-conceptualisation–<unforegrounding-
disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’> as of its supposed knowledge-reification”–gesturing fails to epistemically elucidate the ‘blinded ontological-
contiguity”–phenomenality so-construed as from “reference-of-thought/grandest-axiomatic-
construct—as-to-referencing/registering/decisioning’ of nascent–human-decisionality-induced-
sublimation–<of-blinded-relative-ontological-completeness”–imbued, supererogation”–”
reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning>); and thus in lieu the overarching reframing for convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation”’ (as can be so-constrained as of ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating”–foregrounding—
conceptualisation as to aestheticisation-towards-ontology’ (so-constrained as
<amplituding/formative–epistemicity>totalising–conflatedness of meaningfulness-and-teleology
involving ‘the epistemic-totalising—resubjecting of motif-as-to-aestheticisation-
<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
in rede-mentating/restructuring/reparadigmimg 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); wherein ‘the epistemic-totalising—resubjecting of motif-as-to-aestheticisation-
<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual–beholdening-constitutedness
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ when it comes to eliciting ‘prospective/nascent sublimating supererogatory–unbeholdening-conflatedness
momentous
historiality/ontological-eventfulness
<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
’speaks of ‘successions of aestheticising
apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting<(as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’)> for
the requisite sublimating/emancipatory omnipotentiality converging towards ‘inherent
immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn
sublimation-structure’ so-construed as of ontological-normalcy/postconvergence reflected ‘re-
originary–as-unenframed/unbeholdening/outlier-conceptualisation–imbued-
postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-
confatedness–of-notional–deprocrypticism-prospective-sublimation) intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension presencing—absolutising-identitive-constitutedness
preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-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-confatednedness’
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-beholdening–aestheticising-reflex of ‘meaningfulness-and-teleology’, and so for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment of ‘meaningfulness-and-teleology’, so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted–meritocracy/totalising–sovereign-approporportioning—of-human-ontological-performance <including-virtue-as-ontology> ‘merely-beholdening–aestheticising-reflex of ‘meaningfulness-and-teleology’) could only be possible by the cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’’ more fundamentally speak to ‘overall human momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-beholdening—aestheticising-reflex of meaningfulness-and-teleology’ of various societies/cultures and as of such ontologically-flawed representation across various human historial epochs). In this respect the ontological-veracity of human institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) (as of the accruing effectively-manifest-sublimation/sublime from stone-age to bronze-age to iron-age involving the formation of agrarian societies and cities and subsequent development of universalising societies and today’s positivising modern world) rather more aptly speaks of ‘overall human momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime attainment’; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a ‘human psychological-disposition for supererogatory—unbeholdening-conflatedness’ /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-
beholding–aestheticising-reflex of meaningfulness-and-teleology, caught up in complexes of naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted—meritocracy/totalising—sovereign-appropoportioning—of-human-ontological-performance—<including-virtue-as-ontology> that end up inducing poor/distorted human understanding of the human). The underlying point here is that just as human tools, other technical/material capabilities like electricity, etc. are rather of de-mentative/structural/paradigmatic momentous-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, a human psychological-disposition for supererogatory—unbeholding—conflicatedness historiality/ontological—eventfulness ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity—relativism of sublimating intelligibility implies that the othernesses of human civilisations/cultures/societies carry a more profound de-mentative/structural/paradigmatic momentous—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. This overall insight is particularly salient in the sense that the human psychological-disposition for relic/artifactual—beholding—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
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential as of relative-ontological-incompleteness“/relative-ontological-completeness”


with regards to effective convergence/advancement of ‘human-decisionality–as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality


constrained in their ontological-performance—<including-virtue-as-ontology>/potentiation
with respect to the backdrop-of-inherent-immanent-existence’s—sublimation-structure—<of-
‘unsurrealistic-as-real’—ontological-normalcy/postconvergence>); and all
phenomenal/manifest—subpotencies<(in-transitive-conflatedness—reflexivity—,in-the-full-
potency-of-existence’s—sublimating—nascence) are defined by their basic de-
mentative/structural/paradigmatic ‘effectively underlying beholdening—inching—
apprehending—and-taming—drive or aestheticising—’ surrealising/supererogating—drive for
<postconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—>
existentialising—framing/imprinting<(as-to-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>) (so-underlying the
‘<amplituding/formative—epistemicity>totalising—thrownness-in-existence34
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-supererogation7> 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-supererogation7>) of their
aestheticising—’ surrealising/supererogating—drive for <postconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—) existentialising—framing/imprinting<(as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>) (as
sublimating–nascence’ (as to nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-completeness\(^{[88]}\)–reference-of-thought–devolving>) is relatively bound to elicit individual and social positive-opportunism deferential-formalisation-transference of existentialising–decisionality while ‘blurriness’ in existentialising–decisionality’ is relatively bound to undermine individual and social deferential-formalisation-transference as to relative-ontological-incompleteness–presublation-construct–of–meaningfulness-and-teleology\(^{[100]}\) desublimating–existentialising–decisionality (thus undermining the requisite relative-ontological-completeness\(^{[88]}\)–reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology\(^{[100]}\) 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\(^{[76]}\) consequences of deferring to ‘\(\text{universal-transparency}^{[104]}\)–transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’ of sublimating–nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation’) with the lack of such \(\text{universal-transparency}^{[104]}\)–transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’ of sublimating–nascence’ as to when ‘blurriness’ in existentialising–decisionality’ arises inducing
defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’
existentialising–decisionality psychological-disposition (as to relative-ontological-
incompleteness—inpresublimation-construct–of–meaningfulness-and-teleology
subdesublimating–existentialising–decisionality). The implications of this dual existentialising–
decisionality psychological-dispositions is critical particularly with regards to the social-and-
institutional-frameworks-of—referencing/registering/decisioning of human
meaningfulness-and-teleology of ‘blurriness in existentialising–decisionality’ as rather poorly amenable to
profound ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of
existence’ as it is relatively the case in the natural sciences (and so beyond-the-consciousness-
awareness-teleology—<in-existential-extrication-as-of-existential-unthought>); as to the fact
that existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-
normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’
more readily makes ‘desublimating nonsense’ of human existentialising–decisionality
meaningfulness-and-teleology failing ‘genuine knowledge-reification’ framework
involving an immediate potent detour to existence-potency~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression while the relative ‘blurriness in existentialising–
decisionality’ of social-and-institutional-frameworks-of—referencing/registering/decisioning
induce a relative orientation in the social towards presencing—absolutising-identitive-
constitutedness social-vestedness/normativity—<discretely-implied-functionalism>
existentialising–decisionality meaningfulness-and-teleology (so-enabled by poor
direct/immediate potent constraining to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation). In this regards, many such social-and-institutional-frameworks-
of—referencing/registering/decisioning can be construed as ‘frameworks of relatively shallow-
ontologisation/subontologisation’ as to the existentialising–decisionality psychological-
disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’ due to ‘blurriness in existentialising–decisionality’. It is
herein contended that the most fundamental issue with regards to human prospective
comprehensive emancipation/sublimation (as promptly reflected with nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness88–84 reference-of-thought-85 devolving> and requisite expansive relative-
meaningfulness-and-teleology100 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 comprehensiveness of prospective sublimating–nascence’) imply a depth of appreciation which
initially leads to ‘blurriness in existentialising–decisionality’ as of relative-ontological-
incompleteness –presublimation-construct–of– meaningfulness-and-teleology desublimating–existentialising–decisionality. We can for instance appreciate this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of
sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ say with
regards to cultural-diffusion in a non-positivistic like animistic social-construct wherein
positivistic technical and material nascent-sublimations can relatively be easily appreciated/grasped in a short timeframe by their immediate sublimating–nascence but the more profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-frameworks-of—referencing/registering/decisioning of positivistic meaningfulness-and-teleology\(^{10}\)) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic \(^{3}\)presencing—absolutising-identitive-constitutedness\(^{1}\) existentialising–decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’); and this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ applies in the succession of registry-worldviews/dimensions with regards to the possibility for their prospective sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ just as ‘a God of plane non-positivistic proposition’ in an animistic social-setup implies priorly an ‘altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychologism of \(^{8}\) reference-of-thought’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of \(^{8}\) reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic \(^{6}\)meaningfulness-and-teleology\(^{10}\) ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\) with regards to sublimating–nascence teleological-inflection{-as-to-more-
profound-nondisjoi<amplituding/formative-<epistemicity-totalising/circumscribing/delineating⟩, likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness/"reference-of-thought-"devolving> as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality imbue to the extent that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality imbue to the extent that the technician and natural scientist are unconcerned with any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality imbuement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating—nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as 7 m/s² for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating—nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating—existentialising—decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating—nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness’ in
existentialising–decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating–nascence, and in that respect no mortal (including the one mortal making this articulation herein) can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^97\) to then imply that genuine knowledge-reification\(^87\) cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification\(^97\) as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification\(^97\) 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\(^10\) 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\(^9\)–gesturing for sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\(^88\)–reference-of-thought\(^85\) devolving> where the underlying registry-worlview/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

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-
<amplituding/formative–epistemicity>totalising–conceptualisation\} as to sublimating– nascence epistemic-conflatedness\ as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its \(\text{meaningfulness-and-teleology}\) elucidates as to its \(\text{deprocrypticism–or–preempting—disjointedness-as-of-}
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \)
underlying existentialising–frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of presencing—absolutising-identitive-constitutedness’ as the sublimating–existentialising–decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\ (and in this regards theories and concepts
cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in 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} since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification project as was so understood and propounded by such mid-twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rory, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional pre-eminence driven relation to knowledge shoves existential issues under the table not because there is no human intelligence to tackle true knowledge but because the possibility for more profound contemplation is a-priori placed out-of-sight since 'supposed knowledge-reification' as to its gesturing' is as of 'existentialising–decisionality that desublimatingly precedes knowledge-reification' rather than veridically 'knowledge-reification' as of its very own deriving/manifest/ensuing/eventuating sublimating–existentialising–decisionality' and as so-reflected when mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency is construed as doing away with priorly requisite-and-relevant supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation with the off-the-shelf and made-to-measure projection of methods and statistics by itself considered as supposedly profound knowledge, and even then such an
approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving punctual/expeditious institutional enterprise rather than of overall prospective human existential sublimation/emancipation). Overall the social-construct itself is reflexive of this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as of its very underlying social-and-institutional-frameworks-of—referencing/registering/decisioning as to social-stake-contention-or-confliction wherein the ‘implicated sublimating—existentialising—decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising—decisionality of sublimating—nascence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’>) tend to be incoherently overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ reconception of existentialising—decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning (with respect to such underlying nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving>) poorly constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’> and ending up defaulting as of relative-ontological-incompleteness—presublimation-construct-of—meaningfulness-and-teleology desublimating—existentialising—decisionality (and so as to ‘blurriness in existentialising—decisionality’). In many ways social undertones of meaningfulness-and-teleology reflected as of <amplituding/formative> wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to—
prospective-apriorising-implications⟩ imply that the requisite sublimating–nascence of social- and-institutional-frameworks-of—referencing/registering/decisioning tend to shallow-ontologisation/subontologisation/subpotentiation especially where such frameworks are not thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-escalation and so as to mediocre rationales of their very own presencing—absolutising-identitive-constitutedness ⟩ totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag poorly projecting of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology (and rather constrained to their present prospectively desublimating living-development–as-to-personality-development and institutional-development–as-to-social-function-development); and especially as so-prodded with social and intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation dispositions which paradoxically as to their pretense-of-sublimation in defending such ‘behindness 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> (speaking rather of self-serving social-vestedness/normativity-<discretely-implied-functionalism> ‘institutionalised-wisdom-of-irresponsibility’, as so-manifested across the successive registry-worldviews/dimensions, as to when institutional frameworks in their underlying ontologically-deficient underpinning–suprasocial-construct that poorly appreciate dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-confalatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ are naively construed ‘as inherently superseding prospective human
(\(\langle\) as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(\rangle\)) mystic of institutional pre-eminence whether intellectual or administrative/governmental’ as we can appreciate in such a case like Edward Snowden’s with a human desublimating—existentialising—decisionality of vague ‘beholdening as sovereignising—imbued—subontologisation/subpotentiation’ of such ‘institutionalised-wisdom-of-irresponsibility’ while paradoxically there is now an emerging social clamouring for increasing social and online privacy as a requisite for prospective human sublimation/emancipation as to the positive-opportunism\(^{76}\) sublimating—existentialising—decisionality of ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’\(\)’. Ultimately, such preconverging—de-mentating/structuring/paradigming intellectual or administrative/governmental institutions desublimating—existentialising—decisionality as to social-and-institutional-frameworks—referencing/registering/decisioning conception tend to align with their given presencing—absolutising-identitive-constitutedness\(^{13}\) <preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
(\(\langle\) as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(\rangle\)) (as poorly subjected to the genuine social intellectual—function/posture elucidation) in an expropriating/estranging/constraining/limiting exercise directly/indirectly enabling ‘dominance/vested-interest structure in relative-ontological-incompleteness\(^ {99}\)—presublimation—construct—of—meaningfulness-and-teleology\(^ {100}\) desublimating—existentialising—decisionality’.
Thus the construal of sublimating—existentialising—decisionality as arising as of prospective
notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/\'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{[102]} not as utterly doing away with human sovereignty but rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty deferential-formalisation-transfererence ‘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\textsuperscript{[72]}-<including-virtue-as-ontology> associated with human intemporal individuations firstnatured instigation of prospective sublimation and subsequent human positive-opportunism\textsuperscript{[76]} secondnatured institutionalisation). This lack of notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/\'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{[102]} as arising at destructuring-threshold\textsuperscript{[103]} \{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}~of-ontological-performance\textsuperscript{[71]}-<including-virtue-as-ontology> is the very element particularly acted upon by social and intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as to incrementalism-in-relative-ontological-incompleteness\textsuperscript{[89]}—enframed-conceptualisation (as it can be appreciated for instance that the lack of notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/\'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{[102]} in a non-positivistic social-setup between prospective positivistic knowledge and prior non-positivistic knowledge is exactly what can enable pedantic
devolving> is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness in existentialising–decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness, wherein blurriness is reflected with desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification rather than ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification—gesturing as determining sublimating–existentialising–decisionality)’; with this conflicting of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ so-reflected across the successive registry-worldviews/dimensions given human notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to prospective social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought). Thus such an aporeticism overcoming/unovercoming necessarily imply the integration of the analysis of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } as part and parcel of prospective knowledge-reification as to knowledge-
notionalisation, and especially as so-manifested increasingly with ‘extra-
knowledge/knowledge-outside-knowledge/knowledge-without-knowledge frameworks’ that on
the baiting of imprimatur then switch on to propound ‘extra-knowledge/knowledge-outside-
knowledge/knowledge-without-knowledge constructs out-of and implicitly obviating the
veracity of the \textsuperscript{104}universal-transparency –\{transparency-of-totalising-entailing,-as-to-
entailing-\langle\text{amplituding/\text{formative–epistemicity}}\rangle\text{totalising–in-relative-ontological-
completeness }\} of knowledge-reification’ (and so as to self-serving social-
vestedness/normativity-\langle\text{discretely-implied-functionalism}\rangle\text{) and this must effectively be
contested. Such lousiness and as broadly reflected in poor media editorialising in many ways
increasingly turns media accessibility into intellectual pre-eminence as ‘intellection is no longer
about depth of contemplation and knowledge-reification\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 \textsuperscript{104}universal-transparency –\{transparency-of-
totalising-entailing,-as-to-entailing-\langle\text{amplituding/\text{formative–epistemicity}}\rangle\text{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

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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 <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–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 to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation as herein underlied with notional–self-distantiation<-imbued—re-motif-and-
re-apriorising/re-axiomatising/re-referencing> implied formativeness<-as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–
meaningfulness-and-teleology in nonpresencing<-perspective–ontological-
normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous
genesis’ epistemic conception), speaks to a more profound lack of constraining aporeticism
overcoming/unovercoming as to institutional convenience that fails to articulate such a
‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus
renders in relative terms the social domain more intellectually impotent in inducing a similar
level of sublimating–existentialising–decisionality as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation” as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness of the social which can effectively be brought to exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-involvement overcoming rather than assuming a relatively false social and institutional pre-eminence driven relation to knowledge); with the further implication of such ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ being that the ‘knowledge-reification’ process becomes highly impersonal and complementary in a natural way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation” In this regards, it is contended that the argumentation articulated herein are strictly striving towards aetiologisation/ontological-escalation in reflection of ‘abstract human intemporal individuative ontological-performanc (as to the backdrop of the notionalisation/notional-conception/amplituding of knowledge in reflection of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while striving for totalising-entailing pertinence of thought’ and so projecting beyond any implications of personalising/particularising import but rather turning towards ‘ontological elucidation import as it then reifyingly-and-empoweringly enables human sublimation as to prospective operationalising construals’ and so-reflected in the idea that the fundamental stakes of prospective knowledge-reification” is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic meaninglessness-and-teleology is not developed to go about articulating/reating-to meaninglessness-and-teleology as to the prior social-stake-contention-or-confliction of non-positivistic meaninglessness-and-teleology, and so by the mere implications of
dimensionality-of-sublimating \( \langle \text{amplituding/formative} \text{supererogatory-de-} \text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) (even as such prospective \( \langle \text{meaningfulness-and-teleology} \rangle \) tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of \( \langle \text{amplituding/formative} \text{supererogatory-de-} \text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) by the prior \( \langle \text{presencing—absolutising-identitive-constitutedness} \rangle \) \( \langle \text{preconverging—'motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) } \rangle \). But then as well the fact remains that the reality of human knowledge-reification especially (as speaking to prospective human destructuring-threshold—\( \langle \text{uninstitutionalised-threshold/presublimating—desublimating—decisionality} \rangle \) of-ontological-performance—\( \langle \text{including-virtue-as-ontology} \rangle \) is inevitably infused with social-and-institutional-frameworks—\( \langle \text{referencing/registering/decisioning manifest politically-driven motives of desublimating—existentialising—decisionality beyond just ‘a purported baseline conception of neutral knowledge-reification’ with such frameworks projecting their } \rangle \) \( \langle \text{presencing—absolutising-identitive-constitutedness} \rangle \) \( \langle \text{preconverging—'motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) } \rangle \) 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-intemperal-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 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of any shallow-supererogation social-and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnaturedness positive-opportunism ‘ required for human self-surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as to the fact that all human sublimation is instigated as of re-originary

before secondnaturing positive-opportunism institutionalisation, as so-reflecting Derridean messianicity wherein even when the messiah comes they still have to come (inevitably-so given prospective human notional-firstnaturedness—temporal-to-intemtemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> to whatever induced supererogation/messianicity of originariness-parrhesia—as—spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of


<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 intemtemporal individuation relation to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation and the positive—
opportunism arising thereof (as of a minimum) for human secondnature institutionalisation; and so as to the fact that the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaus, Diderots, Einsteins, Teslas, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity making nonsensical the idea that there is any ‘generalised human deterministically constraining contemplation of prospective sublimating’. Humanity as such has always been, is and will ever always be about intemporal individuations imagination-and-capacity-for-prospective-sublimation (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology implications) and in that regards the triteness of human pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—'nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} patently doesn’t count (given the latter associated temporal desublimating—existentialising—decisionality in existential-extrication-as-of-existential-unthought that fails aetiologisation/ontological-escalation); and this is the case fundamentally since such intemporal disposition projected prospective sublimating—nascence engages human ontological-commitment as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—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\textsuperscript{106}—<in-existential-extrication-as-of-existential-unthought>) as to the simple fact that human prospective destructuring-threshold—(uninstitutionalised-threshold\textsuperscript{108}/presublimating—desublimating-decisionality)—of-ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> means that human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} is ever always caught up prospectively between intellectualism sublimating—existentialising—decisionality and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimating—existentialising—decisionality. This is the case given the requisite condition for the very basic human sublimating—existentialising—decisionality as so-underlied by existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{97}—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> (reflecting the ever always present challenge for intellectualism over pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation); so-underscored by the ever always present challenge for human dimensionality-of-sublimating\textsuperscript{24} \{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} as to requisite epistemic-conflatedness\textsuperscript{12} 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 \} 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-unaffectiv–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ (with regards to living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-teleology implications), is reflected in the ‘extra-
knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it
claims to co-opt/supersede prospective sublimating knowledge-reification (on the basis of
desublimating prior apriorising/axiomatising/referencing–psychologism in epistemic-
abnormalcy/preconvergence) failing to grasp the underlying dimensionality–of-sublimating
⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /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-
development-as-infrastructure-of–meaningfulness-and-teleology) it is supposedly possible to understand
the veracity of any specific positivistic meaningfulness–and-teleology while remaining of non-positivistic mindset, which inevitably induces a
relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-
teleology desublimating–existentialising–decisionality. This ‘extra-knowledge/knowledge-
outside-knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede
prospective sublimating knowledge-reification can be further elucidated along the same lines
(with regards to living-development–as-to-personality-development and institutional-
development–as-to-social-function-development) wherein for instance the notion of say genius
is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given
sublimating elucidation’ so-enabled as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{(2)}\)). 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\(^{(4)}\) meaningfulness-and-teleology\(^{(10)}\) as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence\(^{(3)}\), with the notion of ‘supposed genius’ serving as to human presencing—absolutising-identitive-constitutedness\(^{(9)}\) <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness\(\langle\text{as-to- historicity-tracing—in-presencing—}\) hyperrealisation/hyperreal-transposition) (beyond-the-consciousness-awareness-teleology\(^{(9)}\)‐<in-existential-extrication-as-of-existential-unthought>\(^{6}\)) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence\(^{(3)}\) of the social-construct\(^{(5)}\) meaningfulness-and-teleology\(^{(10)}\) that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating\(^{(24)}\) \(<\langle\text{amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating\(^{(24)}\) \(<\langle\text{amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\)’ 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\(^{(9)}\)‐<in-existential-extrication-as-of-existential-unthought>\(^{6}\)) about substituting a different and desublimating—existentialising—decisionality (whether of pedantic\(^{5}\) 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
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—>—existentialising—
enframing/imprintedness—{as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} deficient notion of genius’ in spheres of inherently
sublating—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 sublating—existentialising—
decisionality’ since the immediate/direct potency as to existence—as-sublating-withdrawal,-
eliciting-of-prospective-supererogation will be highly challenging to any incompetent mind
pretending to be technically/scientifically apt/of-sublating—existentialising—decisionality in
lieu of the truly apt/of-sublating—existentialising—decisionality technician/scientist, and so
unlike desublating—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/subpotentiation
implied pretense-of-sublimation as to desublating—existentialising—decisionality supposedly
taking precedence over inherent prospective knowledge-reification’ can more easily arise). In
both elucidations 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—
(as-to- 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-orginariness/re-origination availing with regards to ‘relative-ontological-incompleteness’ /relative-ontological-completeness

(sublimating—referencing/registering/decisioning—<as-self-becoming/self-conflatedness /formative—supererogating—(projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—,in-perspective—ontological-normalcy/postconvergence)) as to human-and-social—expectations/anticipations—metaphoricity—<as-rede-mentating/restructuring/reparadigming—psychologism> along the same lines as the conception of both reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating $\langle$amplituding/formative—epistemicity$>$ totalising/circumscribing/delineating manifestation of aestheticisation—and—aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’ /relative-ontological-completeness $\langle$sublimating—referencing/registering/decisioning—<as-self-becoming/self-conflatedness /formative—supererogating—(projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—,in-perspective—ontological-normalcy/postconvergence)$\rangle$ as to human-and-social—expectations/anticipations—metaphoricity—<as-rede-mentating/restructuring/reparadigming—psychologism> just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating $\langle$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 $\langle$meaningfulness-and-teleology$\rangle$ is ever always about ‘idealised—
typification in epistemic-confoundedness\textsuperscript{12} sublimation or epistemic apriorising/axiomatising/referencing—constitutedness\textsuperscript{17}/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’). As we can appreciate that more critically than any individual persons punctual existential ontological-performance\textsuperscript{72}\textsuperscript{-<including-virtue-as-ontology>/morality/ethics/etc.,} the vices-and-impediments\textsuperscript{96} manifested in any registry-worldview/dimension are more decisively explained by the given registry-worldview’s/dimension’s ‘destructuring-threshold\textsuperscript{16}\textsuperscript{\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\textsuperscript{72}\textsuperscript{-<including-virtue-as-ontology> dynamics of notional–firstnatures—temporal-to-intemporal-dispositions\textsuperscript{-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ (with the grandest deeds of ontological-performance\textsuperscript{72}\textsuperscript{-<including-virtue-as-ontology>/morality/ethics/etc. rather reflected in the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of any such destructuring-threshold\textsuperscript{16}\textsuperscript{\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\textsuperscript{72}\textsuperscript{-<including-virtue-as-ontology> as to prospective human ‘sublimating–referencing/registering/decising self-becoming/self-confoundedness /formative–supererogating\textsuperscript{-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/reaxiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ rather than any nombrlistic \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{23} conceptual naiveties of ontological-performance\textsuperscript{-<including-virtue-as-ontology>/morality/ethics/etc. wrongly construed as of human de-mentative/structural/paradigmatic flawed ‘desublimating–referenced/registered/decisoned self-presence/self-constitutedness\textsuperscript{11}\textsuperscript{-<in-perspective–epistemic-abnormalcy/preconvergence >’). All the more profound and truer notion of ontological-performance\textsuperscript{72}\textsuperscript{-<including-virtue-as-ontology>/morality/ethics/etc. rather
lies with prospective dimensionality-of-sublimating

\(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\) and this aporeticism overcoming/unovercoming ‘can’t be dodged’ and
then a pretense of prospective ontological-performance \(<\text{including-virtue-as-
onontology}>/\text{morality/ethics/etc.}\) re-avails (explaining why what then arises is rather pedantic
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and
associated \(<\text{amplituding/formative}>\text{wooden-language-\{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
nondescript/ignoreable–void’-with-regards-to-prospective-apriorising-implications>\}}\). Put
simply as of nonpresencing-<perspective-ontological-normalcy/postconvergence> (in so-
reflecting human limited-mentation-capacity-deepening ), the vices-and-impediments of the
successive registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our
positivism–procrypticism at their respective destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}-of-ontological-performance \(<\text{including-virtue-as-ontology}>\) de-mentatively/structurally/paradigmatically speak to their
requisite prospective dimensionality-of-sublimating

\(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\) aporeticism overcoming/unovercoming as all the more profound and
truer notion of ontological-performance \(<\text{including-virtue-as-ontology}>/\text{morality/ethics/etc.}\)
and so overriding their nombrilistic presencing—absolutising-identitive-constitutedness
conceptual naiveties of ontological-performance \(<\text{including-virtue-as-ontology}>/\text{morality/ethics/etc.}\) This ‘extra-knowledge/knowledge-outside-

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knowledge/knowledge-without-knowledge paradox’ is exactly what underlies the flawed circular manifestation of ‘human presencing—absolutising-identitive-constitutedness in relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality’ and warranting prospective crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-knowledge as to the latter more profound and genuine knowledge conception implication for prospective dimensionality-of-sublimating—


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–firstnatures—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/reproductively/supererogatingly/zeroingly-educing’—human-subpotency–
epistemic-perspective-of-projective/projective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation)—the fact is rather that inherent to
human temporality—its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a
universal-transparency—{(transparency-of-totalising-entailing.—as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness }

project’ as to its beyond-the-consciousness-awareness-teleology—<in-existential-extrication-
as-of-existential-unthought>—existentialising–frame. This prospect of human temporality
induced increasing incoherence (as to living-development—as-to-personality-development,
institutional-development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology ) is a fundamental factor to be taken into
consideration for ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the
full-potency of existence (implied as to the very inherent knowledge-reification—gesturing as
determining sublimating–existentialising–decisionality)’ in overcoming/superseding ‘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 specifically such an overcoming/superseding is rather crossgenerational when it comes to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology (given the more profound ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued–sublimating-by-desublimating–amplituding as to the backdrop-of-inherent-immanent-existence’s–sublimation-structure—ontological-normalcy/postconvergence’); and as so-reflected with human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’. This critical pure-ontology analysis point out that meaningfulness-and-teleology cannot be profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ (and as to the fact that knowledge-reification ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity—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–profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). In many ways the above elucidation of the ‘extra-knowledge/knowledge—
outside-knowledge/knowledge-without-knowledge paradox’ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality proned to
presencing—absolutising-identitive-constitutedness\(^1\) \(<\text{preconverging—‘motif-and-}\)
apriorising/axiomatising/referencing’—imbuing\(>\)-existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) needs to
be critically brought to the consciousness-awareness-teleology\(^{10}\) of the ‘genuinely aspiring
student of society and human-and-social-constructs’ (given a social-domain relatively
undermined by ‘temporal beholding as sovereignising—imbued-
subontologisation/subpotentiation implied pretense-of-sublimation as to
desublimating—existentialising—decisionality supposedly taking precedence over inherent
prospective knowledge-reification\(^8\)’), 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\(^{11}\)–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\(^6\) \(<\text{imbued-and-}\)
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation\(>)\) can thus de-
mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-
conception/amplitudding of knowledge’, wherein existence as to its very panintelligibility —
effusing/ecstatic—inlining is the very aloofness/detachment upon which human
conceptivity/epistemic-reflexivity can supererogatorily act/react in sublimation or
desublimation from whence knowledge as to organic-knowledge can arise so-construed as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\). Thus
perspective–ontological-normalcy/postconvergence> epistemic-projection perspective the more ontologically profound issue of any given registry-worldview’s/dimension’s ‘deconstructing-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}—of-ontological-performance’<including-virtue-as-ontology> dynamics of notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’ associated with <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing-
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology}). Rather human sublimation so-reflected in human ontological-performance<including-virtue-as-ontology>rather points to an ‘overall interceding human-and-social—
expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—
psychologism <postconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—
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’, 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 <postconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—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\(^6\) as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’ whether in firstnatureness–
deferentialism-imbuing capacity or appropriate secondnaturedness–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 \(\sim\) postconverging–de-mentating/structuring/paradigming \(,\) \(\bar{\sim}\) over–
edesublimating-deselectivity-of-ontological-bad-faith/inauthenticity \(\sim\) preconverging–de-
mentating/structuring/paradigming \(.)\). This points out why human knowledge is veridically a
race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the-
absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\(^9\) \(<\) 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\(^5\) maximalising-
recomposuring-for-relative-ontological-completeness\(^\#\) — unenframed-conceptualisation relation
with existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \(\sim\) that can
induce sublation-over-desublation. 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 knowledgereification\(^7\)—gesturing’ exposed to 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’; with such a coherent totalising-
entailing knowledge-reification\(^7\)—gesturing accounting for overall knowledge
"historiality/ontological-eventfulness" /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ as to human limited-mentation-capacity-deepening\(^3\) imbued conceptivity/epistemic-reflexivity (so-reflected in the ‘momentousness-driven coherence of knowledge-reification’\(^7\)—gesturing as to entailing-\(^4\) \langle amplituding/formative–epistemicity⟩totalising— in-relative-ontological-completeness \(^’\) so-associated with human limited-mentation-capacity-deepening\(^3\)). It is important to note in this regards that ‘knowledge-reification’—gesturing \(^4\)historiality/ontological-eventfulness\(^7\)/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\(^2\) \langle amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩), and so as of the ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ driving ontology and science across their punctual developments from past to present and into the future (underlined by human ‘sublimating—referencing/registering/decisioning self-becoming/self-conflatedness’ /formative—supererogating-(projective/reprojective—aestheticising-re-motif—and—re-apriorising/re axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence)’ arising as of human limited-mentation-capacity-deepening \(^’\)). This elucidation is important in the sense that pedantic science-ideology is driven by a conception of mere-manipulable formulaicity of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that poorly appreciates the profound-supererogation \(^’\) in the ‘invention/creation’ of true science and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of formulaicity devoid of profound-supererogation’ \(^’\) in a soulless ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as
to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’), with this shallow-supererogation explaining naivist interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science; and in many ways this pedantic science-ideology construal of knowledge as of presencing—absolutising-identitive-constitutedness conception in desublimating–referenced/registered/decisioned self-presence/self-constitutedness—<in-perspective–epistemic-abnormalcy/preconvergence > (without or poorly appreciating the profound-supererogation involved in true science and ontology as to ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness’/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)’) leads to dominance/vested-interest prodded social-stake-contention-or-confliction determination of knowledge as of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with the accompanying social disenfranchisement/swindling/corruption/dispossession. Such development as to ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ is ultimately associated with scenarios of institutional-ascendency and other dominance/vested-interest (as associated with many a modern-day think-tank and secret institutions) overtly or covertly construed as inherently predicative-of and superseding knowledge as to networks of influence bent on intimating what can be thought or not as well as pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of genuine knowledge, in ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’). It is herein contended that in many ways as to human ontological-good-faith/authenticity~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’—<as-to-perspective-ontological-normalcy/postconvergence-\nimplied—‘prospective-aporeticism-overcoming/unovercoming’>—), as to the fact that ontology is
absolutely bound to its course come-what-may ‘with such contrivances rather notionally
integrated as herein into ontological-veracity as part-and-parcel of ontological-elucidation’ that
allows no room for any pedantic ‘extra-knowledge/knowledge-outside-knowledge/knowledge-
without-knowledge paradox’ and not even when it elicits <amplituding/formative> wooden-
language—{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—
categorical-imperatives/axioms/registry-teleology} as of shortsighted social power play.
Such ‘fraudulent conception of knowledge’ thrive not only as to punctual thematic issues like
climate change science and disenfranchisement/swindling/corruption/dispossession
implications but even worst carry ideological dehumanising implications as to
covertly/implicitly putting in question the humanity of other peoples/nations/cultures/races. It is
herein contended that any pretense of a conception of humanity along those lines is nothing but
mirrored-fascism as to the mere-token that all the human others are capable of
‘sublimating—referencing/registering/decisioning self-becoming/self-conflatedness’/formative—
supererogating—(projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,—in-perspective-ontological-normalcy/postconvergence)’ (as to
inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary
conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab,
African, Russian, etc. of vague ”presencing—absolutising-identitive-constitutedness” social-
stake-contention-or-confliction beholdening-becoming—distortive-originariness/distortive-
origination—as-to—historicity-tracing—inhibited-mental-aestheticising (speaking of shallow
‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’
/ ‘taxingness-of-originariness,-imbued–sublimating-by-desublimating–amplituding as to the
backdrop-of-inherent-immanent-existence’s–sublimation-structure<-of-‘unsurrealistic-as-real’–
ontological-normalcy/postconvergence>’). In many ways this latterly identified manifestation
of ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’,
wherein political purpose supposedly supersedes human intellective potency is the very crème-
de-la-crème de-mentative/structural/paradigmatic and defining basis for social-and-
institutional-frameworks-of—referencing/registering/decisioning
of desublimating–existentialising–decisionality as to ‘temporal beholdening as sovereignising–
imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification

(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming—psychologism’—as-to-its-specific–collateralising-
beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity—<discretely-implied-functionalism>)— temporal beholdening as
sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as
to desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification

)’. In other words, the global political and geopolitical
dynamics itself (so-associated with derived economic and social dominance/vested-interest) is
dem-tatively/structurally/paradigmatically instigative of a ‘surreptitious-and-flawed claim in
desublimating–existentialising–decisionality upon human genuine social intellectual–
function/posture’ as to social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality and so obviating genuine
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation as well as dominance/vested-interest with this dynamic inducing ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’), and critically social sublimation/emancipation necessarily requires human aporeticism overcoming/unovercoming along these intimately-and-dynamically reinforcing existentialising—frames of human destructuring-threshold⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩—of-ontological-performance</i>-<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
worldviews/dimensions whether so manifested in say the recurrent religio-political induced instability in Ancient Egypt despite its advanced technical and organisational development, Ancient Athenian political decadence associated with the Socratic-philosophers aspiration for enlightening-renewal of the political process or the medieval establishment politico-religious excesses underlying the reformation and renaissance and its prolongation into the enlightenment genuine social intellectual–function/posture strive for science, universal human rights and enlightened society and governance. Such a varying relation between the possibility for profound-supererogation\(^1\) inducible as from genuine social intellectual–function/posture and dominion/statal–logic\(\langle\text{preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'}\rangle\) as-to-its-specific–collateralising-beholdening-\(\langle\text{whether–trepidatious-or-warped-or-preclusive-or-occlusive}\rangle\) and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-\(\langle\text{discretely-implied-functionalism}\rangle\) 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\(\langle\text{preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'}\rangle\) as-to-its-specific–collateralising-beholdening-\(\langle\text{whether–trepidatious-or-warped-or-preclusive-or-occlusive}\rangle\) and–its–...
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-〈discretely-implied-functionalism〉) tend to be paradoxically re-
construed (on the basis of dominion/statal–logic-〈preconverging/shallow-supererogating-
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–
psychologism’-as-to-its-specific–collateralising-beholdening-〈whether–trepidatious-or-warped-
or-preclusive-or-occlusive〉—and–its-consociated-dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity-〈discretely-implied-functionalism〉
⟩ presencing—absolutising-identitive-constitutedness 〈amplituding/formative–
epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 〉
as at best subject to the dominion/statal–logic-〈preconverging/shallow-supererogating-‘human-
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-
as-to-its-specific–collateralising-beholdening-〈whether–trepidatious-or-warped-or-preclusive-
or-occlusive〉—and–its-consociated-dominance/vested-interest-subontologising-skewed-
influence-as-to-social-vestedness/normativity-〈discretely-implied-functionalism〉〉 and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of profound social emancipation), and so as to muddlement induced subversion of such genuine social intellectual–function/posture marked by the overt and covert cultivating of pedantic incrementalism-in-relative-ontological-incompleteness 〈enframed-conceptualisation and a conception of the genuine social intellectual–function/posture as remote and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception of the genuine social intellectual–function/posture is supposedly justified across human history on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically
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 ascendency rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness’ /by-reification’ /contemplative-distension’ associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification’ /gesturing as determining sublimating–existentialising–decisionality’). In our modern-day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic”

( preconverging/shallow-supererogating–human-and-social–expectations/anticipations—determinating/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 <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–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 <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness}{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (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—<preconverging~’motif-and-apriorising/axiomatising/referencing—
imbuing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—inn-
presencing—hyperrealisation/hyperreal-transposition)’ (however their de-
mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as
it reflects upon prospective human socio-econo-political sublimation/desublimation), all human
societies arrive at their desublimating—existentialising—decisionality destructuring-threshold
(uninstitutionalised-threshold /presublimating—desublimating—decisionality)—of-ontological-
performance—<including-virtue-as-ontology>, and so as to the fact that human technical-and-
associated-organisational-development central to human social formation and social-
enhancement is prospectively ‘apprehended/locked-in by the dominion/statal—logic—
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-
construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality’
as from blantant ‘brutish conquest/subjugation conception of approporportioning as social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—
decisionality’, ‘dominion protection conception of approporportioning as social-and-institutional-
frameworks-of—referencing/registering/decisioning sublimating—existentialising—
decisionality’, ‘the very natural-order-of-things conception of approporportioning as social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—
decisionality’ and to ‘our subtle modern-day institutionally-distorted/disjointed conception of
approporportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating—existentialising—decisionality’ as particularly the target as to Lyotard’s critique of
such institutionally-distorted implied metanarratives especially with regards to their
poor/sheepish/dubious/ineffectual social/institutional devolving parameterised
equanimity/balance as putting in question their theoretical, conceptual and operative veracity,
and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity—and—
lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic
priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-
with-immediacy-for-relative-ontological-completeness—by-reification /contemplative-
distension”). In this respect dominion/statal–logic—(preconverging/shallow-supererogating—
‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—
psychologism’—as-to-its-specific—collateralising-beholdening—<whether—trepidatious—or-warped—
apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (so existentialisingly—enframed/imprinted 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-
infrastucture-of—meaningfulness-and-teleology associated with vague notions of religiosity, nationalism, racialism, classism, meritocracy/approportioning, etc. of shallow-
supererogation preconvergently–de-mentated/structured/paradigmed to human mental-
colonisation as to <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}, subontologisation/subpotentiation and collateralising dehumanisation) which is desublimatingly seconndnatured as to the overall 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 } as well as pedantic ‘incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness-
<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-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-
as a conceptualising framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation’ omni-potential commensurability with inherent immanent-existence’s sublimation-structure/omnipotentiality. In many ways, we can appreciate that the modern-day genuine social intellectual–function/posture as to its relatively genuine sublimating–existentialising–decisionality critically ‘operates mostly in the wake of the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic—(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific–collateralising-beholdening—<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>’); as to the fact that the critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual–function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic—(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific–collateralising-beholdening—<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>’), and so as to the
sublimating impotence of such genuine social intellectual–function/posture. Critically in this respect the very artifice available to modern-day democracy dominion/statal–logic
(preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising–enframing/imprintedness–{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}) of the human sovereign–function/posture thrives on social and intellectual pedantic incrementalism–in-relative-ontological-incompleteness—enframed-conceptualisation with the cultivation of
disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and
enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases
like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing
out the underlying inconsistency’ highlighting effectively that the political
disenfranchisement/swindling/corruption/dispossession purpose of such argumentations
precede their ‘very inherent knowledge-reification’–gesturing as determining
sublimating–existentialising–decisionality’ purpose as to Machiavellian instigated false public
debates) to which human sovereign–function/postures gullibly get caught up in or which
ultimately discourages public interest and participation or lead to protest votes; with such
misanalysis typically characterised by false process/processive bothsidesism
<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}>–existentialising—
enframing/imprintedness\text{\{as-to- historicity-tracing—\text{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 –\text{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–firstnatures—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
(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 this
regards the genuine social intellectual–function/posture is simply about projecting the
‘notionalisation/notional-conception/amplituding of knowledge’ underlying inherent existence-
exacted-desublimating–as-to-preconverging–de-mentating/structuring/paradigming—by—
existence-exacted-sublimating–as-to-postconverging–de-mentating/structuring/paradigming (as
of ‘relative-ontological-incompleteness"/relative-ontological-completeness
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness/formative–supererogating–(projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence)) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism"), notionally
eliciting the underlying human ontological-good-faith/authenticity"–postconverging-de-
mentating/structuring/paradigming or ontological-bad-faith/inauthenticity/\textsuperscript{-}preconverging–
de-mentating/structuring/paradigming preceding knowledge-reification, along the same lines that a scientist or mathematician de-mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific and technical sublimating or desublimating ontological-performance including-virtue-as-ontology; and it is this insight that underlies overall human reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

(imbued-and-\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). Even then the pedantic incrementality-in-relative-ontological-incompleteness—enframed-conceptualisation of dominion/statal–logic–\textsuperscript{-}preconverging/shallow-supererogating–\textsuperscript{-}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 know 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
\textsuperscript{-}preconverging–‘motif-and-apriorising/axiomatising/referencing–imbuing–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 *preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing*>-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 un beholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁶—gesturing as determining sublimating–existentialising–decisionality’); and critically this ‘subliminally induced *preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing*>-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-reification⁷/contemplative-distension⁸ underlying the genuine social intellectual–function/posture existentialising–frame as to human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications). Critically in this regards (as to underlying ‘epistemic/notional disquisitive enframed-conceptualisation–by–unenframed-conceptualisation knowledge-reification⁷ constructive conception’ projection of ‘reclamation/recovery of ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation’), is the fundamental issue of human limited-mentation-capacity with respect to ‘human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; wherein ‘genuine social intellectual–function/posture existentialising–frame as to human
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 transcience-and-sublimity/sublimation/supereogatory-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-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism<as-from-perspective—ontological-normalcy/postconvergence>. Thus the genuine social intellectual—function/posture existentialising—frame is the social harbinger of ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of nonpresencing—perspective—ontological-normalcy/postconvergence> projection (as to ‘reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating—nascence’ so-underlied as of ‘the very inherent knowledge-reification—gesturing as determining sublimating—existentialising—decisionality’), and so with regards to the fact that the reality of human limited-mentation-capacity warrants a human capacity for re-orginariness/re-orgination as of ‘relative-ontological-incompleteness /relative-ontological-completeness’

{sublimating—referencing/registering/decisioning—as-self-becoming/self-
conflectedness /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. But then
existence’s inherent sublimating–nascence as to human-subpotency conceptivity/epistemic-
reflexivity bifurcates along ‘immediately potent nascent-particular/incipient-and-
material/technical-sublimations–<blinded-to-their-relative-ontological-completeness–
reference-of-thought–and–devolving–
meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence
(over relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-
and-teleology ) as to overall social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality’. Such that the
fundamental issue of human sublimating–existentialising–decisionality/desublimating–existentialising–decisionality thus has to do between human
desublimating–existentialising–decisionality’; as the reference-of-thought effectively reflects
human <amplituding/formative–epistemicity>totalising–thrownness-in-existence–imbued-
projective-arbitrariness/waywardness–(as-to-the-human–projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–

given

‘<postconverging~motif-and-apriorising/axiomatising/referencing~imbuing~
existentialising—framing/imprinting—{as-to-prospective—historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective—ontological-
normacy/postconvergence-reflected~epistemicity-relativism~}>’ for rendering
meaningfulness-and-teleology upon inherent existence’s sublimating–nascence as to overall
social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—
decisionality’ (whether sublimatingly as of ‘reference-of-thought—and—reference-of-thought-
developing—meaningfulness-and-teleology comprehensiveness of prospective sublimating–
nascence’ or desublimatingly as of relative-ontological-incompleteness—presublimation-
construct—of—meaningfulness-and-teleology). The implication here as well is that even
nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-
ontological-completeness—reference-of-thought—developing> are necessarily
referenced/registered/decisioned from the ‘reference-of-thought as to reference-of-thought—
developing (however the devolved/devoluted—referencing-narrowness with respect to overall
social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—
decisionality) in the sense that for instance nascent-particular/incipient-and-material/technical-
sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—
developing> as of a positivism/rational-empiricism reference-of-thought apriorising/axiomatising/referencing—psychologism like plane technology is not necessarily
fully contemplatable/comprehensible to say a purely non-positivism or animistic reference-of-

thought apriorising/axiomatising/referencing—psychologism (as to the requisite overall
sublimation-induced human-and-social—expectations/anticipations—metaphoricity—as-rede-

mentating/restructuring/reparadigming—psychologism—<as-from-perspective—ontological-

normalcy/postconvergence> of a positivism/rational-empiricism reference-of-thought

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ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, so-associated with human limited-mentation-capacity-deepening\textsuperscript{52} ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality psychological-disposition; and so in contrast to an obviating \textsuperscript{80} presencing—absolutising-identitive-constitutedness \textsuperscript{1} epistemic conception, failing to draw this holographically-<conjugatively-and-transfusively> compounded-link as to the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} so-reflected in ‘human sublimating/desublimating—modalisation-\textsuperscript{56}<as-to-absolute-referencing–of–meaningfulness-and-teleology\textsuperscript{100}> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ thus ‘wrongly projecting/reprojecting of sublimating/desublimating—modalisation-\textsuperscript{56}<as-to-absolute-referencing–of–meaningfulness-and-teleology\textsuperscript{100}> on the basis of its \textsuperscript{4}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{32} rather as to its \textsuperscript{10} presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity–<discretely-implied-functionalism> inducing of subontologisation/subpotentiation (instead of inherent existence’s sublimating–nascence 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-\textsuperscript{56}<as-to-absolute-referencing–of–meaningfulness-and-teleology\textsuperscript{100}> upon the full-potency of 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’> 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
conceptualisation of a foundational point-of-departure of knowledge-reification—gesturing and rather ‘implicit by their approach that human meaningfulness-and-teleology is as to its subjection to existence—as-sublimating-withdrawal, eliciting of prospective supererogation in hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-desublimation’ (as herein articulated as of the implications of human limited-mentation-capacity-deepening postconvergingly—de-mentating/structuring/paradigming—out the ontological-contiguity—of-the-human-institutionalisation-process with regards to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology). This conceptivity/epistemic-reflexivity difference between ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology> upon social-vestedness/normativity—<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway of foundational problematic aporeticism overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic aporeticism overcoming/unovercoming nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state ‘with the 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>$^\text{7}\text{6}$> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a knowledge-reification$^\text{87}$–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>$^\text{7}\text{8}$> upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ supposedly of sublimating–existentialising-decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic aporeticism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. as a given and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating–existentialising-decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity-<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation$^\text{7}\text{7}$ entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness$^\text{4}\text{6}$ historiality/ontological-eventfulness$^\text{7}\text{7}$/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications of aporeticism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism
notion of human overcoming of metaphysics-of-presence\[\text{implicated-`}\text{nondescript/ignorable-}\text{void}^{'-as-to-}\text{presencing—absolutising-identitive-constitutedness}\] imbed\[\text{presencing—absolutising-identitive-constitutedness}\] social-vestedness/normativity-\langle\text{discretely-implied-functionalism}\text{>}\] inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–behindening-constitutedness\[\text{de}-\text{mentatively/structurally/paradigmatically bound to}\] historicity-tracing—\langle\text{in-presencing—hyperrealisation/hyperreal-transposition}\rangle; 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—\langle\text{discretion/whim-of-thought pretense-of-sublimation in failing to face up to foundational problematic aporeticism overcoming/unovercoming as required for fundamental ontology as to ‘the very inherent knowledge-reification\[\text{--gesturing as determining sublimating–existentialising–decisionality’}, speaks to naïve science-ideology priorly driven by social-vestedness/normativity-\langle\text{discretely-implied-functionalism}\text{>}\] historicity-tracing—\langle\text{in-presencing—hyperrealisation/hyperreal-transposition}\rangle rather than genuine science imbed\[\text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness}\] hermeneutically/reprojectively/supererogatingly/zeroingly-educing \[\text{historiality/ontological-eventfulness}\] \langle\text{ontological-aesthetic-tracing—\langle\text{perspective–ontological-normalcy/postconvergence-reflected—\text{epistemicity-relativism}}\rangle}\text{ implications that rather bring out the true lustre of science, scientific methods, statistics and mathematics when-and-if of sublimating–nascent relevance. Critically, the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture in many ways renders blurry the differentiation of such a \text{historiality/ontological-eventfulness}\text{/ontological-aesthetic-tracing—\langle\text{perspective–ontological-normalcy/postconvergence-reflected—\text{epistemicity-relativism}}\rangle} and \text{historicity-tracing—\langle\text{in-presencing–hyperrealisation/hyperreal-transposition with respect to true}}\]
knowledge-reification and overall social-and-institutional-frameworks-of-referencing/registering/decisioning sublimating–existentialising–decisionality; as to the fact that ‘totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ and ‘profound-supererogation’ entailing-<amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic disorientation even as in many ways the human sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social intellectual–function/posture can effectively speak to.

constitutedness\textsuperscript{13} social-vestedness/normativity-\textless discreteely-implied-functionalism\textgreater{} inducing subontologisation/subpotentiation’ as so reflected in the ‘sublimating aestheticisation-\textless and-aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—\text{-construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations)’ as to ‘fatedness-of-sublimation-over-desublimation to existence-potency \textless sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-\textless conjugatively-and-transfusively\textgreater{} the ontological-contiguity \textless of-the-human-institutionalisation-process \textgreater’. This is in contrast to an obviating \textsuperscript{14} presencing—absolutising-identitive-constitutedness\textsuperscript{13} epistemic conception as of ‘discrete inherence of sublimating/desublimating—modalisation-\textless as-to-absolute-referring–of–meaningfulness-and-teleology\textsuperscript{16} on the basis of \textsuperscript{16} presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-\textless discreteely-implied-functionalism\textgreater{} inducing of subontologisation/subpotentiation’ (in an absolutising \textless preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)). Thus the veridical \textsuperscript{17} nonpresencing-\textless perspective–ontological-normalcy/postconvergence\textgreater{} epistemic conception rather speaks to ‘supererogatory–aestheticising-\textless as-from-perspective–ontological-normalcy/postconvergence\textgreater{}—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively/supererogatingly/zeroingly-educing \textsuperscript{17} historicity/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-\textless perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism’\textgreater{} overriding of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness\textsuperscript{89}—presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{100} desublimating–existentialising–decisionality) in want for prospective ‘unbeholdening sublimating–nascence ontologising-depth of the full-
potency of existence’ existentialising–decisionality psychological-disposition (as to ‘
teleology comprehensiveness of prospective sublimating–nascence’). Such ‘
supererogatory-aestheticising<as-from-perspective–ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively/supererogatingly/zeroingly-educing historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>’ is so-underlied by human
‘reframing/reimprinting of <postconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing>–existentialising—framing/imprinting>{as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>}, as so-reflecting
nonpresencing<perspective–ontological-normalcy/postconvergence> epistemic conception of
‘human sublimating/desublimating—modalisation<as-to-absolute-referencing–of–
meaningfulness-and-teleology upon inherent existence’s sublimating–nascence inducing
of ontologisation/omnipotentiality’ with regards to human ‘reframing/reimprinting of
<postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>
existentialising—framing/imprinting>{as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’>}, in reconstrual as to its
‘effectively underlying beholding—inchning, apprehending,–and-taming–drive or
aestheticising—surrealising/supererogating–drive for <postconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting><as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing<
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>>’;

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(so-underlying the ‘amplituding/formative–epistemicity>totalising–thrownness-in-existence
/ ‘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>’ (as so-underlied by human-subpotency epistemically-
reflexive consciousness overlying the ‘substantive existential-contextualising-contiguity’
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’\(\text{\{imbued-and-}\}
\)‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\(\text{\rangle}\) existentialising implications, (so-
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/apriorising/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’> of human
aestheticising—‘surrealising/supererogating–drive for <postconverging–‘motif-and-
apriorising/apriorising/referencing’–imbuing>–existentialising—framing/imprinting<as-to-
prospective–historiality/ontological-eventfulness ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>’ (as
to interlay/organicalism/aestheticising-handle<supererogatory—projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—inducing–‘aestheticising_re-margining/re-edging/re-
acuity-(as-postconverging_circumscriptive/totalitative-restructuring)’—educed-sublimation> in
hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–differential ontological-
performance <including-virtue-as-ontology>/potentiation’); for ushering in ‘prospective
sublimating aestheticisation—and–aestheticisation-towards-ontology’ as to overall sublimation-
induced human-and-social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism<as-from-perspective–ontological-
normalcy/postconvergence>, and so-reflected as to ‘unbeholdening sublimating–nascence
ontologising-depth of the full-potency of existence’ bifurcatingly with ‘nascent-
particular/incipient-and-material/technical-sublimations–blinded-to-their-relative-ontological-
completeness’ ‘reference-of-thought–devolving’ sublimating–existentialising–decisionality (however the devolved/devoluted–referencing-narrowness with respect to overall social-and-
normalcy/postconvergence—re-origination/reshuffling/anarchisation/transformativeness reflected as to human aestheticising—surrealising/supererogating–drive for existentialising—framing/imprinting–as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing–as-to-prospective–historiality/ontological-
normalcy/postconvergence-reflected–epistemicity-relativism’ basically speaks of the fact that the hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of existentialising—framing/imprinting–as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing–as-to-prospective–historiality/ontological-
normalcy/postconvergence-reflected–epistemicity-relativism’ underlies the re-
dementating/restructuring/reparadigming 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 as so-reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process, with ‘higher-renewal/not-aversed-to-profound-renewal of
<postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-{as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing-{perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’}>’ with regards to living-
development–as-to-personality-development (so-associated with childhood personality-
development) and ‘lesser-renewal/aversity-to-profound-renewal of
<postconverging~‘motif-
and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-{as-
to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}
with regards to Being-development/ontological-framework-expansion–as-to-depth-of-
on theologising-development-as-infrastructure-of–meaningfulness-and-teleology (so-
associated with the relative perennity of human language, cultures, institutions, etc. but rather
relatively renewed as of cultural-diffusion), as so-tied to human shallow-supererogation—
to—profound-supererogation constraining/unconstraining existentialising—anxiety-imbued-
beholdening-inducing,<preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing>-existentialising—enframing/imprintedness-{as-to historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition} (in want of prospective human
aestheticising—’ surrealising/supererogating–drive for
<postconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-{as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}
imbued interlay/organicalism/aestheticising-handle--<supererogatory–projective-
arbitrariness.waywardness-of-transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing—æstheticising_re-margining/re-edging/re-acuity—(as-postconverging_circumscripitive/totalitative-restructuring)—educed-sublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing

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—as—to—
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,—<preconverging—‘motif-and—
apriorising/axiomatising/referencing’—imbuing—>—existentialising—enframing/imprintedness—
as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition),—human
hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
<postconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—>
existentialising—framing/imprinting—(as-to—prospective—historiality/ontological—
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>)’ necessarily involves
constitutedness\textsuperscript{13} social-vestedness/normativity-\textless discretely-implied-functionalism\textgreater  inducing of subontologisation/subpotentiation’ (in an absolutising \textless preconverging-\textgreater ‘motif-and-apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}) as so-associated with the ‘lesser-renewal/aversity-to-profound-renewal of \textless postconverging-\textgreater ‘motif-and-apriorising/axiomatising/referencing’–imbuing’–existentialising—framing/imprinting\{as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-\textless perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’\}\textgreater’ with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{10} (so-associated with the relative perennity of human language, cultures, institutions, etc. but rather relatively renewed as of cultural-diffusion); and so notwithstanding the ontological-veracity of the ontological-normalcy/postconvergence nature of existence rather misconstrued in epistemic-abnormalcy/preconvergence\textsuperscript{10} due to human limited-mentation-capacity for projection/reprojection. Consequently, besides the genuine social intellectual–function/posture as to absolute firstnatureness aspiration for ontologisation/omnipotentiality as postconverging–de-mentating/structuring/paradigming the possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, in many ways throughout history, human secondnaturedness relation to such an ontologising/omnipotential aspiration (as to enframed-conceptualisation associated with human dominion/statal–logic\textless preconverging/shallow-supererogating–human-and-social–expectations/anticipations–de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening-\textless whether–trepidatious-or-warped-or-preclusive-or-occlusive\textgreater –and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-\textless discretely-implied-functionalism\textgreater\textgreater), pedantic\textsuperscript{5} incrementalism-in-
relative-ontological-incompleteness relative-ontological-incompleteness — enframed-conceptualisation — and

manifest in-effect absolution as to the given registry-worldview/dimension

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing~>–existentialising—

enframing/imprintedness–⟨as-to- historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition⟩ (which is prospectively in relative-ontological-

incompleteness–presublimation-construct–of–meaningfulness-and-teleology⟩ desublimating–existentialising–decisionality, and so as from blantant brutish

conquest/subjugation conception associated with ‘measuring-up

success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation

of manifest in-effect absolution’, dominion protection conception associated with ‘measuring-up

success/accomplishment/aspiration in its paramountcy shallow-supererogation

of manifest in-effect absolution’, to the very natural-order-of-things conception associated with ‘measuring-up

success/accomplishment/aspiration in its patricianism/aristocratism shallow-supererogation

of manifest in-effect absolution’ and to our subtle modern-day institutionally-distorted/disjointed

conception associated with ‘measuring-up success/accomplishment/aspiration in its presencing–institutional-and-economic shallow-supererogation

of manifest in-effect absolution’) all

manifesting existentialising—anxiety-imbued-beholdening-inducing,<preconverging~‘motif-

and-apriorising/axiomatising/referencing’–imbuing~>–existentialising—
enframing/imprintedness–⟨as-to- historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition⟩ bound to fail ‘human sublimating/desublimating—

modalisation–⟨as-to-absolute-referencing–of–meaningfulness-and-teleology⟩ upon

inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’; and so

by the mere token that on the basis of the punctual

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

of each of the above

presencing—absolutising-identitive-constitutedness

imbued

‘<amplituding/formative>disposedness–⟨as-to-orientation/value-construct/valuation–and–
derived-parameterising) and <amplituding/formative~entailment<as-to-totalising-contiguous/coherent~factuality-of-variability> the possibility for the ontological-contiguity—of-the-human-institutionalisation-process cannot be explained as to the fact that their punctual
<amplituding/formative~epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag will warrant the world to de-
mentatively/structurally/paradigmatically remain the same perpetually as to their ‘discrete
inherence of sublimating/desublimating—modalisation<as-to-absolute-referencing—of—meaningfulness-and-teleology> on the basis of 30 presencing—absolutising-identitive-
constitutedness social-vestedness/normativity<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ (as so-reflected by the fact that there is no logical-
basis/logic<as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ inherent to any relative-ontological-incompleteness
registry-worldview/dimension validating its prospectively projected relative-ontological-
completeness registry-worldview/dimension but rather an ‘aporeticism—overcoming/unovercoming supererogating ontological-performance<including-virtue-as-ontology>’ as to projective-insights/epistemic-projection-in-conflatedness of
apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-
ontological-incompleteness/relative-ontological-completeness’
(sublimating~referencing/registering/decisioning, as-self-becoming/self-
conflatedness /formative—supererogating—(projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing, in-perspective—ontological-
normality/postconvergence)) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism”, and so-
reflected in the successive foregrounding—entailment<postconverging—narrowing-
down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of-prospective—
supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ‘; as-operative-
notional-deprocrypticism) as from non-rules—apriorising/axiomatising/referencing–
psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism of base-institutionalisation–
ununiversalisation, universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism of universalisation–non-
positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of positivism–
procrypticism and preempting—disjointedness-as-of reference-of-thought,-as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness‘—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism of deprocrypticism). Such a
logical-basis/logic underlying the ontological-contiguity—are of-the-human-institutionalisation-
process can only be explained by the genuine social intellectual–function/posture allowing
sublimation-over-desublimation as so-upheld throughout human history (as reflected by the
Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas,
etc.), speaks to the epistemic-projection reflection of the ontological-normalcy/postconvergence
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
—of-the-human-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—of—meaningfulness-and-teleology
> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming—out the ontological-contiguity
—of-the-human-institutionalisation-process
with human limited-mentation-capacity-deepening 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-rede-
mentating/restructuring/reparadigming–psychologism <postconverging–‘motif-and-
apriorising/axiomatising/referencing–imbuing>–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 inherence
of sublimating/desublimating—modalisation–as-to-absolute-referencing–of– meaningfulness-
and-teleology' on the basis of ‘presencing—absolutising-identitive-constitutedness social-
establishedness/normativity–discretely-implied-functionalism’ inducing
subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-
threshold genuine social intellectual–function/posture as it provides ‘meaningfulness-and-
telescope’ infrastructure reflected as Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
telescope for the given institutionalised registry-worldview/dimension to even have the
possibility to exist (explaining why the the Socrates, Descartes, Kants, Newtons, Leibniz,
Pasteurs, Rousseaus, Diderots, Einsteins, Teslas, etc. as to their <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprintingIAS-to-
prospective–historicality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism'>
outlived their eras uninstitutionalised-threshold ‘crassness-of-thoughts
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintednessIAS-to–historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)’ with the same sublimation-over-desublimation
consequence availing prospectively as to the requisite prospective depprocrypticism–or–
preempting—disjointedness-as-of– reference-of-thought ‘human sublimating/desublimating—
modalisation–as-to-absolute-referencing–of– meaningfulness-and-teleology' upon
inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’).
Critically, it is the opening-up of prospective registry-worldviews/dimensions by the genuine
social intellectual–function/posture in ‘relative-ontological-incompleteness’/relative-
ontological-completeness \{sublimating-referencing/registering/decisioning, as-self-becoming/self-conflatedness /formative–supererogating\{(projective/reprojective—

aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing, in-perspective–

ontological-normaley/postconvergence\}) as to human-and-social–expectations/anticipations—

metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism” (underlied by
dimensionality-of-sublimating” \{<amplituding/formative> supererogatory–de-

mentativeness/epistemic-growth-or-conflatedness /transvalutative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}) that
enables the secondnatured positive-opportunism of ‘punctual’ \{amplituding/formative–

epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\}
rather measuring-up success/accomplishment/aspiration in shallow-supererogation of
manifest in-effect absolution as to the given registry-worldview/dimension
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness\{as-to- historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition\} (prospectively projecting dimensionality-of-
desublimating-lack-of \{<amplituding/formative> supererogatory–de-mentativeness/epistemic-

growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-

residuality/spirit-drivenness–equalisation\}) to arise in the very first place; speaking to the
incongruity of then implying the relegating of the genuine social intellectual–function/posture
as to the social-stake-contention-or-confliction manifested in the successive registry-
worldviews/dimensions of ‘punctual’ \{amplituding/formative–epistemicity>totalising–self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag\} rather measuring-up
success/accomplishment/aspiration in shallow-supererogation of manifest in-effect
absolution’. The reason for this genuine social intellectual–function/posture pre-eminence in
human sublimation-over-sublimation has to do with the ‘nonpresencing-<perspective–

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ontological-normalcy/postconvergence> nature of inherent existence (explaining the centrality of metaphysics-of-presence>{implicit-’nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } in all thought aspiring for the momentousness of sublimating’historiality/ontological-eventfulness}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected- ’epistemicity-relativism’> over desublimating ’historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), so because ‘the epistemic particularity of human-subpotency is limited-mentation-capacity’ and veridical sublimation-over-desublimation ’meaningfulness-and-teleology’ only avails with human limited-mentation-capacity-deepening explaining the need for ’amplituding-formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflicatedness’ in re-origination/re-originariness’ as most profound in the construal of existence as to its sublimation-over-desublimation (and so as the epistemic-projection perspectives of relative profound-supererogation is ‘not of desublimating–referenced/registered/decisioned self-presence/self-constitutedness—<in-perspective–epistemic-abnormalcy/preconvergence’ but rather ‘of sublimating—referencing/registering/decisioning self-becoming/self-conflicatedness’/formative—supererogating—(projective/reprojective—aestheticising—re-motif—and—re-apriorising/re—axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence)). While the positive-opportunism underlying human secondnaturedness in many ways undermines prospective firstnatureness (as to the prospective ’human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology’ upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual–function/posture, as exposing the latter ’meaningfulness-and-teleology’ to pedantic incrementalism-in-relative-ontological—incompleteness—enframed-conceptualisation as well as generalised
wooden-language-{imbued—temporal—mere—form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—
teleology } both underlied by dominion/statal—logic-{preconverging/shallow-supererogating—
‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—
psychologism’—as-to-its-specific—collateralising-beholdening—<whether—trepidatious-or-warped—
or-preclusive—or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising—
skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>}, the
fact is somehow/someway the genuine social intellectual—function/posture have been able to
drive human prospective 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—postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to social-
stake-contention-or-confliction underlying human ontological-commitment) with both
enabling the genuine social intellectual—function/posture to thrive eventually; as sublimating—
nascence associated with ‘nascent-particular/incipient-and-material/technical-sublimations—
<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving>
sublimating—existentialising—decisionality (however the devolved/devoluted—referencing—
narrowness with respect to overall social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising—decisionality) ultimately translates into
requisite ‘reference-of-thought—and—reference-of-thought—devolving—meaningfulness-
and-teleology comprehensiveness of prospective sublimating—nascence (over relative—
ontological-incompleteness\textsuperscript{85}—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{100})
as to overall social-and-institutional-frameworks—referencing/registering/decisioning
sublimating—existentialising—decisionality’ in preserving ‘human sublimating/desublimating—
modalisation—as-to-absolute-referencing—of—meaningfulness-and-teleology\textsuperscript{100}>
upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ (as to
the projective/reprojective regenerativity of human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} in
relative-ontological-completeness\textsuperscript{88} operantly associated with prospective human
aestheticising—surrealising/supererogating—drive for

\textsuperscript{98} imbued modalisation—

interlay/organicalism/aestheticising-handle—supererogatory—projective-
arbitrariness/waywardness-of—transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—inducing—

\textsuperscript{99} acuity—(as-postconverging_circumscripive/totalitative-restructuring)—educed-sublimation> in
hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing

\textsuperscript{100} ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential ontological-
performance—<including-virtue-as-ontology>/potentiation’ for

prospective aporeticism

overcoming/unovercoming in reconstrual of ‘amplituding/formative—
epistemicity>totalising—thrownness-in-existence\textsuperscript{14}
re-aestheticising/re-motif—<in-
postconverging—narrowing-down—‘sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of—historiality/ontological-eventfulness\textsuperscript{77}/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-


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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 <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ is involved in a prospectively desublimating ontological-performance—<including-virtue-as-ontology> that confuses its ‘presencing—absolutising-identitive-constitutedness’ social-
vestedness/normativity—<discretely-implied-functionalism> <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’ with ‘the prospective ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting (as-to-
prospective–historicality/ontological-eventfulness/ontological-aesthetic-tracing-
candidity/candour-capacity for prospective sublimation (so-construed as notional-asceticism). Notional-asceticism thus arises because of the very nonpresencing-perspective-ontological-normalcy/postconvergence nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, in the sense that the ‘full meaningfulness-and-teleology’ perfectly avails as to the inherent immanency-of-existence but this presupposes absolute-mentation-capacity and not human limited-mentation-capacity with the consequence that prospective knowledge-reification is as of human hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of existentialising—framing/imprinting-{as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’}’ in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing so-articulated to ‘a human limited-mentation-capacity contradictorily operating punctually in-effect on the basis of absolute-mentation-capacity’ thus induces ‘presencing—absolutising-identitive-constitutedness<\textsubscript{13} \textless \text{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing} \textgreater ~\textless \text{existentialising—enframing/imprintedness} \textless \textsubscript{1} \text{as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \textgreater \textgreater \text{of ‘meaningfulness-and-teleology’}’ in want for ‘prospective nonpresencing-perspective-ontological-normalcy/postconvergence existentialising—framing/imprinting-{as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism’}’ as-metaphoricity. In the bigger scheme of things unlike it is falsely projected as to ‘presencing—absolutising-identitive-constitutedness\textsubscript{13} social-vestedness/normativity-
ontologically-flawed construal of totalising-entailing’ implications of social-stake-contention-or-confliction, the ontological-veracity of the genuine social intellectual–function/posture ‘is not in a process/processive bothsidesism equivalence of contention’ with ‘punctual’

<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and qualifying such notional–asceticism’ as conspiratorial as to its ‘punctual
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution as to the given registry-worldview/dimension <preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition).

However, it is only a veridical nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection insight in relative-ontological-completeness that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold <uninstitutionalised-threshold /presublimating–desublimating-
determinism of entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness implications over modern-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\(^{10}\)/presublimating-
desublimating-decisionality}–of-ontological-performance\(^{72}\)–<including-virtue-as-ontology> is
‘conceptually a nondescript/ignorable–void\(^{60}\) of ’meaningfulness-and-teleology\(^{106}\)’ in the
contemplation of ‘punctual <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) rather measuring-up success/accomplishment/aspiration in shallow-supererogation’ of manifest in-effect absolution
as to the given registry-worldview/dimension <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>--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\(^97\) 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\(^56\)-meaningfulness-and-teleology\(^100\)-infrastructure as to preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’ (as of ‘discrete inheritance of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–\(^56\)meaningfulness-and-teleology\(^100\) on the basis of \(^90\)presencing—absolutising-identitive-constitutedness\(^1\) 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–\(^56\)meaningfulness-and-teleology\(^100\) upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a mediatically manipulated ontologically-flawed ‘process/processive bothsidesism formulation across the decades’ on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation\(^97\) 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\footnote{107} 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-\footnote{104} universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating-’human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual–function/posture with regards to the sublimating/emancipative drives associated with say universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign–function/posture is averted to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~’motif-and-
apriorising/axiomatising/referencing—imbuing—existentialising—framing/imprintedness—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 postconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—framing/imprinting—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 aversed reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual—function/posture (whose existentialising—frame is the social harbinger of ‘unbeholding sublimating—nascent ontologising-depth of the full-potency of existence’ as of its perpetuation of nonpresencing—perspective—ontological-normalcy/postconvergence projection) articulated prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness—sublimating—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/anticipated—metaphoricity—as-rede-mentating/restructuring/reparadigmig—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—inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and in many ways passes the latter for the former as-so associated with overall social banalisation-of-thought with foils/stooges of pop-intellectuals as the ‘greatest thinkers’ of our present intellectually shameful epoch). In this regards, it is critical to appreciate that the democratic process is a sovereignty-imbuing process and while this sovereignty-imbuing process is critical as the point-of-departure for socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming it is incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so-understood by the Socratic-philosophers) just as our
sovereignty over say our house doesn’t necessarily imply our technical competence with requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the point-of-departure for our independent/sovereign contemplating to undertake such house enhancement chores. This reality underlies the contention herein of the ‘overrated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of meaningfulness-and-teleology’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising—decisionality by reflex tend to absolutise human discursivity as to presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism>); thus requiring appropriate nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection (as to requisite human limited-mentation-capacity-deepening towards absolute-mentation-capacity, in projective reflection of ontologisation/omnipotentiality as to ontological-normalcy/postconvergence, as sought-after by the genuine social intellectual—function/posture involving its specifically cultivated arts/skills and time investment and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment and its consequent notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/>‘distantiation of contemplative existentialising—frame as to transversality—of-affirmative-and-unaaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ in superseding any underpinning—suprasocial-construct defaulting relative-ontological-incompleteness—presublimation-construct—of—

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<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’ underlying the genuine social intellectual–function/posture is ultimately wholly ‘an aspirative projection beyond human mortal normative contemplative existential limitations of human-subpotency and rather so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation implied re-ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—modalisation<-as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ with respect to making-available/opening-up the full-potency of existence; and thus it is not truly by this most profound knowledge-reification—gesturing in an equivalence relation (as to contention) with distracting-alignment-to–reference-of-thought<-of-apriorising/axiomatising/referencing> of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, [amplituming/formative] wooden-language-{imbued—
temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry-teleology } and sovereign–function/posture critically underlied by positive-opportunism ‘ad-hocly tied to punctual/immediacy social-stake-contention-or-confliction interests in in-effect absolute terms of <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-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 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing–
given relative-ontological-incompleteness\textsuperscript{39} – presublimation-construct–of–\textsuperscript{59} meaningfulness-and-teleology\textsuperscript{100} desublimating–existentializing–decisionality (of underpinning–suprasocial-construct \textless; preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–\textgreater; existentialising—enframing/imprintedness {as-to– historicity-tracing— in-presencing– hyperrealisation/hyperreal-transposition}) imbued distractive-alignment-to- reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{29}; 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–re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} projected ‘nonpresencing–<perspective–ontological-normalcy/postconvergence> is beyond an equivalence relation of immediate/punctual social-stake-contention-or-confliction with ‘a medieval patricianism/aristocratism/theocracy shallow-supererogation\textsuperscript{97} of manifest in-effect absolution imbued distractive-alignment-to–<reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{29}’ just as the same can be said of budding-positivists science with medieval scholasticism or Socratic-philosophers universalising-idealisation with non-universalising sophists or all such human emancipation of profound-supererogation\textsuperscript{7}. In this regards, distractive-alignment-to–<reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{30} ever always involves a false elevation of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation to falsely imply a constrastive equivalence with veridical intellectual re-ontologisation/omnipotentiality (as to imply a common framework of contemplation) in order to then drag-down such veridical intellectual re-ontologisation/omnipotentiality to the immediacy/punctual framework of human social-stake-contention-or-confliction underlied by
human limited-mentation-capacity manifest temporality (as of the underpinning–suprasocial-
construct existentialising—enframing/imprintedness–as-to historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) with its manifest pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation and <amplituding/formative> wooden-
language–imbued—temporal–mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology), and thus strive to undermine the
prospective intellectually projected human limited-mentation-capacity-deepening as to human
self-surpassing so-reflected as of notional–self-distantiation–imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>‘distantiation of contemplative existentialising–
frame as to transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’; wherein the habituatedness/mental-colonisation of the
sovereign–function/posture to the presencing—absolutising-identitive-constitutedness
social-vestedness/normativity is cynically construed as enabling a social-stake-contention-or-
confliction pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation exercise in undermining prospective human re-
ontologisation/omnipotentiality. Critically, while the ‘unbeholding sublimating–nascence
ontologising-depth of the full-potency of existence’ for nascent-particular/incipient-and-
material/technical-sublimations–blinded-to-their-relative-ontological-completeness–
reference-of-thought–devolving> existentialising–decisionality in many ways is difficultly
underminable to pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation distinctive-alignment-to reference-of-thought–
reference-of-thought–devolving> existentialising–decisionality in many ways is difficultly
underminable to pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation distinctive-alignment-to reference-of-thought–
inducing of subontologisation/subpotentiation the
blurriness associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality lends itself readily to such pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. It is herein contended that besides the technical/knowledge capacity for elucidating the inherent blurriness in the social domain, in many ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation distractive-alignment-to—reference-of-thought-of-apriorising/axiomatising/referencing—of-apriorising/axiomatising/referencing—is the principal reason undermining the true scientific status of the social domain as to exposition to a (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>)

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

distractive-alignment-to^84 reference-of-thought<of-apriorising/axiomatising/referencing>^84),
‘human profound-supererogation’^97 in-of-itself is the grander and more determinative element of
deliberation/analysis as to when relative-ontological-completeness avails with regards to
prospective re-ontologisation/omnipotentiality’ over any given underpinning–suprasocial-
construct <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness<as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> or their contrastive comparisons like
capitalism/communism failing prospective aporeticism overcoming/unovercoming, in the sense
that any such underpinning–suprasocial-construct pretense-of-arrogation of human profound-
supererogation^97 (as to their implied beholding-becoming—distrortive-originariness/distortive-origination—as-to—^97 historicity-tracing—inhibited-mental-aestheticising)
are not the absolution/absolute-possibility of human profound-supererogation^97 which is ever
always subjectable to re-originary—as-unenframed/unbeholding/outlier-conceptualisation
(imbued-postconverging/dialectical-thinking ~‘projective-insights’/‘epistemic-projection-in-
conflatedness ~of-notional–deprocrypticism-prospective-sublimation) (as the very manifest
rule reflecting holographically<conjugatively-and-transfusively> the ontological-
contiguity^97—of-the-human-institutionalisation-process^97). Critically in this regards, knowledge
itself as to organic-knowledge is inherently and truly as of an existential-contextualising-
contiguity^97 hermeneutic/reprojecting/supererogating/zeroing dynamics of notional–self-
distination<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing~‘distantiation of contemplative existentialising–frame as to transversality~of-
affirmative-and-unaffirmative–disambiguated~‘motif-and-
apriorising/axiomatising/referencing~
(with regards to living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
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/reprojecting/supererogating/zeroing development for the appropriate knowledge requiring the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of the university-level competence and electronics technician competence (unless somehow say the secondary-education level pupil or accountant had pursued a qualifying complementary existential hermeneutic/reprojecting/supererogating/zeroing development for the appropriate university-level or electronics knowledge discursivity or otherwise the knowledge is articulated as to their relevant existential hermeneutic/reprojecting/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 9 of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formalisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of
infrastructure-of\footnote{meaningfulness-and-teleology} \footnote{meaningfulness-and-teleology}, ‘distractive-alignment-to\footnote{distractive-alignment-to-reference-of-thought&lt;of-apriorising/axiomatising/referencing&gt;}\footnote{distractive-alignment-to-reference-of-thought&lt;of-apriorising/axiomatising/referencing&gt;} translates in the overlooking of the effectively requisite social-stake-contention-or-confliction prospective aporeticism overcoming/unovercoming’ (as to a threshold where subontologisation/subpotentiation supposedly takes over from re-ontologisation/omnipotentiality, and it is quite interesting to realise that there is hardly any distractive-alignment-to-reference-of-thought\footnote{distractive-alignment-to-reference-of-thought&lt;of-apriorising/axiomatising/referencing&gt;}\footnote{distractive-alignment-to-reference-of-thought&lt;of-apriorising/axiomatising/referencing&gt;} in posturing for limiting human re-ontologisation/omnipotentiality with regards to nascent-particular/incipient-and-material/technical-sublimations\footnote{blinded-to-their-relative-ontological-completeness}–reference-of-thought-devolving\footnote{devolving} existentialising–decisionality that can so-arise as constrained to human temporal-and-immediate advantageously perceived positive-opportunism\footnote{opportunism}, whereas on the other hand pedantising/muddling/formulaic-hollowing-out—insubontologisation/subpotentiation distractive-alignment-to-reference-of-thought\footnote{distractive-alignment-to-reference-of-thought&lt;of-apriorising/axiomatising/referencing&gt;}\footnote{distractive-alignment-to-reference-of-thought&lt;of-apriorising/axiomatising/referencing&gt;} is rather elevated when it comes to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to social-stake-contention-or-confliction). Critically in this regards, notional–self-distantiation\footnote{self-distantiation}—re-motif-and-re-apriorising/re-axiomatising/re-referencing\footnote{distantiation of contemplative existentialising–frame as to transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing} is merely the translation of the perspective ontological-normalcy/postconvergence of inherent existence as to an impasse/break between relative-ontological-incompleteness\footnote{incompleteness} and relative-ontological-completeness\footnote{completeness} (with regards to their varying projection of \footnote{amplituding/formative}disposedness\footnote{amplituding/formative}–as-to-orientation/value-construct/valuation–and–derived-parameterising and \footnote{amplituding/formative}entailment\footnote{amplituding/formative}–as-to-totalising-contiguous/coherent–factuality-of-variability) as to \footnote{foregrounding–entailment}foregrounding—entailment.
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-ontological-contiguity ’;– as-operative-notional–deprocrypticism)). This 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 redeveloping/restructuring/reparadigm-ing notional–self-distansiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distansiation 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 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) for the possibility of re-
ontologisation/omnipotentiality (and it is such a concepitivity/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> of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to-presencing—absolutising-identitive-constitutedness). Thus the genuine social intellectual–function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction-presencing—absolutising-identitive-constitutedness<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness—.
(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as this is exactly what makes-available/keeps-open prospective human sublimating–nascence (as a requisite sublimation-over-desublimation function/posture that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism\(^7\) of presencing—absolutising-identitive-constitutedness\(^1\) social-vestedness/normativity-<discretely-implied-functionalism>) and so especially in opening-up prospective registry-worldviews/dimensions as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^10\) and the positive-opportunism\(^7\) then arising with the corresponding living-development–as-to-personality-development and institutional-development–as-to-social-function-development. In this regards, the notion of dimensionality-of-sublimating\(^9\) <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) associated with the genuine social intellectual–function/posture notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality—of-affirmative-and-unaffirmative—disambiguated—'motif-and-apriorising/axiomatising/referencing’\(^12\) implies that the very same instigative firstnaturedness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their \(^\text{**}1\) presencing—absolutising-identitive-constitutedness\(^1\) social-vestedness/normativity—<discretely-implied-functionalism>, is the very same intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for prospective human emancipation/sublimation with the contention that claims from the
notional-deprocrypticism-prospective-sublimation); such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) the genuine social intellectual–function/posture is of most profound-supererogation about relaying a maximalising-recomposuring-for-relative-ontological-completeness—anenframed-conceptualisation for human re-ontologisation/omnipotentiality across the succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (and we can appreciate that the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ‘are not in a contrastive equivalence relation’ between the ‘prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness of social-stake-contention-or-confliction’ and the ‘prospective registry-worldview’s/dimension’s nonpresencing-<perspective–ontological-normalcy/postconvergence> social-stake-contention-or-confliction’ given that the latter utterly redefines the existentialising–frame for human sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it ‘is reflective of historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to–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
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\(^3\)); so-underlying the contrast that
referencing/registering/decisioning existentialising–decisionality are rather prone to
presencing—absolutising-identitive-constitutedness\(^1\) are prone to relative-ontological-incompleteness\(^9\) 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\(^9\) (as to human limited-mentation-capacity-deepening\(^3\) implication of nonpresencing<-perspective–ontological-normality/postconvergence>) and so ‘more than just a positive-opportunism\(^2\) relation to meaningfulness-and-teleology\(^10\)’ as of the registry-worldview/dimension station/locus of \(<amplituding/formative–epistemicity>totalising~thrownness-in-existence\),-imbued-projective-arbitrariness/waywardness-as-to-the-human–projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-
\(<amplituding/formative–epistemicity>totalising~conceptualisation\) in existential-extrication-as-of-existential-unthought. Fundamentally, the ‘contrastive inequivalence relation’ implied as of notional–self-distantiation<-imbued—re-motif–and-re-apriorising/re-axiomatising/re-
potency\textsuperscript{13}~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 \textsuperscript{38}`historiality/ontological-eventfulness'\textsuperscript{37}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as to a human genuine social intellectual–function/posture (underlied by ontological-commitment\textsuperscript{6} implied self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{69}~postconverging–de-mentating/structuring/paradigming ~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 distinctive-alignment-to\textsuperscript{84} reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} 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’\textsuperscript{89}–presublimation-construct–of—meaningfulness-and-teleology\textsuperscript{100} eliciting ontologically-flawed distinctive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} as to ‘submission and
making up in contrastive equivalence to human-subpotency epistemic-
abnormalcy/preconvergence in relative-ontological-incompleteness has tended to be relatively problematic inducing desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as can be appreciated with the successive registry-worldviews/dimensions reference-of-thought aporeticism overcoming/unovercoming. supererogation as such (as so-undergirded by notional~self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>‘distantiation of contemplative existentialising–frame as to transversality—of-affirmative-and-unaffirmative—disambiguated—
‘motif-and-apriorising/axiomatising/referencing’) is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest~subpotencies—in-transitive-conflatedness—in-reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) supervening manifestations in notional-conflatedness (as to ontological-
primemovers-totalitative-framework), so-reflected in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in its phenomenal supervening apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—conflation and not as to constitutive biology and neurology even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest–subpotencies–(in-transitive–conflatedness –reflexivity,—in-the-full-potency-of-existence’s–sublimating–nascence) critically explains existence’s ‘phenomenality–by–epiphenomenalities supervening-as-suprerogating imbued superseding–oneness-of-ontology’ (as so-epistemically underlying supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for–conceptualisation as to postconverging–de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). For that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity as to ‘human consciousness point-of-departure for their knowledge-reification and appraisal’), and so as the more ‘empirically exact’ supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness conception of overall science reflection of the full-potency of existence (with the implication here that it is human genuine social intellectual–function/posture as to human consciousness supervening-as-suprerogating 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 <postconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting–(as-to-prospective–historiality/ontological–
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) speaks to the more fundamental element of human-subpotency that is ‘human effecting’ (notionally construed as from perspective ontological-normalcy/postconvergence epistemic-projection), as herein notionally reflected ‘as to apriorising/axiomatising/referencing—constitutedness (effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\(^{10}\)) and apriorising/axiomatising/referencing—conflatedness (effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology\(^{10}\))’. The undergirding notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> derivation involved in supererogation\(^{10}\) 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\(^{10}\)<in-existential-extrication-as-of-existential-unthought>) say in a non-positivistic like an animistic social-setup notionally implies a <supererogatory~human-subpotency>–effecting ‘psychosomatic reactivity as to the animistic apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ (which will define such an animistic social-setup conception of ‘psychological placeboic-palliation practice associated with its warped-consciousness occultisms mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing—relation-to-the-world’ along the same lines of our modern-day ‘positivistic psychological science’ which it is herein contended as well is rather of a ‘psychological placeboic-palliation practice as of an occlusive-consciousness which by its mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing—relation-to-the-world occludes its fundamental de-mentative/structural/paradigmatic social-construct deficiencies that can be reflected upon as of prospective notional~self-distanti...
postconverging/dialectical-thinking\textsuperscript{1}–qualia-schema\textsuperscript{2}). In this regards, an elaborate grasp/understanding of our positivism–procrypticism modern-day ‘psychological science’ in its various institutional setups of \textsuperscript{2}presencing—absolutising-identitive-constitutedness\textsuperscript{1} purposes as to social-functioning-and-accordance—as-of–social-stake-contention-or-confliction like ‘occluding reference-of-thought\textsuperscript{5} devolving’ administrative, educational, marketing, psychoanalysis or even statal dark-arts/ploys/gimmicks points out that in-the-bigger-scheme-of-things their ‘apparently sublimating ontologising-depth’ (as construed from ‘a projected prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought
\textsuperscript{6}nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle sublimating apriorising/axiomatising/referencing—relation-to-the-world is critically about our positivism–procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} occlusive-consciousness obliviousness to its prospective uninstitutionalised-threshold\textsuperscript{3} \langle\text{preconverging–motif-and-apriorising/axiomatising/referencing’–imbuing\rangle–existentialising—enframing/imprintedness-\langle\text{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\rangle desublimating implications of human psychology; wherein supposed ‘psychological science’ projection in ‘stratagems of extricatory solutions considered of sublimating–existentialising-decisionality’ involving abstract ‘mere-formulaicity of science as science-ideology’ and integrating scientific methods, statistics and mathematics but so-rather as to an ‘incipient positivism–procrypticism occlusivity reference-of-thought\textsuperscript{5} devolving of shallow supererogatory acuity/perspicacity/astuteness/edginess/incisiveness as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ so-paradoxically ‘validate the very inherent manifest inherent preconverging–de-mentating/structuring/paradigmning vices-and-impediments\textsuperscript{16}/limitations of our positivism–procrypticism registry-worldview’s/dimension’s (beyond-the-consciousness-awareness-teleology\textsuperscript{100}–\langle\text{in-existential-
extrication-as-of-existential-unthought’ in want for prospective sublimation as to ‘incipient protensivity reference-of-thought’ devolving of profound supererogatory acuity/perspicacity/astuteness/edginess/incisiveness’ entailing-
categorical-imperatives/axioms/registry-teleology\} (and critically this is exactly what renders the logical-basis/logic-\{as-to—transversality—of-affirmative-and-unaffirmative-disambiguated—motif-and-apriorising/axiomatising/referencing\} of the respective ‘prior secondnatured meaningfulness-and-teleology\} percolation-channelling-\{in-deferential-formalisation-transference\} irrelevant for prospective firstnatured knowledge-reification’ renewed logical-basis/logic-\{as-to—transversality—of-affirmative-and-unaffirmative-disambiguated—motif-and-apriorising/axiomatising/referencing\} so-undertaken by the genuine social intellectual—function/posture as to prospective \{nonpresencing—\{perspective—ontological-normalcy/postconvergence\} over the prior perspective epistemic-abnormalcy/preconvergence\}, in reflection of human dimensionality-of-sublimating \{\{amplituding/formative\} supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation enabling re-ontologisation/omnipotentiality for prospective secondnatured meaningfulness-and-teleology\} 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\} <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—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 \[\text{de-mentation}\]  
\((\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics})\) of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) as to \(^{84}\)devolving apriorising/axiomatising/referencing—relation-to-the-world as so-reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity\(^{7}\)—of-the-human-human-institutionalisation-process\(^{7}\). This reality is underlined by the fact that even budding practitioners of science like Newton were caught up de-mentatively/structurally/paradigmatically in-between/in-transition-with a medieval alchemy and occultism \(^{8}\)devolving apriorising/axiomatising/referencing—relation-to-the-world and the prospective budding positivism/rational-empiricism science \(^{84}\)devolving apriorising/axiomatising/referencing—relation-to-the-world. The critical point here being about understanding the more profound veracity of human psychology as to ‘\(<\text{supererogatory-human-subpotency}>—\text{effecting self-becoming/self-conflatedness}/\text{formative—supererogating-(projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence)})\) of human notional—self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity\(^{57}\) and then \(^{56}\)meaningfulness-and-teleology\(^{101}\) (as to superseding/transcending the ‘uninstitutionalised-threshold\(^{83}\) of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception in preconverging/dementing—apriorising-psychologism’ as so-represented above with say ‘animistic warped occultism \(^{84}\)devolving’ or our ‘positivism—procrypticism occlusive \(^{84}\)devolving psychological science conception’
or for that matter any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness{(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)}); in reflection of the fact that human ‘social and individual consciousness is supererogatorily at the very driving seat of human psychology’ as being about an altogether ‘substantive existential-contextualising-contiguity’ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’ (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and-
apriorising/re-axiomatising/re-referencing> incipience of metaphoricity\textsuperscript{57} and then \textit{meaningfulness-and-teleology}\textsuperscript{109} is what truly reflects notionally/underlyingly unbeholding re-motif–and–re-procession/re-automatism \textit{historiality/ontological-eventfulness}\textsuperscript{7}/ontological-aesthetic-tracing\textless perspective–ontological-normalcy/postconvergence-reflected\textgreater epistemicity-relativism\textgreater whereas \textless supererogatory–human-subpotency\textgreater–effecting self-presence/self-constitutedness\textless in-perspective–epistemic-abnormalcy/preconvergence\textgreater of human notional–self-distantiation\textless imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\textgreater incipience of metaphoricity\textsuperscript{57} and then \textit{meaningfulness-and-teleology}\textsuperscript{109} as rather in beholding is bound to re-motif–and–re-procession/re-automatism historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); inherently-so because human \textless amplituding/formative–epistemicity\textgreater totalising—thrownness-in-existence\textless ,–imbued—projective-arbitrariness/waywardness\textless as-to-the-human—projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of—\textless amplituding/formative–epistemicity\textgreater totalising—conceptualisation\textgreater implies that human-subpotency intelligibility can only arise as to ‘human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity \textsim postconverging–de-mentatating/structuring/paradigming \textsim over—
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity \textsim preconverging–de-
mentatating/structuring/paradigming’ so-reflected notionally/underlyingly as to
\textless supererogatory–human-subpotency\textgreater–effecting imbued epistemic-totalising
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity\textsuperscript{57} and then
\textit{meaningfulness-and-teleology}\textsuperscript{109} as to existentialising–frame (and so reflecting the ‘full
ingipient supererogating breadth of human intelligibility transmutation’ enabling the appraisal

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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-to-the-imbued-
postconverging/dialectical-thinking—of—notional—deprocripticism—in-dimensionality-of-
sublimating —langle/amplituding/formative—epistemicity>growth—or-
confiliatedness /scalatisation-as-to-rescalarisation-as—re-ontologisation)’ (inducing
desublimating pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation as well as generalised <amplituding/formative> wooden-
language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging—or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology} caught up in
‘desublimating—referenced/registered/decisioned self-presence/self-constitutedness—langle/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/thrownness-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—acuity/perspicacity/astuteness/edginess/incisiveness—differential ontological-

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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-

Such a conception of <supererogatory–human-subpotency>–effecting is critically relevant in appraising that ‘technical/profound articulations are not made gratuitously’ (in contrast to a modern-day unnecessary ‘social-and-media reflex of facility/convenience’ shunning technicity/profundity which goes on it is herein argued to be at the ‘infrastructural/root source
of the cultivation of public and institutional discursive mediocrity’ as to ‘enculturating a practice of public interestedness/profundity mediocrity and public awareness/accounting/decisioning mediocrity’ whereas the technicity/profundity of modern-day training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite social notional–self-distantiative contemplative technicity/profundity 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 technicity/profundity 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 metaphoricity7 and then 5'meaningfulness-and-teleology’ as to existentialising–frame) ‘that then permits hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal, eliciting-of-
prospective-supererogation" (noting here that what is key here is ‘the existence constrained educed sublimating’ however the technicity/profundity whereas an attitude of normalised/stereotyped/selfhelping/feel-good knowledge that ‘doesn’t align with the existence constrained educed sublimating’ is fundamentally besides the point however its ‘false convincing of the fellow human mortal approach’ so-reflected as to the deficient social outcomes it is bound to be associated with’). Critically when push comes to shove, such blatantly flawed conception of true knowledge but socially accommodated as to ‘a social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception associated with immediate public ratings and/or sales/merchandising’ (over the ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’/by-reification/contemplative-distension’ implications of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ imbuing human ontological-commitment implied self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—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 lacking in the 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\(^ {87} \) 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/reprojecting/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’\(^ {87} \)-by-
reification\(^ {87} \)/contemplative-distension\(^ {26} \)’ necessary for prospective ontologisation/re-
ontologisation as to epistemic-totalising\(^ {32} \)~resubjecting of existential-contextualising-contiguity\(^ {39} \)-in-reification\(^ {87} \)). Such an attitude of ‘normalised/stereotyped/selfhelping/feel-good
knowledge being brought at the individual-or-institutional-or-social sovereign’s service lacking
in the underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness.by-reification/comtemplative-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/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective epistemic-totalising—resubjecting 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—resubjecting). Where the cultivated ‘passive integration of schema of thinking/contemplation and engagement’ is rather as of ‘an elicited conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ over eliciting an active thought/contemplative engagement that is sufficiently challenging to the true human intellectual growth potential (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active
thought/contemplative engagement as of prospective existential-contextualising-contiguity\textsuperscript{99} -in-reification\textsuperscript{77} of knowledge content as to epistemic-totalising\textsuperscript{78} -resubjecting) enabling appropriate social ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88} -by-reification\textsuperscript{77}/contemplative-distension\textsuperscript{29}’, then the supposed outcome of a seeming public disinterest and disengagement with technicity/profundity is rather an issue induced as to our procrypticism/disjointedness-of-reference-of-thought social \textsuperscript{80} <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{81} in its \textsuperscript{75} presencing-absolutising-identitive-constitutedness\textsuperscript{85} <preconverging-'motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness\textsuperscript{86} (as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (starkly reflected as to the temporal-advantageousness and manifest in-effect absolution of ratings and/or sales/merchandising now permeating the rationale of basically all institutions in their numbing-traction—of-desublimating—meaningfulness-and-teleology\textsuperscript{100}—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)\textsuperscript{129} beyond-the-consciousness-awareness-teleology\textsuperscript{100}—<in-existential-extrication-as-of-existential-unthought>\textsuperscript{13} as so-oblivious to the ‘profound supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to dimensionality-of-sublimating—<amplituding/formative-supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ so-implied as of prospective ‘deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought nonpresencing—<perspective—ontological—
normalcy/postconvergence> sublimating–existentialising–decisionality
apriorising/axiomatising/referencing—relation-to-the-world). Ultimately, technicity/profundity
is inescapable for achieving sublimating–nascence whether as more readily appreciated with
nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-
onological-completeness — reference-of-thought— devolving> existentialising–decisionality
(as no normalised/stereotyped/selfhelping/feel-good knowledge is hardly of any help to the
technician/practitioner/scientist in the face of constraining existential implications) or with the
relative blurriness of social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality, and critically in many ways
the cultivation of shallow technicity/profundity (as to poor ‘epistemic-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness—by-reification /contemplative-distension,’ requiring
appropriate notional—self-distantiation—<imbued—re-motif-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 \(<\text{supererogatory–human-subpotency}\>–\text{effecting}\) 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 lacking in the 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–postconverging–de-mentating/structuring/paradigming–as-being-as-of-existential-reality so-reflected as of social notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>). The sovereign–function/posture ontologising-aptness warrants that it doesn’t fall prey to falsehoods of ‘contrastive equivalence’ implied as of distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> manifested with ontologically-flawed process/processive bothsidesism formulations and recipes along the lines of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.), and further requires that effective public and institutional intellectual contestation of aptitudinal-substantive-pertinence are not be subverted by monopolising/quasi-monopolising/networking existentialising–frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness. Likewise, the ‘genuine social intellectual–function/posture involves striving for a protracted continuum with the sovereign–function/posture for its ontologising-aptness’ but not in wrongly validating the existentialising–frame of discursivity as to a conception of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’ by-
reification\(^{87}\)/contemplative-distension \(^{87}\) (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\(^{87}\)–reference-of-thought–devolving> existentialising–decisionality or with the relative blurriness\(^{87}\) 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\(^{56}\)–\{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⟩) wherein ‘an elicited conformity/trending/voguing/fashionability/resonance relation to \(^{56}\)meaningfulness-and-teleology\(^{56}\) undermines the individual’s and social ‘conscious-and-active epistemic-totalising\(^{12}\) re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfullness-and-teleology\(^{10}\)’ while overemphasising rather a ‘subconscious-and-passive epistemic-totalising\(^{12}\) re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfullness-and-teleology\(^{10}\) as elicited with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with the consequent contemplative disorientation, estrangement and lip-servicing/trivialising-relation to veridical social-stake-contention-or-confliction existentialising–decisionality evaluation-and-coherence’). This eventually means
that the genuine social intellectual–function/posture (adduced knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications) should be able to saliently articulate/impress-upon the ‘overall social intellection-aptitude body’ (within the framework of a natural and truly original, autonomous and non-contrived intellectual culture) ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of percolation-channelling-<in-deferential-formalisation-transference> (rather than the manifested mediatic silliness wherein ‘re-processive technicity/profundity’ is widely scorned upon ‘in favour of vague normalised/stereotyped/selfhelping/feel-good narratives’ as to mere entitlement-and-access and ratings-drivenness eliciting pedantising/muddling/formulaic-hollowing-out—<in-subontologisation/subpotentiation in a ‘framework of preconvergingly–dementated/structured/paradigmmed 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 intellect-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 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 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 intellect-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 meaningfulness-and-teleology is effectively of epistemic-totalising consequence reflecting epistemic-totalising growth/conflicatedness/postconverging as to existential-contextualising-contiguity-in-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening (thus implying human profoundness/ontologising-depth is of notional–nondisjointedness/contiguity/coherence as of 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–resubjecting 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 apriorising/axiomatising/referencing—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-
issues. The fundamental point here is that existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—makes nonsense of any such vague notion as ‘neutrality by the balancing of human-subpotencies’ so-reflective of ‘vested interests driven conception of balance as to discrete interests’ (rather than common/mutualising interest conception of balance rather requiring the cultivation of a veridical social exercise of notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to implied social formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued—mediativity-and-deferentialism>—of—meaningfulness-and-teleology reflective of nonpresencing—perspective—ontological-normalcy/postconvergence—epistemic-projection implications), with such ‘vested interests driven conception of balance as to discrete interests’ rather an exercise consciously or unconsciously of manifest ontological-bad-faith/inauthenticity in existential-extrication-as-of-existential-unthought. Thus ontological-veracity (as to the pertinence of ‘overall social intellection-aptitude body’ as to its capacity for ‘neutral sovereign–function/posture upholding’) rather arises as of a ‘human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications detour to existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression’ 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-formulaireity 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” 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-<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 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentia–enframing/imprintedness–(as-to- historicity-tracing—in-presencing–hyperrealisation/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
subontologisation/subpotentiation as to prospective social-stake-contention-or-confliction’ (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 such is a reflection of the fact that the
very seedingness/incipience of human sublimating ontologising-depth reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process lies with human dimensionality-of-sublimating
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation), with disontologisation seedingly/incipiently associated prospectively
with human limited-mentation-capacity as of mere-formulaic–
methodologising/mutualising/organising/institutionalising underlying dimensionality-of-
desublimating-lack-of
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Disontologisation thus arises at human
destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)—of-ontological-performance —<including-virtue-as-ontology> reflected as to
numbing-traction—of-desublimating—meaningfulness-and-teleology —(as-perspective-lost-
of—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of-notional–deprocripticism-(in-dimensionality-of-
sublimating —<amplituding/formative–epistemicity>growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation) ). The bigger point here
has to do with the requisite knowledge-reifying-and-empowering conceptivity/epistemic-
reflexivity imbued theoretical/conceptual/operant implications as to ‘social and institutional
overcoming/unovercoming in a confusion between advocacy/ministration/sermonising and intellection going on to trivialise and undermine the profound enlightening implications of true intellection (as to a fundamental dearth of knowledge-reification gesturing however crude as knowledge becomes an issue of ‘personalised and free-floating mentioning’ incapable of true objectifying knowledge-reification gesturing as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ enabling the conceptualisation of momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing--<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>, and further contriving to undermine anti-intellectually (as to confusion between intellectual engagement and bland media-driven influence) a genuine social intellectual–function/posture projective resolutioning of such prospective human and social aporeticism overcoming/unovercoming as so-fraudulently directed against the prospective sublimating–existentialising–decisionality of many a postmodern thought and other critical thinkers. Such a disontologising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation is one that ‘increasingly runs away from and thrive outside the very central notion defining intellectualism’ (herein implied as ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbied theoretical/conceptual/operant implications’) as to its dereification gesturing cultivating the decadent notion that ‘mere sovereignty equates with technicity/profundity’ (as the ‘critical cancer’ of our modern-day democratic process as it shuts-off requisite sovereign ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness–by-reification-contemplative-distension’ so-associated with ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’); as to when such pedantry openly affirming ignorance or demonstrates ignorance go on to ‘supposedly articulate sublimating knowledge’ with such
appreciate in this regards that the specialist whether astronomer, technician, electronician, etc. is more critically sublimating/emancipating as to a ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ acting upon the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame 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 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

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effective prospective existential-contextualising-contiguity \textsuperscript{2} -in-reification\textsuperscript{8} of knowledge content as to epistemic-totalising\textsuperscript{12} -resubjecting) 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—\( <\text{in-deferential-formalisation-transference}> \) 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\textsuperscript{87} hermeneutically/reprojectively/supererogatingly/zeroingly (with regards to effective prospective existential-contextualising-contiguity \textsuperscript{2} -in-reification\textsuperscript{8} of knowledge content as to epistemic-totalising\textsuperscript{12} -resubjecting) 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\textsuperscript{87}) 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\textsuperscript{56} (as-perspective-lost-of-
\textsuperscript{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)\textsuperscript{9}) as to ‘an elicited conformity/trending/voguing/fashionability/resonance relation to \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{109}’). Critically, it is herein contended that in many ways despite the blurriness\textsuperscript{2} of
with-immediacy-for-relative-ontological-completeness\textsuperscript{88} -by-reification \textsuperscript{87} /contemplative-distension\textsuperscript{88} for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as of notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/<distantiation of contemplative existentialising—frame as to transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} imbuing \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism’>. It is important here to appreciate that such a translating-insight prompted as from nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness\textsuperscript{88} —reference-of-thought—devolving> sublimating—existentialising—decisionality for a deblurring and enabling perspective for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality (as to nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection), effectively speaks to their ‘dynamically reinforcing sublimating—nascence relationship’ wherein we can appreciate that ‘budding positivism/rational-empiricism nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness\textsuperscript{88} —reference-of-thought—devolving> sublimating—existentialising—decisionality’ involved ‘a de-mentative/structural/paradigmatic claim of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of prospective ‘reference-of-thought sublimating—nascence’ required for a ‘corresponding budding positivistic social-and-institutional-frameworks—of—referencing/registering/decisioning sublimating—existentialising—decisionality’ as manifested socially by the Copernicuses, Galileos, Descartes, etc. inducing a social environment further reinforcing the possibility for the furthering of positivistic natural
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 temporal and intemporal ontological-performance—<including—virtue—as—ontology>’) for such a translating-insight; herein construed as to prospective re-originariness/re-origination ‘postconverging—or—dialectical-thinking—apriorising—psychologism’ (in apriorising/axiomatising/referencing—conflicatedness) epistemic—projection perspective reflection upon a preconverging—or—dementing—apriorising—psychologism (in apriorising/axiomatising/referencing—constitutedness), as recurrently manifested across the succession of registry—worldviews/dimensions. Critically, human <amplituding/formative—epistemicity>totalising—thrownness—in—existence educing intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory—human—subpotency>—effecting imbued epistemic—totalising preformulating/preframing/premeaningfulness of notional—originariness-parrhesia,–as—spontaneity—of—aestheticisation’ before the incipience of metaphoricity and then meaningfulness—and—teleology as to existentialising—frame), and so as to underlying human notional—self—distantiation—<imbued—re—motif—and—re—apriorising/re—axiomatising/re—referencing>/’distantiation of contemplative existentialising—frame as to transversality—of—affirmative—and—unaffirmative—disambiguated—‘motif—and—apriorising/axiomatising/referencing’), is effectively the existentialising backdrop of human sublimating—existentialising—decisionality and desublimating—existentialising—decisionality
(and so as to \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\) ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ imbibing human ontological-commitment implied self-assuredness-of-ontological-good-faith/authenticity\(^{29}\)–postconverging–de-mentating/structuring/paradigm\(\text{ing}^\text{ing}^\text{}\text{—as-being-as-of-existential-reality}’ and ‘\(\text{universal-transparency}^\text{\text{—as-transparent-of-totalising-entailing,—as-to-entailing—}\text{amplituding/formative–epistemicity}>\text{totalising—in-relative-ontological-completeness}\) as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <\text{preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—(as-to—\text{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 ‘\(<\text{supererogatory—human-subpotency}>\text{—effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional—originariness-parrhesia,—as—spontaneity-of-aestheticisation}’ for requisite ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness^\text{30}\)-by-reification /contemplative-distension’il, and so as to individual and social subconscious and conscious educing intelligibility: in translating the ‘imbued counterintuitive nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\text{ epistemic-projection}’ as from incipient ‘sublimating–nascence devolved axiomatic-constructs’ into ‘straightened-out/rede-mentated/restructured/reparadigmed \(\text{reference-of-thought sublimating–nascence so-instantiated as to overall \(\text{reference-of-thought—}\text{devolving sublimating–nascence (and so-reflected in prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality})’\). The depth of ‘\(<\text{supererogatory—human-subpotency}>\text{—effecting imbued epistemic-totalising}\)

- 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 of profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness in generating-and-regenerating/maintaining-oversight-of methodologising/mutualising/organising/institutionalising alignment to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and so in <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemically-conflatedness ’), as to the fact that the veracity of knowledge is much more than ‘a conception as of the self-presence/self-constitutedness’-<in-
perspective–epistemic-abnormalcy/preconvergence > of presencing—absolutising-identitive-
constitutedness\[13\] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-
existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\}’ but rather as of prospective ‘relative-ontological-
incompleteness /relative-ontological-completeness \[\]
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating-(projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence)) as to human-and-social—expectations/anticipations—
metaphoricity –as-rede-mentating/restructuring/reparadigming—psychologism"\[90\] (and as so-
IMPLIED with the ‘knowledge-notionalisation backdrop of entailing-\[amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness of knowledge-reification\[87\] in
reflecting “historicality/ontological-eventfulness\[37\]/ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>’ whether as of a
Derridean différance knowledge-reification\[87\] gesturing or Foucauldian genealogy/archaeology
knowledge-reification\[87\] gesturing or as herein in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\[8\] as to
an explicit ontological-normalcy/postconvergence epistemic-projection knowledge-reification\[87\]
gesturing or for that matter natural science and true scientific knowledge-reification\[87\] gesturing,
wherein the knowledge-reification\[87\] 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)
- epistemic-projection perspective lost of instigative/incipient profound supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument for conceptualisation (in dimensionality-of-sublimating

\(\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/}
\text{transepistemicity/anamnestic-residuality/spirit-drivenness–equilibration}\rangle\)


〈amplituding/formative〉 wooden-language—〈imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology 〉 (in the bigger picture and more starkly we can appreciate ‘the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology value-construct and shallow-supererogating
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-
<br>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) - prior relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology—social-functioning-and-accordance—as-of-social-stake-contention-or-confliction disontologising emphasised desublimating~existentialising–decisionality as to mere utilisation/positive-opportunism (in amplituding/formative–epistemicity>totalising–self-
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.)

constitutedness\textsuperscript{1}\textbackslash{}`preconverging~`motif-and-apriorising/axiomatising/referencing`~imbuing~-existentialising~enframing/imprintedness\textbackslash{}`as-to~historicity-tracing~in-presencing~hyperrealisation/hyperreal-transposition` as can arise with associated `generalised social <amplituding/formative> wooden-language\{imbued~temporal~mere-form/virtualities/dereification~akrasiatic-drag/denatured/preconverging-or-dementing~narratives~of-the~reference-of-thought~categorical-imperatives/axioms/registry-teleology\}\` and `more ruthlessly` with associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (such that the prospective\textsuperscript{1} depocrypticism—or—preempting—disjointedness—as-of~reference-of-thought registry-worldview/dimension projection is of a `nonpresencing-<perspective—ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing—relation-to-the-world implying a human <self-reflexive>-willed—thought awareness of `originariness-parrhesia,–as—spontaneity-of-aestheticisation as to profound\textsuperscript{1} supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~for—conceptualisation in reflection of human dimensionality-of-sublimating \textbackslash{}`<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\textbackslash{}`\)` and so over `mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-

mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in

presencing—absolutising-identitive-constitutedness\textsuperscript{1}<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textbackslash{`)
a human presencing—absolutising-identitive-constitutedness imbuéd ‘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 preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing\{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\} implications’ explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation relative to ‘their abstractly conceivable profound-supererogation potential for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality possibilities) but for the genuine social intellectual–function/posture cyclically induced prospective transcendence-and-sublimity/sublimation/suberogatory–de-mentativity for such re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in shallow-supererogation’ of manifest in-effect absolution’ conception of the social-setup, with such a conception of the social-setup arising as to the fact that however counterintuitive it may seem ‘ordinarily/generally a social-setup is not consciously-and-subconsciously self-reflexive 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/suberogatory–de-mentativity as to sublimating–existentialising–decisionality)’ but rather a social-setup is consciously-and-subconsciously self-reflexive of
dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (thus
reflecting why for instance the democratic process is bound to ebb in
suboptimisation/subontologisation/subpotentiation given the inherent overall
disparity/incongruence of the actual manifestation of a social-setup’s self-reflexivity as to
‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-
of–social-stake-contention-or-confliction’ and the potential manifestation of the social-setup’s
self-reflexivity as to perspective ‘re-ontologising/potentiating/optimisable sublimating–
nascence ontologising-depth as of the full-potency of existence’); and it is critically the genuine
social intellectual–function/posture imbuing knowledge-reification
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

Ultimately, our human presencing—absolutising-identitive-constitutedness—preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as to the high emotional-involvement associated with social ontological-performance–including-virtue-as-ontology> and low emotional-involvement associated with non-social ontological-performance–including-virtue-as-ontology> elicited prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) seem to take the easy-way-out/contrivance to imply that ‘we are just as perfect as we are (implying the impertinence/non-veracity for prospective human ‘epistemic--
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’/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 /akrasiatie—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-rede-mentating/restructuring/reparadigming–psychologism’); as to a
decadent immediate materialism that will not recognise that the ‘knowledge-reifying-and-
empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant
implications’ of the physicists or chemists or biologists for instance is what allows for the
expectations/anticipations underlying physical engineering/application or chemical
engineering/application or biological engineer/application as to generated material productions
(as without abstract science contemplation the very imagination of derived technologies will
not arise) and along the same lines it can only be of the utmost disappointment to realise that at
the very core of academic institutionalised social and philosophical contemplation is the
manifestation of a pedantry that doesn’t have or project the lack of the least insight about the
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism’> of social and philosophical

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‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity’ as underlying the effective sublimating human and social expectations/anticipations that sublimatingly beget societies up to our age and as of relevance for prospective human and social construction. For such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, the punctual/immediate temporal advantageousness for eliciting the lowliness of human contemplation consciously or unconsciously prospective human desublimation/disempowerment as inherently validatory of a decadent conception of human self-referencing-syncretising in terms of self-presence/self-constitutedness -<in-perspective–epistemic-abnormalcy/preconvergence> of ∅| presencing—absolutising-identitive-constitutedness| <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their apparent punctual/immediate impression for the simple reason that veridical knowledge is not built on eliciting human sovereignising beholdening but rather eliciting human ontological-commitment as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and it is in this regards that human history speaks of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbed-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 <preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—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-
good-faith/authenticity postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality so-reflect as of social notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ when ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought rather with regards to a conception of intersubjectivity–of—meaningfulness-and-teleology as beholding to presencing—absolutising-identitative-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—\(<\text{as-to-}
\text{intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}–\text{of}–\text{meaningfulness-and-teleology}\) (in nonpresencing—\(<\text{perspective–ontological-normalcy/postconvergence}\) 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-
reification\(^{87}\) to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^{97}\) as herein underlied by 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\(^{10}\) in nonpresencing<-perspective–ontological-
normality/postconvergence> epistemic-projection). Human epistemic-stretching undergirded as of
notional–self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/‘distantiation of contemplative existentialising–frame as to transversality-of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing\(^{102}\) imbuing historiality/ontological-
eventfulness\(^{37}\)/ontological-aesthetic-tracing<-perspective–ontological-
normality/postconvergence-reflected–epistemicity-relativism’ (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-
onologising-development-as-infrastructure-of–meaningfulness-and-teleology ) speaks to
the fact that utopic ‘\(^{46}\) nonpresencing<-perspective–ontological-normality/postconvergence>
anarchic-growth/anarchisation for re-ontologisation’ is the central component of human
sublimation-over-desublimation evental -instigation notwithstanding ‘the prospective negation
of the-utopic by the self-presence/self-constitutedness’<-in-perspective–epistemic-
abnormalcy/preconvergence\(^{11}\)> of \(^{30}\) presencing—absolutising-identitive-constitutedness\(^{13}\)
as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’ with
notional-deprocripticism as herein articulated accounting for overall human
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Critically thus, the
‘knowledge-notionalisation backdrop of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’ of knowledge-reification in
reflecting ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ as implied both
scientifically and by many a postmodern thinker doesn’t need to ‘take a page into any
ideological unknown’ to effectively contemplate of the practical implications for prospective
re-ontologisation; and as herein contended with regards to ‘<nonpresencing-<perspective–
tonological-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

However, because of the high emotional-involvement in the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed–will ideological stance (integrating amplituding/formative wooden-language⟨imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology ⟩ explaining the discomfort induced when such conscious or unconscious ideological stances are subjected to deconstruction analysis or genealogical/archaeological analysis as to (nonpresencing–<perspective–ontological-normalcy/postconvergence> implications of human limited-mentation-capacity-deepening ) and so over an existence-driven <self-reflexive>-willed–thought; in a flawed knowledge-reification gesturing that poorly appreciates the two-sided epistemic-veracity of 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) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—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-involvement as inherently manifested in the direct socio-econo-political processes of social-
stake-contention-or-confliction and its associated directed ideologies with such a truly scientific
endeavour not about pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation but ‘rather most thoroughly involved in social-stake-
contention-or-confliction aporeticism overcoming/unovercoming’ along the lines of a more
profound human and social sublimation arising as from human ‘epistemic-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness’-by-reification /contemplative-distension 
). This should
not be construed as a weakness as often wrongly implied of the anti-ideological stance of
postmodern thought but rather speaks of a strength in the sense that it is naïve to think the
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of
presencing—absolutising-identitive-constitutedness/social-vestedness/normativity-
<discretely-implied-functionalism> can be veridically undermined/superseded by a
‘corresponding antipodal/diametrical compensatory subontologisation’ (as manifested between
the conflicting capitalistic and communistic ideologies), rather than a true aspiration for a most
profound prospective ontologisation/re-ontologisation in/of-itself so-implied as of
supererogatory-progressivity as to human aporeticism overcoming/unovercoming in enabling
prospective sublimating–nascence for human social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality (even as the
practicalities of the political environment inevitably will elicit thresholds of disontologising as
to non-ontologising/subontologising conceptualisations); but then just as the natural scientist’s
basic research is to ‘open-up’/‘throw-up’/‘reveal’ sublimating avenues for ‘more and more
profound ontologising possibilities for engineering/technical practices’ likewise the genuine
social intellectual–function/posture has to be able to ‘open-up’/‘throw-up’/‘reveal’ ‘more and
more profound ontologising possibilities/avenues of contemplative sublimating for more and
more profound social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ notwithstanding ideological pretenses of mere-formulaicity as to mere-formulaic capitalistic/communistic ideological methodologising/mutualising/organising/institutionalising that seem to be utterly immune from the ontological-veracity of human prospective ‘originariness-parrhedia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating

{<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to profound dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification’/contemplative-distension’ (to the point where human progress is hardly contemplated re-originarily outside the direct and/or indirect gravitation of such all-enframing ideologies as to mere-formulaicity) and in many ways such ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to presencing—absolutising-identitive-constitutedness/social-vestedness/normativity’ stifles the true re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking –’projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation} potential for human prospective aporeticism overcoming/unovercoming. 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 nonpresencing—perspective–ontological-normalcy/postconvergence 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-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’\(^{162}\) imbuing \(^{4}\) historiality/ontological-eventfulness\(^{7}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism'> (as to the precedence of inherent existence possibility for sublimating–nascence to which human-subpotency subjects itself) and not conceptualisations of distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{19}\) (that wrongly imply that human totalisingly-disentailing—discretion/whim-of-thought takes precedence over inherent existence possibility for sublimating–nascence). It is only after establishing a prospectively sound apriorising/axiomatising/referencing—relation-to-the-world (in the case of prospective deprocrypticism involving the inducing/projection of an underlying nondisjointing apriorising/axiomatising/referencing—relation-to-the-world as of profound-supererogation\(^{17}\) entailing-\(^{16}\) <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^{18}\) in undermining the totalisingly-disentailing—discretion/whim-of-thought 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) that a prospective ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought imaginary (just as arose with the presently developed positivism/rational-empiricism imaginary over prior non-positivistic imaginaries) will drive a veridical ‘deprocrypticism—or—preempting—disjointedness-as-of/reference-of-thought specific human conceptivity/epistemic-reflexivity’

⟨AMILITUDING/formative—epistemicity>totalising<so-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from—

with regards to the ‘deprocrypticism—or—preempting—disjointedness-as-of/reference-of-thought implied ‘relative-ontological-incompleteness‘/relative-ontological-completeness

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness/formative—supererogating—(projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence)) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ as making-available future human re-ontologisation/potentiation/optimisation potential and so beyond our 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-<perspective–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-expliciting the idea that human progress doesn’t/shouldn’t occur, even as paradoxically many such anti-relativism proponents seem to project progressive views without truly grasping the contradictory implications of progressivism and anti-relativism explaining their inclination to ‘disjointing totalisingly-disentailing—discretion/whim-of-thought’ whereas
'true knowledge has to carry its sublimation within itself as to its notional-nondisjointing totalising-entailing’ for it to be socially potent and effective). We can appreciate in this regards that the ‘sublimating-existential-decisionality potency of a scientist thought is not in-and-about themselves’ as so-manifested in a ‘normalised/stereotyped/selfhelping/feel-good conception of knowledge’ but rather ‘their inherent coherent knowledge formulation technicity/profundity and elucidating elaboration’ which then has to avoid explicited or implicited contradictions with regards to the knowledge technicity/profundity ‘enhancement of the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising-frame of intellectualism’; as so-involving the illuminating genuine social intellectual-function/posture, the appraisal of the ‘overall social intellection-aptitude body’ as well as generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’. 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 a continual prospective relativistic process of human limited-mentation-capacity-deepening. In this respect, it is herein contended as of a most intimate appreciation that such anti-relativism stances which will imply no human progress occurs are ‘so moronic’ it is doubtful these are held out of true conviction (bad or good), but rather are ‘cynical and strategic anti-intellectualism stances hanging upon mere institutional imprimaturing (as overplaying the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ as to the protection offered by sensibility/decorum of institutional imprimatur)’ in undermining the implications of prospective profound-supererogation entailing-<amplituding/formative—
epistemicity>totalising~in-relative-ontological-completeness\(^1\) 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—of-meaningfulness-and-teleology\(^2\) (as-perspective-lost-of—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbed—postconverging/dialectical-thinking—of—notional—deprocriptism—(in-dimensionality—of—sublimating —<amplituding/formative—epistemicity—_growth-or—confaltedness_/scalarisation-as—to-rescalarisation-as—re-ontologisation)>). Such ‘strategic and cynical institutionalised pedantising/muddling/formulaic-hollowing-out—insubontologisation/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 ‘epistemic—growth/disquiet/discomfort as to construction—of—the—Self in dispensing—with—immediacy—for—relative—ontological—completeness—by—reification /contemplative—distension’. Basically, we can garner that ‘the very epistemic condition inherent to human limited—mentation—capacity in contrastive relation to the ‘nonpresencing—<perspective—ontological—normalcy/postconvergence> of inherent existence sublimating—nascence’, induces (as of human \(<amplituding/formative—epistemicity—totalising—thrownness—in—existence>\) a
as-of-social-stake-contention-or-confliction imbuing existentialising-frame of
disontologising/ontologising-and-re-ontologising’ wherein prospective blurriness induces
dynamic numbing-traction—of-desublimating—meaningfulness-and-teleology{as-
perspective-lost-of-supерерога́тory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-
the-imbued-postconverging/dialectical-thinking—of—notional—deprocripticism—(in-
dimensionality-of-sublimating — <amplituding/formative—epistemicity>—growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as—re-ontologisation)}
What then can be
pertinently contemplated from this summary articulation of human ontological-performance—
<including-virtue-as-ontology> is potently about understanding/analysing—as-from-the-angle of
such ‘human prospective regressive-shift in ontological-normalcy/postconvergence
conceptualisation’ into ‘epistemic—abnormalcy/preconvergence of mere-formulaic as to
mere-formulaic methodologising/mutualising/organising/institutionalising implied prior
secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’, so-underlied with regards to ‘social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction imbuing existentialising-frame of
disontologising/ontologising-and-re-ontologising’ (so-reflected as to the ‘de-
mentative/structural/paradigmatic formative risk/prospect of disontologisation associated with
the prospect for veridical human ontologising/re-ontologising’ for appropriate human sovereign
‘epistemic—growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-
immediacy—for-relative-ontological-completeness—by-reification—/contemplative-
distension’, 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)

of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing—
into mere-formulaicity as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-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 \(^8\) presencing—absolutising-identitive-constitutedness\(^9\) 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\(^7\)—of-the-human-institutionalisation-process\(^8\) as such a possibility is undermined by the very interactiveness of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\(^9\)> reference-of-thought-devolving> existentialising–decisionality and social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality) and manifest a disontologising disposition at prospective uninstitutionalised-threshold\(^10\), 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–dementating/structuring/paradigmning implications of prospective true knowledge in terms of their veridical entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness\(^8\)” 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-recomposing-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-recomposing-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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation’ as to the successive registry-worldviews/dimensions prospective transcendence-and-sublimity/sublimation/supercerogatory—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 nonpresencing-perspective-ontological-normalcy/postconvergence—
insights’/epistemic-projection-in-confalatedness ’-of-notional–deprocripticism-prospective
sublimation). This ‘fundamental ontologising/disontologising confliction’ (as to ‘prospective
nonpresencing–<perspective–ontological-normalcy/postconvergence> changing in
knowledge-reification gesturing for prospective ontologisation/re-ontologisation in
maximalising-recosposing-for-relative-ontological-completeness—unenframed-
conceptualisation’ implications) very much reflects the Socratic-philosophers
universalising-idealisation ontologising/re-ontologising maximalising-recosposing-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-recosposing-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-recosposing-constructivism-towards-singularisation—
as-to-the-nondisjointedness/entailment-of-prospective–‘nonpresencing’
maximalising-recosposing-for-relative-ontological-completeness—unenframed-conceptualisation
(objectifying knowledge conception say with incipient/budding deconstruction or
genealogy/archaeology as to such explicited knowledge-reification gesturing even as other
20th century thinkers expressed varyingly similar notions without expliciting their knowledge-
reification gesturing or as herein construed in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process) with
respect to present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought
disontologising incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation’ (personalising knowledge conception as of institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation). At which point the veracity of prospective ontologisation/re-ontologisation is rather one of prospective human notional~self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-confledatedness/formative–supererogating-(projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) in reflection 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>. Hence, such re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking~projective-\textit{insights}/epistemic-projection-in-confledatedness~of-notional~deprocrypticism-prospective-sublimation\textsuperscript{[1]} rather reflects a most profound-supererogation\textsuperscript{7} 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) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality’ for prospective intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>–effecting imbed epistemic-totalising\textsuperscript{2} preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity\textsuperscript{7} and then \textsuperscript{5} meaningfullness-and-teleology\textsuperscript{[10]} as to existentialising–frame); wherein it is rather as to a
fundamental ‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising’
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–
spontaneity-of-aestheticisation’ (in<br>amplituding/formative–epistemicity>totalising–thrownness-in-existence) relation with ‘constraining existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation’ imbibing human ontological-commitment implied self-assuredness-of-ontological-good-
faith/authenticity–postconverging–de-mentating/structuring/paradigming–as-being-as-of-
existential-reality’ and ‘universal-transparency’
{transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction conception of the given registry-worldview/dimension
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>--existentialising—
enframing/imprintedness{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition}’, that such a re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-
thinking –projective-insights’/epistemic-projection-in-conflatedness ‘-of-
notional-deprocrypticism-prospective-sublimation) ontologically induces (by its incipient
prospective metaphoricity and then meaningfulness-and-teleology as to prospective
existentialising–frame) untenability/internal-contradiction/internal-incoherence/institutional-
constraining upon 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
<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 its genuine social intellectual–function/posture’ (and in so-doing undermining the falsehood explicited or implicited of ‘a common knowledge-reification’ gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ which is the basis for the false projecting-and-analysing of the ‘relative-ontological-completeness knowledge-reification gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ in terms of the ‘relative-ontological-incompleteness knowledge-reification gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ by such pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation).


presencing—absolutising-identitive-constitutedness as so-reflecting ‘the human notional—philosophy existentialising—frame of existential unenframed conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) and as relevant to all imaginaries in their instigation of ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—meaningfulness-and-teleology prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’, is the corresponding manifestation of the ‘conceptualising scale of a human 60-100 years lifespan today as to living-development—as-to-personality-development which is rather bound to be lured/attracted to the
meaningfulness-and-teleology/imaginaries’ cannot be beholdening to its presencing—
absolutising-identitive-constitutedness social-vestedness/normativity-
<discretely-implied-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 lacking
in the 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-infrastructur eof—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 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 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 ascendancy 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—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 finding 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-conflictedness /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,—preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidatoin) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—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\(^{106}\)) bound to lead to the institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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\(^{106}\)); 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 <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-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\(^{106}\)/limitations). This disparity—of-momentousness/magnanimity/scale/magnitude underlies the notional–ratio-
mentativity’ and ‘conceptualising scale of a human 60-100 years lifespan today as to living-
development–as-to-personality-development ’; with this disparity–of-
momentousness/magnanimity/scale/magnitude manifested as of human mental-projection of
‘Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–’ meaningfulness-and-teleology imaginary of
individuation’ and ‘living-development–as-to-personality-development psyche of
individuation’. ‘Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–’ meaningfulness-and-teleology imaginary of
individuation’ is self-reflexively of most profound idealising with regards to human homeliness implications of the ‘substantive existential-contextualising-contiguity’
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance’ underlying notional–philosophy while ‘living-development–as-to-
personality-development psyche of individuation’ as to manifest in-effect absolution
presencing—absolutising-identitive-constitutedness existential-extrication-as-of-existential-
unthought predisposition is self-reflexively of shallower idealising with regards to human homeliness implications of the ‘substantive existential-contextualising-contiguity’
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance’; so-reflect as to underlying ‘social-functioning-and-accordance—
as-of–social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’ with ‘Being-development/ontological-
meaningfulness-and-teleology imaginary of individuation’ predisposition for prospective
ontologisation/re-ontologisation in maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation and ‘living-development–as-to-personality-
development psyche of individuation’ predisposition to prospective disontologising


‘nonpresencing—perspective–ontological-normalcy/postconvergence’

descriptivity interlay/organicalism/aestheticising-handle—<supererogatory—projective-arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing—¹aestheticising_re-margining/re-edging/re-acuity—(as-postconverging_circumscriptive/totalitative-restructuring)—educted-sublimation>’


so-construed as psychical-nascency. Critically as to the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory—human-subpotency>—effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-parhesis,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then ‘meaningfulness-and-teleology as to existentialising–frame); human


(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-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-<perspective–
metaphoricity  of 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’ but for when
prospective effective sublimating–nascence manifests (as to ‘a rootless sourcing/generating of
social sublimating–nascence manifestations and their prospective sublimating possibilities’)
speaking to ‘a relatively poor abstractive relation with the instigation/incipience of effective
sublimating–nascence manifestations and their prospective protracted sublimating possibilities
and thus a relatively poor abstractive relation with prospective instigation/incipience of social
sublimating–nascence’ as to ‘presencing—absolutising-identitive-constitutedness  
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag  ‘prospectively unreflexive as un-originairy
encounter/confrontation 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’> (in lack of limited-mentation-capacity-
deepening  ). The ontological-veracity of this ‘human psychical-nascency foremost human
conservative disposition’ can be garnered when it comes to the crossgenerational span it has
taken the human species (as to its genealogical/archaeological growth/development) to go
through the successive registry-worldviews/dimensions ‘relative-ontological-completeness’
apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’
before arriving at our present rational-empiricism/positivising ‘relative-ontological-
completeness’ apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’, with the possibility of the successive human registry-
worldviews/dimensions induced transcendence-and-sublimity/sublimation/supererogatory-de-
natural~psychological-dynamics’), the reality 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)’ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising—decisionality’ fundamentally bonds together human nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> existentialising—decisionality with human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality; as to the fact a casual exercise contemplating why our modern profound-and-systematic scientific attitude which we take for granted was hardly pre-eminent with previous Ages, fundamentally reflects ‘the overarching de-mentative/structural/paradigmatic implications of the social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality as to its imbued psychical-nascency’ upon such a possibility of contemplation of ‘nascent-particular/incipient-and-material/technical-sublimations—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
‘prospective-aporeticism-overcoming/unovercoming’>—inducing of prospective
<postconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—
existentialising—framing/imprinting—{as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>}. The ontological-veracity of
this ‘human angling-of-imaginary marginally subversive de-mentative/structural/paradigmatic
possibilities’ (as to ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’) can be garnered with regards to the fact
that all successive prior registry-worldviews/dimensions do not ‘harbour/contemplate of the
imaginary’ of their successive prospective registry-worldviews/dimensions (as so-reflected as
to the successive change of ‘relative-ontological-completeness knowledge-reification gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’); such that our very own positivism–procrypticism imbued
disjointing doesn’t/hardly effectively renge/revoke/rescind on the idea that its present
‘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-
epistemic-projection and speaks to the ontological-veracity of ‘history at the service of prospective knowledge implied as of sublimating “historiality/ontological-eventfulness”/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence> reflected-‘epistemicity-relativism’” (as it can be appreciated in this regards that the relative unblurriness as with the natural sciences shows that a relic/artifactual interpretation of any prospective knowledge is bound to effectively undermine the prospective aporeticism overcoming/unovercoming required for prospective knowledge-reification\(^7\) in the sense that for instance in many ways budding-positivists and their medieval-scholastics counterparts dealt more or less with the same knowledge issues but with medieval-scholasticism ‘ beholdening as sovereignising–imbued-subontologisation/subpotentiation in totalisingly-disentailing—discretion/whim-of-thought’ fundamentally stalled/hampered by their non-positivising and undermining the budding-positivism epistemic-projection perspective of ‘positivising supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism overcoming/unovercoming’ and along the same axiomatic-construct lines, though in contrast to the above positivism/rational-empiricism example of the ‘reference-of-thought as grandest-axiomatic-contruct, the convolutedness of say modern-day DNA genetics knowledge-reification\(^7\) axiomatic-construct in existential-contextualising-contiguity cannot be construed as of mere conceptual-patterning-<as-devoid-of–‘existential-contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-completeness” > say in terms of Mendelian hereditary axiomatic-construct which will utterly undermine the modern-day ‘DNA-driven hereditary supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism
manifestations of modern-day ‘disjointing totalisingly-disentailing—discretion/whim-of-
thought disontologising’ as to vague and naïve criticisms of many a postmodern thinker tend to
be utterly oblivious to the central scientific notion of prospective aporeticism
overcoming/unovercoming pursued by such postmodern thinkers (however contended/argued
as successful or not) as what existentially enables prospective sublimating
‘historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>. A poor appreciation of the
veracity of historical interpretation as more critically being about ‘angling-of-imaginary
reflexive as re-originary encounter/confrontation with existence (as of limited-mentation-
capacity-deepening’ )’ in so-providing the most profound insight about history (rather than just
a naïve collating and artifactual/relic exercise ‘devoid of the
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that truly-and-profoundly
arises from the existentialising exercise of aporeticism overcoming/unovercoming in re-
originary encounter/confrontation with existence’), merely reflects a psychical-nascency
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>–existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} that hardly articulates existential prospective
aporeticism overcoming/unovercoming but in many ways consciously or unconsciously
manifesting prospectively ‘cynical and strategic anti-intellectualism stances hanging upon mere
institutional imprimaturing’ and further underlying in many ways the crisis of the humanities
(as to when the humanities are ‘conceptualised as of desublimating beholdening to
“presencing—absolutising-identitive-constitutedness”> social-vestedness/normativity-
<discretely-implied-functionalism>
<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–>–existentialising—enframing/imprintedness–

encounter/confrontation with existence (in lack of limited-mentation-capacity-deepening’ )’
rather than ‘projecting/reprojecting of sublimating/emanipating nonpresencing-perspective-ontological-normalcy/postconvergence’
apriorising/axiomatising/referencing—imbuing—existentialising—framing/imprinting (as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence—epistemicity-relativism”>)

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-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-
social-stake-contention-or-confliction conception of any given registry-worldview/dimension

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–⟨as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition⟩‘; with the idea of mutual-intelligibility/dialogical-
equivalence secondary-and-operating as to the ‘attained institutionalisation’ allowing for such
institutionalised human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’
induced aposteriorising/logicising/deriving/intelligising/measuring–5′ meaningfulness-and-
teleology10. Where the institutionalisation is prospectively put into question as to prospective
uninstitutionalised-threshold03 disontologising as of prospectively deficient
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument3−for–
conceptualisation such mutual-intelligibility/dialogical-equivalence breaks down as it is
undermined from prospective ontologising/re-ontologising in re-originary
encounter/confrontation with existence (prospectively implied ‘constraining existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation77 imbuing human ontological-
commitment26 implied self-assuredness-of-ontological-good-
faith/authenticity66–postconverging–de-mentating/structuring/paradigming70−as-being-as-of-
existential-reality’ and ‘104universal-transparency10—{transparency-of-totalising-entailing,−as-to-
entailing−} <amplituding/formative–epistemicity>totalising−in-relative-ontological-
completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction conception of any given registry-worldview/dimension

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–⟨as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition⟩‘). Along the same lines of angling-of-imaginary
implied61nonpresencing–⟨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 gesturing 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/inferring-of-elucidation-outside-existentia-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/reprojectively/supererogatingly/zeroingly as so-rather driven by human supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness inducing sublimation-over-desublimation 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 self-assuredness-of-ontological-good-faith/authenticity postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality as to his hermeneutic/reprojecting/supererogating/zeroing supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness underscored by the
possibility for prospective sublimation as to his reflexive as re-originary encounter/confrontation 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’>. Hence the most coherent and unfailing epistemicity basis of science speaks to ‘inherent sublimation-over-desublimation’ as to nonpresencing—<perspective–ontological-normalcy/postconvergence> establishing/re-establishing of sublimating 46(historiality/ontological-eventfulness17)/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/reprojecting/supererogating/zeroing supererogatory acuity/perspicacity/astuteness/edginess/incisiveness for human<br/><br/>—<amplituding/formative–epistemicity>totalising—renewing—realisation/re-perception/re-thought in apriorising/axiomatising/referencing—conflicatedness (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 (inordinary because the human has to invest an unusual/inordinary amount of mental resource in an unusual/inordinary existentialising–frame of contemplation associated with their thought-experiments, material experiments, institutional frameworks of experimentation, etc. but so while utilising the very same overall human experiential tool/arrangement of ordinary/usual life though in a different capacity/potentialisation such that in reality scientific experiments/observations are just circumstantial/contextualised elaborateness of natural human
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as actually ‘implicit-or-explicit–philosophically’ driving/behind the insight for such scientific experiments/observations) and not overriding the very same human hermeneutic/reprojecting/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/reprojecting/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-ontolgising conception for sublimating knowledge-reification gesturing (and critically veridical intellectualism rather 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 tend to construe of institutional stature as a defensive fall-back as to mere-formulaic institutional-imprimaturting and institutional-legalism poorly upholding/perpetuating the veridical
knowledge sublimating contemplation behind the institutional formation/creation in-the-very-
first-place as so-inceptively instigated as of ‘prior originariness-parrhesia,—as—spontaneity-of-
aestheticisation in want for prospective originariness-parrhesia,—as—spontaneity-of-
aestheticisation with human limited-mentation-capacity-deepening’ and as so-failing to
prospectively relay genuine-knowledge production as rather undergirded as of dimensionality-
of-sublimating ⟨amplituding/formative>supererogatory−de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩. Such an incipient social conception and instigation of prospective
genuine-knowledge as to its veridical existential veracity underscored the Socratic-philosophers
and their successors development of philosophical schools propounding universalising-
idealisation in sublimating self-assuredness-of-ontological-good-
faith/authenticity~postconverging−de-mentating/structuring/paradigming—as-being-as-of-
existential-reality subverting the Ancient-sophists ‘non-universalising sophistry ontological-
bad-faith/inauthenticity ~preconverging−de-mentating/structuring/paradigming ’, likewise
budding-positivism movements with their correspondences and initiatives in sublimating self-
assuredness-of-ontological-good-faith/authenticity~postconverging−de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality ultimately led to the
subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-
faith/inauthenticity ~preconverging−de-mentating/structuring/paradigming ’, and today in
many ways the postmodern movement is more potent as to its social dynamics of ‘liberation
and emancipation’ (however incipiently crude as to its sublimating self-assuredness-of-
ontological-good-faith/authenticity~postconverging−de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality) in the face of surreptitious and spurious strategies of anti-
intellectual misanalysis, misinformation and complotment as to our modern-day ‘pedantic
totalisingly-disentailing—discretion/whim-of-thought ontological-bad-
faith/inauthenticity~preconverging–de-mentating/structuring/paradigming~’. Thus the more centrally defining element of human angling-of-imaginary speaks to human capacity for contemplation of metaphysics-of-absence-{implicit-epistem-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} epistemic-projection which is elusive to psychical-nascency disposition. But then this is no more different for the implicit projective-insights approach to think pervading the natural sciences; as to a fundamental aptitudinal capacity to think in terms of perspectives (implicitly speaking to such notions like projections and fields of conceptualisation that do not absolutise our present conceptualising framework and actually factor in the limited-mentation-capacity to then project of the implications of human limited-mentation-capacity-deepening~). In this regards, (and as priorly indicated herein just as conceptualising ‘the actuality<-as-to-history> of physical manifestations of the cosmos as astronomy’ with physics rather construed as the ‘archaeological-conceptualisation<-as-to-its-ahistorical-emancipation> of such an actuality conception that is astronomy’ such that the ‘beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming’ are conceptualised from the ahistorical-emancipation of physics as of an underlying physics archaeology-conceptualisation that allows for the momentous sublimating ~historiality/ontological-eventfulness~/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of astronomy to be construed and so unlike a naivist desublimating ~historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition approach that fails to factor in that the varied ‘beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming’ are rather undergirded by an ahistorical-emancipation of conceptualisation of congruent physics principles as to their underlying ontological-contiguity~), in many ways the implicated notions of Foucauldian genealogy/archaeology and Derridean différence as well as explicited herein as of the
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, (implied \textsuperscript{14} de-mentation\textsuperscript{114} (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) so-underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking\textsuperscript{20}—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’) are tantamount to an ahistorical-emancipation projection and grasp of the fundamental human psyche and potential undergirding the actualities of societies and individuals as so-reflected in the ‘substantive existential-contextualising-contiguity\textsuperscript{9} hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of—social-emanance’ (as herein underscored by the ahistorical nature of human institutionalisation-threshold-and-uninstitutionalised-threshold\textsuperscript{103}, and as so-reflecting underlying human ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’) upon which such ‘a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ is so-bound to ‘elicit the veridical manifestation of prior/present/prospective human sublimating \textsuperscript{19}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-\langle\textsuperscript{perspective—ontological-normalcy/postconvergence-reflected—’epistemicity-relativism’}\rangle \textsuperscript{8} of ontological-contiguity\textsuperscript{67}’ over ‘naïve accidented’ conceptualisation as to \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-\langle\textsuperscript{discretely-implied-functionalism}\rangle bound to fall into ‘beholdening \textsuperscript{4} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition lacking in the capacity for nonpresencing-\langle\textsuperscript{perspective—ontological-normalcy/postconvergence}\rangle epistemic-projection of ontological-contiguity\textsuperscript{67}’. Basically, given that such ‘a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ is even more unsettling (as to ‘the psychologismic
implications on human reference-of-thought as grandest-axiomatic-construct of meaningfulness-and-teleology existentialising–decisionality of prospective transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity), in many ways the ‘communicable contemplative veracity of such transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity thought’ can only be ‘glimpsed of, countenance/appreciated in the margins and communicated rather as of prospective metaphoricity’ (just as it can fairly be argued that even budding-positivists never really grasped the full veracity of their prospective transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity rational-empiricism thought associated ‘psychologismic implications on human reference-of-thought as grandest-axiomatic-construct of meaningfulness-and-teleology existentialising–decisionality’ and so let alone the anti-positivistic stances of their medieval-scholasticism distractors); and so speaking to the veracity/reality of the ‘intellectual ineptness’ of the ‘self-presence/self-constitutedness’’ and so more to the anti-positivistic stances of their medieval-scholasticism distractors); and so speaking to the veracity/reality of the ‘intellectual ineptness’ of the ‘self-presence/self-constitutedness’ in prospective relative-ontological-incompleteness exposed to such contemplation as it highlights the given institutionalisation prospective uninstitutionalised-threshold (inducing an intellectual paradox of disontologising wherein a state of relative-ontological-incompleteness ‘as to its flawed in-effect absolution’ is supposedly supersedingly/arrogatingly analysing the veracity of prospective relative-ontological-completeness projection as to the relative-ontological-incompleteness flawed in-effect absolution appropriating/presumptive ontological-veracity).

The critical point here is rather about enunciating that veridical meaningfulness-and-teleology manifests in existential-contextualising-contiguity induced ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’ by-reification/contemplative-distension (and so more than just mere-formulaicity of of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that fails to account for the ‘existential-contextualising-
contiguity as it affects contemplation’ and hence falsely implies that there is ‘a neutral state of in-effect absolution’ from whence sound human contemplation projectively arises rather than the reality of existential-contextualising-contiguity with human limited-mentation-capacity-deepening as to ‘relative-ontological-incompleteness’/relative-ontological-completeness

positivism/medievalism and procrypticism–or–disjointedness-as-of-reference-of-thought respectively in contemplating such prospective psychologismic implications; with the true reality of such a question and its discursivity rather translated as a notion of manifest existential-contextualising-contiguity induced ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’ respectively as towards base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought (thus validating the contention that the communicable contemplative veracity of such transcendence-and-sublimity/sublimation/supererogatory–de-mentativity thought’ can only be ‘glimpsed of, countenance/appreciated in the margins and communicated rather as of prospective metaphoricity’ with pretenses of ‘self-presence/self-constitutedness in-perspective–epistemic-abnormalcy/preconvergence’ in prospective relative-ontological-incompleteness in many ways just pompous ignorance at best and at worst deliberate pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation especially so-manifested in the wanton cultivation of mere-formulaic institutional-imprimaturing and institutional-legalism over genuine knowledge interest). The more fundamental point here is to reflect upon the fact and implications that beyond the accompanying ‘distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ in the human notional–philosophy existentialising–frame of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the very possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to angling-of-imaginary lies with the reality of human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness by-reification contemplative-distension as from psychical-nascency; as so-conveyed from the implication of underlying human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ that ontologising is veridically about ‘expansion of human ontologising possibilities so-construed as aporeticism overcoming/unovercoming’. This ‘ahistorical-emancipation as to archaeological-conceptualisation of prior/present/prospective human ontologising insight as of nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity conceptualisation as to prior/present/prospective epistemic-projection’ contrasts with flawed ‘theoretical conceptualisations of the social as to presencing—absolutising-identitive-constitutedness epistemic-projection devoid of ontological-contiguity conceptualisation as to prior/present/prospective epistemic-projection’ (as the latter puts into question the veracity of this very same notion of ontologising as in the natural sciences with regards to prospective aporeticism overcoming/unovercoming) and is herein construed as manifesting ‘beholdening historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition lacking in the capacity for nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity’. Critically, it can be appreciated that the fundamental dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (undergirding the ‘psychologismic implications on human reference-of-thought as grandest-axiomatic-contract of meaningfulness-and-teleology existentialising–decisionality’ of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity inducing the given registry-worldview/dimension contextualising/existentialising–attendant-ontological-contiguity with regards to its 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-
alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing—

do to manifest dimensionality-of-desublimating-lack-of—

{<amplituding/formative>supererogatory—

dementativeness/epistemic-growth-or-conflatedness/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}),

that underlies human desublimating ‘beholdening as sovereignising—imbued-

subontologisation/subpotentiation’ over the sublimating—nascence of ‘unbeholdening

ontologising-depth as to backdrop-of-inherent-immanent-existence’s—sublimation-structure-

<of—unsurrealistic-as-real—ontological-normalcy/postconvergence>’ in the confliction between

human psychical-nascency shallow-supererogation and angling-of-imaginary profound-
supererogation respecively. As to human conceptivity/epistemic-reflexivity

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

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

(supererogatory—de-mentative—amplituding/mental-aestheticising-attuning)—

interlay/organicalism/aestheticising-handle’;—imbued—
supererogatory—projective-

arbitrariness/waywardness-of—transversalisation/tandemisation/abstractive-

conjugation/perspectivation/depthing—inducing—aestheticising_re-margining/re-edging/re-

acuity—as-postconverging_circumscriptive/totalitative-restructuring)——educed-sublimation>

(driving de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-

mentation—stranding-or-attributive-dialectics) dynamics), the ‘psychologismic implications of

the fundamental dimensionality-of-sublimating

{<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)}

in existential-contextualising-contiguity induced ‘epistemic-growth/disquiet/discomfort as to

construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness

by-reification /contemplative-distension’, rather speaks to the ontological-veracity of
maximalising-recomposuring-for-relative-ontological-completeness

incrementalism-in-relative-ontological-incompleteness

enframed-conceptualisation over than enframed-conceptualisation; as to fact that ‘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 ‘an already achieved potential as to the fundamental dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}’ beyond any ‘mere-formulaicity of existentialising actualisation of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’. Such that existentialising as to actualisation is rather effectively about ‘dementating/structuring/paradigming to fundamental dimensionality-of-sublimating

equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing<perspective—ontological-normalcy/postconvergence> epistemic projective-equalisation’ allows no room for any human existential-extrication-as-of-existential-unthought supposed conception of knowledge (which necessarily points to deficient human ontological-performance including-virtue-as-ontology/morality/ethics/etc. but for a naïve conceptualisation lacking in prospective nonpresencing<perspective—ontological-normalcy/postconvergence> epistemic-projection); as so-naively and nombrilistically associated with our presencing—absolutising-identitive-constitutedness practices of ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service lacking in the 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 superseding the veracity of ‘psychologismic implications of the fundamental dimensionality-of-sublimating⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩’ in existential-contextualising-contiguity induced ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension’ (and so-construed from a prospective nonpresencing<perspective—ontological-normalcy/postconvergence> epistemic-projection). The latter basically underlines ‘the dementative/structural/paradigmatic nonextricatory-existential-preempting-of-existential-unthought historial knowledge-reification gesturings that enabled the attainment of our present-level emancipation/sublimation (so-gleanable as to angling-of-imaginary implied ‘multicenturies-long human crossgenerational Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–’meaningfulness-and-teleology’ prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity’)’ whereas ‘the former is rather our self-importance in-effect absolution disentailment ignoring of the de-mentative/structural/paradigmatic nonextricatory-existential-preempting-of-existential-unthought historical knowledge-reification gesturings of human limited-mentation-capacity-deepening (manifested as to our present ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’). This critical but counter-intuitive insight of such disentailing (as to ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service lacking in the 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 so-recurrent along the succession of registry-worldviews/dimensions) is that ‘referencing any given registry-worldview/dimension in-effect absolution self-conception of ontological-performance—<including-virtue-as-ontology>/morality/ethics/etc. as to its apriorising/axiomatising/referencing—constitutedness implied incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’ speaks of a dementative/structural/paradigmatic ontological-deficiency (that cannot account for the possibility of the succession of registry-worldviews/dimensions as to its projected self-presence/self-constitutedness—<in-perspective–epistemic-abnormalcy/preconvergence > presencing—absolutising-identitive-constitutedness’), with such a succession of registry-worldviews/dimensions arising only as of apriorising/axiomatising/referencing—conflicatedness implied maximalising-recomposuring-for-relative-ontological-
veridical psychologismic implications of nonextricatory-existential-preempting-of-existential-unthought ontological-performance\textsuperscript{77}<-\textit{including-virtue-as-ontology>/morality/ethics/etc. as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} aetiologisation/ontological-escalation beyond lifespan mental-projection’, (whereas with the very same gesturing but rather at the level of living-development–as-to-personality-development and institutional-development–as-to-social-function-development ‘even as to lifespan existentialising veracity of conceptualisation’ it can be appreciated/gleaned that our base limited-mentation-capacity effectively appreciates the adequacy of cultivation/learning/practice/investment over time in many a concern or domain-of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{89}-by-reification /contemplative-distension\textsuperscript{26} for appropriately sublimating ontological-performance\textsuperscript{72}<-\textit{including-virtue-as-ontology>/morality/ethics/etc.). The bigger point here is that the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the successive registry-worldviews/dimensions prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} is particularly challenging to human limited-mentation-capacity psychologismic implications contemplation as to the fact that any given registry-worldview/dimension (as to human limited-mentation-capacity) has limit in its notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> reflected as its prospective uninstitutionalised-threshold\textsuperscript{103} wherein in practical terms it manifests a disontologising desublimation relation to its human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’; and thus reflecting its human existential-
respectively as of prospectively explicited base-institutionalisation, \( ^{10} \) universalisation, positivism/rational-empiricism and prospective \( ^{27} \) deprocrypticism–or–preempting–disjointedness-as-of–reference-of-thought. This insight critically explains why we don’t truly grasp the meaning and organic-knowledge of the Socrates, Platos, Galileos, Descartes, Newtons, Diderots, Nietzsches, etc. of the world as of projected mere-formulaicity of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather their true meaning and organic-knowledge as metaphoricity \( ^{57} \) are inscribed in their originariness-parthresia,–as–spontaneity-of-aestheticisation projected prospective 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)) as to human-and-social–expectations/anticipations—metaphoricity—as-redem-mentating/restructuring/reparadigming–psychologism’/aestheticisation–and–aestheticisation-towards-ontology (as to social-setups imbued ’supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of ’meaningfulness-and-teleology \( ^{100} \) underlied by language, culture, social institutions, technical knowhow, etc., and so 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–meaningfulness-and-teleology \( ^{1} \)); and so with regards to the implied prospective ‘psychologismic implications of the fundamental dimensionality-of-sublimating’ \( ^{24} \) (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ in existential-contextualising-contiguity \( ^{39} \) induced ‘epistem-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{\text{78}}\)-by-reification\(^{\text{79}}\)/contemplative-distension\(^{\text{81}}\)’. That said, the reality as to human limited-mentation-capacity is that a registry-worldview/dimension conception of ‘all the life and rational of life that is/exists’ is ever always sub-par to the requisite human intemporal-prioritisation-of-reference-of-thought’—as-conflatedness\(^{\text{112}}\)-or-ontological-reprojecting potential for the prospective ‘exercise of epistemic projective-equalisation of human station of\(^{\text{98}}\) presencing—absolutising-identitive-constitutedness\(^{\text{13}}\) as to prospective\(^{\text{61}}\) nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’ (explaining why such a possibility can only arise as to intemporal-prioritisation-of-reference-of-thought’—as-conflatedness\(^{\text{112}}\)-or-ontological-reprojecting eliciting/prompting/stimulating ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{\text{100}}\) prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ and not the epochal in-effect absolution conception of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as practically reflected in the ‘existentialising–frame of supposed friendship/family/social/professional values that-fail/if-failing the possibility for fundamental dimensionality-of-sublimating\(^{\text{7}}\)—(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩); and as so-reflected with successive registry-worldview/dimension conception of ‘all the life and rational of life that is/exists’ as to their given\(^{\text{90}}\) presencing—absolutising-identitive-constitutedness\(^{\text{13}}\) imbibed <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
drivenness–equalisation)’ in existential-contextualising-contiguity\(^{10}\) induced ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{12}\)-by-reification/contemplative-distension\(^{11}\)’ but that such facileness of human aestheticisation–and–aestheticisation-towards-ontology (rather propped/supported by the priorly induced profound ‘exercise of epistemic projective-equalisation of human station of \(^{8}\)presencing—absolutising-identitive-constitutedness\(^{13}\) as to prospective \(^{6}\)nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’\) doesn’t dispense the human from prospectively contemplating about its more profound potential of notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\) anchoring (and particularly as the present-day ‘living and institutional all-englobing sales/merchandising logic/rationale/mentality’ threatens to invade/subvert all other human conception of value and worth especially as to the implications for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\) however its requisite notional–asceticism imbued difficulty/challenge). 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 \(^{45}\)<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 \textsuperscript{80}presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism>\textsuperscript{13} 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 \textsuperscript{80}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\textsuperscript{56}–presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{80}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\textsuperscript{97}) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising–decisionality \textsuperscript{99} meaningfullness-and-teleology’\textsuperscript{100} that can arise outside the underpinning–suprasocial-construct \textsuperscript{100} as supposed or 
emancipating existentialising–decisionality \textsuperscript{100} that can arise outside the underpinning–suprasocial-construct \textsuperscript{100} 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–meaningfullness-and-teleology\textsuperscript{100} and so consciously/unconsciously as supposedly superseding pure-ontology) as we can appreciate that the very supposedly abstract notions of say social-science or economics-science or political-science do not actually socially exist in their ‘abstract semantic sense’ but are ‘already pragmatically deferring into the religiosity of the underpinning–suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiosity whether critical or praising as to the \textsuperscript{100} of the religiosity with the idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{100} 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 originally 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-


In summary, ‘human existentialising–decisionality dual psychological-dispositions continuum-

epistemicity>totalising~in-relative-ontological-completeness } of ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ thus in many ways eliciting
presencing—absolutising-identitive-constitutedness social-vestedness/normativity-
<discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-
material/technical-sublimations<blinded-to-their-relative-ontological-completeness>
reference-of-thought-devolving> (so-associated with social and intellectual pedantic
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation of
desublimating defaulting as of relative-ontological-incompleteness—presublimation-construct–
of—meaningfulness-and-teleology desublimating—existentialising—decisionality with regards
to its totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather
unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation failing to reflect prospective sublimating–nascence as of prospective
foregrouding—entailment-(postconverging–narrowing-down–sublimation-as-to–
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation” in-
reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism)),
hence undermining ‘non-immediacy prospective sublimating value and ontological-veracity
disposition’ of sublimating—existentialising—decisionality; and so as a fundamental de-
mentative/structural/paradigmatic sublimation/desublimation existentialising—decisionality
paradox of ‘human existentialising—decisionality dual psychological-dispositions continuum-
gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’
as so-reflected in the successive registry-worldviews/dimensions as to the overall ontological-
contiguity of-the-human-institutionalisation-process. In many ways the ‘catchmenting-by-
rejection vague/imaginary lures of social-stake-contention-or-confliction’ of underpinning–
suprasocial-construct as to ‘human existentialising—decisionality dual psychological-
dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing
desublimation or sublimation’ is rather more revealing of the more ontologically profound
‘nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of
supererogatory–progressivity’ underlying human 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 as to re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-
insights’/epistemic-projection-in-confatedness ’-of-notional–deprocripticism-prospective-
sublimation} as so-underlying 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 ), as from 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 ~postconverging–de-mentating/structuring/paradigming ,—over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’; as to the fact that any such underpinning–suprasocial-
construct ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’
existentialising–decisionality actually speak of a limitative-artifice-of-human-
imaginary/metaphysical-conceptualisation beneath which in effect supererogatory–
progressivity (however the ‘shallow-supererogation’ of supererogatory–progressivity’) ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’
existentialising–decisionality is notionally operating but rather operating as to the enframing of
that underpinning–suprasocial-construct ‘beholdening as sovereignising–imbued-
tracing–inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation’). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ that its most critical/grave moments are moments at which it is hardly/poorly present/existent as to its ‘given implied totalising-entailing meaningfulness-and-teleology’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory–progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resouces and means for ‘a poorly self-sustaining capitalistic model of social ascendancy with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in many
ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate welfareing 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
doctinaire skewed value-extraction and market distorting models’ ride-the-wave of profound
value creation activities (often of poorly compensated supererogatory–progressivity) and in
many ways undermining the inclination for profound value creation as to the shortcut for short-
term returns. This capitalistic model of skewed value-extraction undermines the possibility of
overall human supererogatory–progressivity as to when in the contest between optimal-
resource-allocation for value-creation as to the requisite creativity for individuals and social
supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-
sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting
the externalities investments in education and infrastructure of second and third world
countries) but still posing the question as to how skewed value-extraction can de-
mentatively/structurally/paradigmatically address in the long-run issues of requisite social and
public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and
South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation\textsuperscript{97} of supererogatory–progressivity’ as so-associated with debt servitude and dementative/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经济发展 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-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-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 modern-day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as ‘anarchical individual and social supererogatory–progressivity’. Such a representation as herein articulated of the truer supererogatory–progressivity (however the ‘shallow-supererogation’ of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to °presencing—absolutising-identitive-constitutedness<sup>1</sup> social-vestedness/normativity<&lt;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’ of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’.

Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediate fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically efficient/optimising resource allocation/utilisation/development (as to the fact that de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over ‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an overall deliberative optimalising potential of human supererogatory–progressivity beyond any such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality). The so-construed notional–deprocrypticism epistemicity conception of predicative-effectivity–sublimation as to underlying-ontological-commitment provides the requisite basis for prospective human ontological-performance convergence towards ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective notional–deprocrypticism registry-worldview/dimension as of its superseding/transcending conception (beyond ‘social-construct amplituding/formative–epistemicity’ totalising/circumscribing/delineating given
institutionalisation-threshold-and-uninstitutionalised-threshold\textsuperscript{103} imbued secondnaturing’) technically equates to ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{12} -<including-virtue-as-ontology> capacity as to the full-potency of existence’ so-implied with the protensive-consciousness ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness of notional–deprocrypticism deneuterising\textsuperscript{16}—referentialism’; and so as to the effective construal of the possibilities of human meaningfulness-and-teleology\textsuperscript{100} beyond ‘mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in presencing—absolutising-identitive-constitutedness\textsuperscript{13} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{16}’. However, in effect despite the reality of ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’, the human psychology in any of its registry-worldview/dimension presencing—absolutising-identitive-constitutedness\textsuperscript{13} paradoxically projects a notional-contiguity/epistemic-contiguity\textsuperscript{18} -<profound-supererogation\textsuperscript{97} -of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{80}–qualia-schema> wrongly implying it is actually as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, as to its ontological-performance\textsuperscript{12} -<including-virtue-as-ontology>; and so as the very manifest condition of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{4} , imbued-projective-arbitrariness/waywardness-<as-to-the-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-referencing-process–of–<amplituding/formative–epistemicity–totalising–conceptualisation\textsuperscript{10}>. This reflects the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-

‘human-subpotency non-scalarity/beholdening<-as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in effect reflexively assumes its ontological-performance—<including-virtue-as-ontology> is as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; with the consequence that the human 4<amplituding/formative—

epistemicity>totalising/circumscribing/delineating conception of 5′meaningfulness-and-teleology 00 develops an ‘aestheticisation of <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing~existentialising—enframing/imprintedness—

(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ that ‘unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to its incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and then ‘reflexively falsely implies/presupposes its very own purist ontologisation/ontological-veracity/aestheticisation-towards-ontology not subject to contemplation’. In this regards, any registry-worldview/dimension as of its 00 presencing—absolutising-identitive-constitutedness is, more-or-less as of its relative-ontological-incompleteness , ‘a usurpation of abstract purist ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of notional~deprocrypticism/<amplituding/formative>notional~preempting—disjointedness-as-of-reference-of-thought’; so-reflected by all registry-worldviews/dimensions ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking—apriorising-psychologism epistemic-projection of mere-formulaicity’ as to social-stake-contention-or-confliction. The dementative/structural/paradigmatic nature of any 00 presencing—absolutising-identitive—
meaningfulness-and-teleology ); so-reflected in the sublimating possibility for prospective
‘bechancing-backdrop of nonpresencing–<perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination–as-to–
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-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-
threshold-of-institutional-and-social-desublimation> of \textit{presencing—absolutising-identitive-
constitutedness}^{13}) \textit{presencing—absolutising-identitive-constitutedness}^{13}
<\textit{preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing}>—\textit{existentialising—
enframing/imprintedness—\{\textit{as-to— historicity-tracing—in-presencing—}
\textit{hyperrealisation/hyperreal-transposition}\} manifestations as to: \textit{presencing—absolutising-
identitive-constitutedness}^{13} <\textit{preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing}>—\textit{existentialising—
enframing/imprintedness—\{\textit{as-to— historicity-tracing—in-
presencing—\textit{hyperrealisation/hyperreal-transposition}\}} with the
subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness—
<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-
threshold-of-institutional-and-social-desublimation> (with the latter rather epistemically
analysed as from the originariness/origination—\{so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-existence\} perspective of
notional–depocrypticism implied ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ underlying the possibility for 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> as reflecting the \textit{maximalising-recomposuring-for-relative-ontological-
completeness}^{12}—unenframed-conceptualisation necessary for prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
prospective sublimation-over-desublimation\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} 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

\textless{}preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\rg{}-existentialising—enframing/imprintedness\{as-to-\ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} (beyond ‘subontologisation/subpotentiation of ontology as to dominance/vested-interest—driveness\langle as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation\rangle’), de-mentatively/structurally/paradigmatically speaks to underpinning–suprasocial-construct inherent susceptibility to subontologisation/subpotentiation associated with the descalarisation of\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as reflected with\textless{}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\textsuperscript{100}\}, and thus ‘prospective reference-of-thought re-ontologisation as to rescalarisation’ in many ways occurs in ontological-normalcy/postconvergence rather as a \textlangle{}re-originary—as-unenframed/unbeholding/outlier-conceptualisation—\textlangle{}imbued-postconverging/dialectical-thinking —‘projective—insights’/‘epistemic-projection-in-conflatedness ‘—of-notional—deprocrypticism-prospective-sublimation\rangle\textsuperscript{91} intemporal-disposition’ mental-reflex of rescalarisation as to its criticality for the underpinning–suprasocial-construct prospective Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology with the reality of all such induced re-ontologisation whether with say the Socratic-philosophers and budding-positivists rescalarisation of meaningfulness-and-teleology effectively implying a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise in transversality—of-affirmative-and-unaффirmative—disambiguated—motif-and-apriorising/axiomatising/referencing with the prior registry-worldview/dimension in relative-ontological-incompleteness descalarisation in inducing the requisite positive-opportunism for prospective sublimation of the underpinning-suprasocial-construct since the prior underpinning-suprasocial-construct appreciation of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology most critically arises only as the backdrop for prospective induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction in the sense that the underpinning-suprasocial-construct appreciation of Socratic philosophy and budding-positivism didn’t arise as to their abstractly articulated universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism respectively of a universalising-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective meaningfulness-and-teleology infrastructure for prospectively induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction then elicited their appreciation. This reflect the fact that the rescalarising re-ontologisation respectively as of base-


supererogatory—de-mentativeness/epistemic-growth—of
about an intemporal-disposition that is consummated as to its unenframed-conceptualisation
and so in ‘articulating the universal-transparency\(^\text{104}\) of the dead-end as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^\text{100}\) of the presencing—absolutising-identitive-constitutedness\(^\text{13}\) \(<\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness—}{\text{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}}\) with respect to its implications for prospective induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction’ and thus ushering the possibility for prospective ontological-good-faith/authenticity\(^\text{9}\) within-and-without such presencing—absolutising-identitive-constitutedness\(^\text{13}\) \(<\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness—}{\text{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}}\) in renewing the genuine social intellectual–function/posture engagement for such prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^\text{100}\) and so as to the fact that Socratic-philosophers were more critically/precisely involved in rementating/restructuring/reparadigming thought rather as of philosophy implied universalising-idealisation ontological-good-faith/authenticity\(^\text{9}\) over non-universalising sophistry ontological-bad-faith/inauthenticity\(^\text{64}\) as to human limited-mentation-capacity-deepening\(^\text{53}\) 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} 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} 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} 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\textsuperscript{69} inclination notwithstanding any prior influences it had, and effectively the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{53} speaks to the fact that (as to their mere-formulaic \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-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–conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–
development-as-infrastructure-of–meaningfulness-and-teleology as to ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ projected maximalising-recomposing-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/axiomatising/referencing—conflatedness of ontological-normalcy/postconvergence implied maximalising-
recomposing-for-relative-ontological-completeness—unenframed-conceptualisation and not apriorising/axiomatising/referencing—constitutedness implied incrementalism-in-relative-
ontological-incompleteness\footnote{enframed-conceptualisation} and in many ways de-
mentatively/structurally/paradigmatically explains the engrained manifestation for the
successive registry-worldviews/dimensions elapsing into \footnote{presencing—absolutising-
identitive-constitutedness} \footnote{preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentielising—enframing/imprintedness—\{as-to— historicity-tracing—in—
presencing—hyperrealisation/hyperreal-transposition\} with the
subontologisation/subpotentiation of ontology as to dominance/vested-interest—driveness—
<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
desclarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-
threshold-of-institutional-and-social-desublimation>’, - \footnote{presencing—absolutising-identitive-
constitutedness} \footnote{preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>
existentialising—enframing/imprintedness—\{as-to— historicity-tracing—in—
presencing—hyperrealisation/hyperreal-transposition\} skewed \footnote{amplituding/formative–
epistemicity>totalising/circumscribing/delineating conception of value-construction as to
social-vestedness/normativity—<discretely-implied-functionalism>, - \footnote{presencing—
absolutising-identitive-constitutedness} \footnote{preconverging~‘motif-and-
apriorising/axiomatising/referencing’—imbuing>—existentielising—enframing/imprintedness—
\{as-to— historicity-tracing—in—presencing—hyperrealisation/hyperreal-transposition\} construed
as}
the
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework with regards to social-stake-contention-or-confliction,

\footnote{presencing—absolutising-identitive-constitutedness} \footnote{preconverging~‘motif-and-
apriorising/axiomatising/referencing’—imbuing>—existentielising—enframing/imprintedness—
\{as-to— historicity-tracing—in—presencing—hyperrealisation/hyperreal-transposition\}}

\footnote{amplituding/formative–epistemicity>totalising—self-referencing—


⟨preconverging−‘motif-and-apriorising/axiomatising/referencing’−imbuing⟩-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

⟨preconverging−‘motif-and-apriorising/axiomatising/referencing’−imbuing⟩-existentialising—enframing/imprintedness⟨as-to− historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ sophisic/pedantic incrementalism-in-relative-
ontological-incompleteness\(^1\)—enframed-conceptualisation

<amplituding/formative> wooden-language-\{imbuend—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—
as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\) as to preempting prospectively subverting sublimation, - \(80\) presencing—absolutising-identitive-constitutedness\(^1\) <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>-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 \(80\) presencing—absolutising-identitive-constitutedness\(^1\) <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-\{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}’ keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Critically, scalarisation analysis operantly implies projecting the implied ‘scaling/scalar of reference’ as from ontological-normalcy/postconvergence epistemic-projection perspective implications of analysis as to the prospective possibilities for ‘human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’. In this regards, it can very much be appreciated that human scalarisation potential (existentially manifestable as of successive rescalarisation as re-ontologisation as to human limited-mentation-capacity-deepening\(^2\)
implications) reflects all the sublimation-over-desublimation possibility for the full possibility of human ontological-performance\textsuperscript{72} as can be so-construed as from notional–deprocrypticism prospectively implied originariness/origination\textsuperscript{(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)}.

But then inevitably human limited-mentation-capacity-deepening\textsuperscript{3} implications speaks to conceptivity/epistemic-reflexivity in the sense that (beyond naïve\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{1} \{preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness\textsuperscript{(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\textsuperscript{4} \{amplituding/formative–epistemicity\} totalising/circumscribing/delineating manifestation of aestheticisation–and–aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness /relative-ontological-completeness\textsuperscript{(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-(projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)}\} as to human-and-social–expectations/anticipations—metaphoricity \textsuperscript{5}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating \textsuperscript{4} \{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 \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} is ever always about ‘idealised-typification in epistemic-conflatedness\textsuperscript{12} sublimation or epistemic apriorising/axiomatising/referencing—constitutedness\textsuperscript{17}/pseudoconflation

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<including-virtue-as-ontology> (as to beholdening-becoming—distortive-originariness/distortive-origination—as-to- historicity-tracing—inhibited-mental-aestheticising-descalisation reflex) by its inducing of “presencing—absolutising-identitive-constitutedness”
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—
for superseding/overcoming “concreteness/concretism/<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-

construed scalarisation—as-to-rescalarisation-as—re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation—<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ > with respect to human limited-mentation-capacity-deepening’,
and so preveniently/priorly to phenomenal/manifest concreteness/concretism/<preconverging—‘motif-and-apriorising/axiomatising/referencing’—
imbuing>-existentialising—enframing/imprintedness—of-human-ontological-performance
-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance
<including-virtue-as-ontology> descalarisation reflex). This inherent ‘human limited-mentation-capacity implied phenomenal/manifest concreteness/concretism/<preconverging~’motif-and-apriorising/axiomatising/referencing’—
parrhesia,–as–spontaneity-of-aestheticisation as of notional-deprocrypticism’ which guiding
spirit no human prospective apriorising/axiomatising/referencing–conceptualisation can pretend
to ignore-and-override without falling into perversion of 'meaningfulness-and-teleology as to
to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and/or
sophistry by mere-formulaic–methodologising/mutualising/organising/institutionalising human-
subpotency <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness<as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) in gimmickiness/sublimation. This insight about
human ‘distending/dragged-out scalarisation’ points to the ontological-veracity of a necessary
hermeneutic/reprojecting/supererogating/zeroing <amplituding/formative–epistemicity>totalising/circumscribing/delineating understanding associated with human
ontological-performance <including-virtue-as-ontology>, with the dearth of such
hermeneuticism often associated with social contemplative fragility as well as the sophistry that
further exploits this social contemplative fragility as to presencing—absolutising-identitive-
constitutedness; and originariness-parrhesia,–as–spontaneity-of-aestheticisation imbued
scalarisation effectively speaks of the ontological-veracity of the requisite difference-
confatledness—as-to-totalitative-reification—in-singularisation<as-to-the-
Scalarisation analysis as such provides human boundless possibility 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” with regards to human living-development—as-to-personality-development,
institutional-development—as-to-social-function-development and Being-
descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation); and so with regards to overall underlying human ‘social and institutional crises/suboptimisation as to subontologisation’ prospective need for re-ontologisation. This overall construal of the determinative structure of human ontological-performance -<including-virtue-as-ontology> (as it reflects the ontological-veracity of human formativeness<-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology) over any given conception of human of intersubjectivity—of—meaningfulness-and-teleology) rather undermines the ontological-pertinence as to the ontological-performance -<including-virtue-as-ontology> of the notion of human intersubjectivity—of—meaningfulness-and-teleology and so very much along the same lines of the Derridean criticism of intersubjectivity—of—meaningfulness-and-teleology going by his ‘heterogeneous genesis’ epistemic conception (even as the latter is more-or-less caught up in metaphysics-of-presence-<implicit—nondescript/ignorable–void—as-to—presencing—absolutising-identitive-constitutedness > epistemic apriorising/axiomatising/referencing—constitutedness as to its quasi-transcendental implications since genesis is rather truly as of the ‘full-conflatedness in the apriorising/referencing/axiomatising of meaninglessness-and-teleology involved with human limited-mentation-capacity-deepening and so-reflected rather as from ‘originariness/origination-(so-construed-as-to-ontological-normaley/postconvergence-perspective-scalarising-construal-of-existence) implied scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory—involuting-or-guiding—
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

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’) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as
the secondnatured-institutionalisation of successive registry-worldviews/dimensions
reference-of-thought–and—reference-of-thought—so-construed as ‘generating varying human sublimating-over-desublimating social-
and-institutional-constructs—of—meaningfulness-and-teleology—cumulation/recomposuring
of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\). It is the
profound ontological-veracity of such implied human intersolipsism of \(\langle\text{meaningfulness-and-teleology}\rangle\) full potential for human-subpotency ontological-
performance\(^{72}\)—including-virtue-as-ontology)—and so over intersubjectivity—of—
meaningfulness-and-teleology\(^{100}\) as to presencing—absolutising-identitive-constitutedness
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness<as-to— historicity-tracing—in-presencing—

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hyperrealisation/hyperreal-transposition), that reflects the intemporal-disposition possibility for the ‘abstract individual’ to venture at eliciting the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity possibilities of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{[97]} beyond and superseding human temporality /shortness \textsuperscript{[98]} wooden-language-{imbued—averaging-of-thought-\textsuperscript{[8]} as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—nondescript/ignorable—void \textsuperscript{[99]}-with-regards-to-prospective-apriorising-implications}> enabling prospective human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and \textsuperscript{[56]} meaningfulness-and-teleology as-of—meaningfulness-and-teleology\textsuperscript{[100]} as so-defining the-social or human-social-potency. This fundamental undermining of intersubjectivity—of—meaningfulness-and-teleology\textsuperscript{[100]} as to its ontological-performance\textsuperscript{[97]}-<including-virtue-as-ontology> conception lies in the fact that as of its implied presencing—absolutising-identitive-constitutedness \textsuperscript{[80]}<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), it goes on to induce human-subpotency beholdening—becoming—distortive-originariness/distortive-origination—as-to—'historicity-tracing—inhibited-mental-aestheticising and so undermining the bechancing-becoming—originariness/origination—as-to—'historicality/ontological-eventfulness\textsuperscript{[37]}/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism’>-disinhibited-mental-aestheticising as to the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of ‘nonpresencing-<perspective—ontological-normalcy/postconvergence>’; wherein the prospectively requisite rescalarisation as to human formativeness-<as-to-intersolipsism-of-
ontological-incompleteness\(^1\) of ontological-performance \(^{-}\)-<including-virtue-as-ontology>; such that inherently the construal of their social-stake-contention-or-confliction are ever always construed in \(^4\)<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^2\) as to any such given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness \(^3\)<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>_existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (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 \(\rangle\), whereas an ontologically more profound construal as of difference-conflatedness’-as-to-totalitative-reification—in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective\(^6\) nonpresencing>-as-veridical-epistemic-determinism\(^21\) (reflecting originariness/origination-{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence}) rather highlights ‘an utterly superseding construal of ontological-performance \(^7\)-<including-virtue-as-ontology>’ of any such registry-worldview/dimension \(^8\) presencing—absolutising-identitive-constitutedness\(^4\)<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>_existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} construal of social-stake-contention-or-confliction wherein base-institutionalisation, \(^10\) universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively are rather of unenframed/unbeholdening/bechancing–supererogation\(^97\) with regards to the social-stake-contention-or-confliction of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our \(^81\) procrypticism—or–disjointedness-as-of\(^37\) reference-of-thought as to the prospective emancipatory/sublimating
possibilities of human limited-mentation-capacity-deepening\textsuperscript{53} `in the face of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{77} enabling of human ontological realisation as of human formativeness-&lt;as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism&gt;-of-
meaningfulness-and-teleology\textsuperscript{100}’ and so rather than any \textsuperscript{80} presencing—absolutising-identitive-constitutedness \textsuperscript{1} \textless preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater -existentialising—enframing/imprintedness{(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)} construal inevitably caught up in human-subpotency subontologisation/ideology-over-ontology. Incipiently, an ontology that professes to be of the most profound science as fundamental ontology should be able to see-through/unblur the superficiality of human-subpotency \textsuperscript{80} presencing—absolutising-identitive-constitutedness \textsuperscript{1} \textless preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater -existentialising—enframing/imprintedness{(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)} imbued social-stake-contention-or-confliction projections (beyond-the-consciousness-awareness-teleology\textsuperscript{100}-<in-existential-extrication-as-of-existential-unthought> ) of any given registry-worldview/dimension, and articulate prospective aestheticisation–and–aestheticisation-towards-ontology/\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} that is of unenframed/unbeholdening/bechancing–supererogation\textsuperscript{77} enabling prospective human re-ontologisation possibilities. Such a depth of contemplation as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} effectively reflects a rather more profound conceptualisation of human psychology as to its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity inducing potential as to the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—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-identitive-constitutedness (<amplituding/</amplituding>formative—epistemicity>totalising—self-referring-syneretising/circularity/interiorising/akrasiatic-drag that poorly address human egotistic/self-referential complex in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and with the corresponding possibility for sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification 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 aetiologisation/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> for ontologically-veridical virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the
troubled years of the 1930s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology


points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity

-><profound-supererogation

-of-mentally-aestheticised–postconverging/dialectical-thinking

–qualia-schema> as of the need for prospective relative-ontological-completeness

-of


misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental universal notion construed as ‘going beyond them-and-us logic’ as of the implications of universal human emancipatory potential of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation

<imbued-postconverging/dialectical-thinking

–projective-insights'/epistemic-projection-in-conflatedness

-of-notional–deprocrypticism-prospective-sublimation)

, and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity

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

–qualia-schema> as of the need for prospective relative-ontological-completeness

-of

reference-of-thought’, rather than an ‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity

of our ‘modern take attitude/mental-disposition/care–and–episteme’ as of our
amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
prior relative-ontological-incompleteness
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 reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments. This existential reality about ontological-primemovers-totalitative-framework is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying
disposition/care–and–episteme’ vices-and-impediments. As a further elucidation, prospective notional-contiguity/epistemic-contiguity of <profound-supererogation of-mentally-aestheticised–postconverging/dialectical-thinking of-qualia-schema> as of prospective relative-ontological-completeness of reference-of-thought actually points out that the uninstitutionalised-threshold is rather a point of <supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics> which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care–and–episteme over the uninstitutionalised-threshold attitude/mental-disposition/care–and–episteme. We can effectively grasp why Heidegger’s implicited insight as of notional-discontiguity/epistemic-discontiguity of <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 of <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-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”) which as of instigative-eventuating philosophically generates his thinking-proposition as to prospective reasoning-from-results/afterthought implied budding-positivism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; such that budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger implied notional-discontiguity/epistemic-discontiguity–<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> while intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an–{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}
aposteriorising/logicising/deriving/intelligising/measuring with prior positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, even though in its attempt it effectively elicits many insights for the prospect of ontologically-veridical prospective postmodern apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with its corresponding postmodern \textsuperscript{17} deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme. In other words philosophical thought is all incipiently/seedingly about dimensionality-of-sublimating\textsuperscript{5}\langle amplituding/formative\rangle supererogatory\textsuperscript{\textsuperscript{12}} de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle, and Heidegger’s issue should have actually been about future Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} just as Descartes issue in articulating budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with setting up its \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} in contention with prior non-positivism/medievalism as of the then projective future Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} of positivism/rational-empiricism, apart from mere intellectually contrastive elucidation, but rather implied affirming prospective positivism as of its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme; and so as of the fundamental implication of positivism prospective relative-ontological-completeness\textsuperscript{94}–of–\textsuperscript{34} reference-of-thought over non-positivism/medievalism prior relative-ontological-incompleteness\textsuperscript{90}–of–\textsuperscript{1} reference-of-thought.
We thus see why the future redevelopment of Heideggerian misconceived prospective notional-contiguity/epistemic-contiguity\textsuperscript{a}<-\textsuperscript{b}\textsuperscript{<profound-supererogation\textsuperscript{c}->of-mentally-
aestheticised-postconverging/dialectical-thinking\textsuperscript{d}–qualia-schema> as of prospective relative-ontological-completeness\textsuperscript{e}–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 \textsuperscript{f}reference-of-thought de-mentation\textsuperscript{g} (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\textsuperscript{h} 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 overcoming/unovercoming
(underlying that Descartes’ dimensionality-of-sublimating

\langle amplitude/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\(^97\) 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\(^57\) 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\(^57\) implication that the natural can be thought of operationally and in sublimation on its own terms–as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and postconvergingly–dementating/structuring/paradigming the possibility of elucidation of any subject on this thinking educing sublimation basis’. In effect Descartes project is actually as to existence-potency\(^38\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-
ontological-completeness\textsuperscript{13} of apriorising/axiomatising/referencing as of positivism, and so from the prior\textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{13} of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme and postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, we may be forgiven to confuse-and-dismiss their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate uninsightful analytical perspective on the basis of the respectively prior reasoning-from-results/afterthought of non-positivism/medievalism and positivism/rational-empiricism manifestation of\textsuperscript{81} procrypticism—or—disjointedness-as-of—reference-of-thought (since as of the latter relative-ontological-incompleteness\textsuperscript{89} perspective ‘all the reasoning in the world’ is only respectively as of non-positivism/medievalism apriorising/axiomatising/referencing—psychologism or positivism—procrypticism apriorising/axiomatising/referencing—psychologism); thus failing to perceive that the projective-insights for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{80} by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholding-protohumanity’-to—‘attain-sublimating-humanity’—as—to-existence-potency\textsuperscript{79}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{79}/shortness \textlangle amplituding/formative\textrangle wooden-language\textsuperscript{79} (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void’—with-regards-to—prospective-apriorising-implications\textrangle\textrangle), as of deneuterising\textsuperscript{15} ‘exteriorisation attitude/mental—
discontiguity -<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing -qualia-schema> analysis, implied as of prospective relative-ontological-completeness of reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness of reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising /circumscribing/delineating construct being the reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical meaningfulness-and-teleology but rather human-subpotency adjusting as to existence-potency sublimating-nascence,-disclosed-from-prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness of reference-of-thought:relative-ontological-completeness -of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of demolition-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with regards to the reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-teleology is an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation to our already established psychoanalytic disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in resetting-our-
even though beyond-the-consciousness-awareness-teleology\(^{[10]}\)-in-existential-extrication-as-of-existential-unthought\(^{[6]}\) human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s \(^{8}\)reference-of-thought ‘present attitude/mental-disposition/care–and–episteme’ as if other retrospective-and-prospective institutionalisations’ \(^{8}\)reference-of-thought do not have their own attitude/mental-disposition/care–and–episteme\(^{[6]}\) as of their underlying relative-ontological-incompleteness\(^{89}\) and relative-ontological-completeness\(^{88}\) reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity\(^{[6]}\)-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 \(^{56}\)meaningfulness-and-teleology\(^{[10]}\) as of prospective relative-ontological-completeness\(^{88}\)-of-\(^{84}\)reference-of-thought; and so, as of retrospective and prospective \(^{5}\)meaningfulness-and-teleology\(^{[10]}\) interpretation construed as \(^{46}\)historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing-\(\text{<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>\). Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘adhocly-and-scantily’ identify other retrospective and prospective registry-worldviews/dimensions \(^{8}\)reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme from our present attitude/mental-disposition/care–and–episteme, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential projection insight about all registry-
that is, not as of the prior \(^{84}\)reference-of-thought ‘interiorisation attitude/mental-disposition/care–and–episteme’, but rather referenced/registered/decisioned–as-described/deneuterised as of the prospective \(^{84}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{109}\)–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{106}\); with the latter construed as postconverging-or-dialectical-thinking\(^{10}\)–apriorising-psychologism and the former construed as preconverging-or-dementing–apriorising-psychologism. Thus a registry-worldview/dimension institutionalisation \(^{84}\)reference-of-thought always operates as if it is the absolute framework of \(^{100}\)meaningfulness-and-teleology, that is, by its ‘interiorisation attitude/mental-disposition/care–and–episteme’, notwithstanding the ontological-veridicality of its prior relative-ontological-incompleteness\(^{84}\)-of-\(^{94}\)reference-of-thought at its uninstitutionalised-threshold, as reflected by the prospective registry-worldview/dimension institutionalisation \(^{84}\)reference-of-thought in an ‘exteriorisation attitude/mental-disposition/care–and–episteme’ towards it. Consider in this regard the ontologically-veridical reflected immersed-and-engrossed attitude/mental-disposition/care–and–episteme with respect to the ‘ill-health \(^{45}\)<amplituding/formative–epistemicity>totalising–devolved–purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ wherein the ‘to be or existing as wholly immersed-and-engrossed’ recurrent-utter-uninstitutionalisation existential-contextualising-contiguity ‘-lowest-level-reification’ perceptivity-as-of-bad-omen attitude/mental-disposition/care–and–episteme could involve a conversational stance of the sort, ‘I have been stricken by a spirit’, in an effusive-conversational-as-of-existential articulating of what can be done to allay such a spirit; or with respect to our positivism–procrypticism, in an effusive-conversational-as-of-existential articulating of a clinical analysis mainly as a patient ill-health state; or with respect to prospective postmodernism, in an effusive-conversational-as-of-existential articulating of

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-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing ‘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-
constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
3 nonpresencing>-\textsuperscript{61}. In other words, meaning is always a human project to construe existence as
5 of human limited-mentation-capacity-deepening\textsuperscript{61} of ‘axiomatic-constructs as of
<amplituding-formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{24} ‘reference-of-
thought-‘ devolving’. Singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>-\textsuperscript{61} projected epistemic-immanence/veridical-epistemic-determinism, and as
reflected by this author’s notion of ontological-normalcy/postconvergence referentialism
conception of \textsuperscript{1}historiality/ontological-eventfulness\textsuperscript{87}/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>,
points out that dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-
determinism as of human-subpotency ontological-performance\textsuperscript{11}<-including-virtue-as-
ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-
veridicality is ontologically-flawed, and that prospective relative-ontological-completeness\textsuperscript{11}
reflects that singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>-\textsuperscript{61} projected epistemic-immanence/veridical-epistemic-determinism as of
human-subpotency ontological-performance\textsuperscript{11}<-including-virtue-as-ontology> correspondence
with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather
ontologically-veridical. It is this prospective singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-
nonpresencing>-\textsuperscript{61} projected epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a ‘seeding
promise of human-subpotency ontological-performance\textsuperscript{11}<-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—
imbuend-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-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemic-determinism over dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness/epistemic-nonimmanence/flawed-epistemic-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected 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-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemic-determinism as of whole living organisms, and likewise human meaningfulness itself as to sublimation is a postconverging—dementating/structuring/paradigming singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected 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-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing)
projected epistemic-immanence/veridical-epistemic-determinism, as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing insights of postmodern-thought has been subject to naïve obfuscation grounded on the supposed privilege of ‘science-ideology’ over science-in-practice as an opened construct of scientific knowledge as of cause-and-effect constraint, and with the form of science at various times continually moulting as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study as of their existential-contextualising-contiguity knowledge-reification rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’’. In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markedly different from each other and all subjected rather to the implications of existential-contextualising-contiguity knowledge-reification of their purview/domain of existence/intrinsic-reality/ontological-veridicality. It is interesting as well to note for example that when equations didn’t work out in reflecting existential-contextualising-contiguity, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology
about science and it is rather the constraint for existential-contextualising-contiguity\textsuperscript{19} knowledge-reification\textsuperscript{37} that determines science practice, and so in existential apriorising/axiomatising/referencing—conflatedness\textsuperscript{12}. Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the natural sciences are rather ‘supposedly invalidating’ wholly with respect to the authors of such scam studies coming out with the arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-
Being that bears notional-conflatedness\textsuperscript{1}\textsuperscript{2} singularisation-as-to-the-nondisjointedness/entailment-of-prospective\textsuperscript{4}\textsuperscript{5} nonpresencing\textsuperscript{6}\textsuperscript{7} projected epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical singularisation-as-to-the-nondisjointedness/entailment-of-prospective\textsuperscript{4}\textsuperscript{5} nonpresencing\textsuperscript{6}\textsuperscript{7} projected epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance\textsuperscript{77} including-virtue-as-ontology correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\textsuperscript{1}\textsuperscript{2}/epistemic-nonimmanence/flawed-epistemic-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\textsuperscript{1}\textsuperscript{2}/epistemic-nonimmanence/flawed-epistemic-determinism that tend to be absolutised in apriorising/axiomatising/referencing—constitutedness\textsuperscript{13} of prior reasoning-from-results/afterthought mental-reflexes of \texttt{amplituding/formative} wooden-language\{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\}, and so failing to grasp that the very principle of human 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\textsuperscript{68} itself is one driven by the future as of its own reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme ’ which reflects an increasing orientation away from identitive-constitutedness—as-‘epistemic-totality’—dereification\textsuperscript{77}—in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness\textsuperscript{13}\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{40} as-cloistered-within-the-same\textsuperscript{13}\textsuperscript{28}-reference-of-thought towards difference-conflatedness\textsuperscript{13}\textsuperscript{28}-as-to-totalitative-reification\textsuperscript{13}\textsuperscript{28}-in-singularisation\textsuperscript{13}\textsuperscript{28}-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textsuperscript{13}\textsuperscript{28}-as-veridical-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}-so-construed-as-singularisation\textsuperscript{13}\textsuperscript{28}-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textsuperscript{13}\textsuperscript{28} projected epistemic-immanence/veridical-epistemic-determinism’, and so because the future is as of prospective relative-ontological-completeness\textsuperscript{88}-of\textsuperscript{88}-reference-of-thought and takes precedence for its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of increasing axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-completeness -of- reference-of-thought. For instance, with regards to ‘the very same ill-health\textsuperscript{84}<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-veridical’, with the successive reference-of-thought\textsuperscript{84} de-mentation\textsuperscript{93}⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ at their uninstitutionalised-threshold\textsuperscript{93} inducing successive displacement of human-subpotency\textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}, it is rather singularisation\textsuperscript{13}\textsuperscript{28}-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textsuperscript{13}\textsuperscript{28} projected epistemic-immanence/veridical-epistemic-determinism ontologically-veridical reference-of-thought-level difference-conflatedness\textsuperscript{13}\textsuperscript{28}-as-to-totalitative-reification\textsuperscript{13}\textsuperscript{28}-in-singularisation\textsuperscript{13}\textsuperscript{28}-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textsuperscript{13}\textsuperscript{28}-as-veridical-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{67}—of-the-human-
institutionalisation-process\textsuperscript{68}, so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{103} nonpresencing\textsuperscript{91}> projected epistemic-immanence/veridical-epistemic-determinism’ that effectively reflects the ‘historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism’}> (and so over identitive-constitutedness\textsuperscript{13}-as-‘epistemic-totality\textsuperscript{36}-dereification\textsuperscript{87}-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-\textsuperscript{31} presencing—absolutising-identitive-constitutedness \textsuperscript{13}>)-as-flawed-epistemic-determinism\textsuperscript{9} as-cloistered-within-the-same-’ reference-of-thought that will simply imply the obliviousness of one\textsuperscript{9} reference-of-thought from the other since ‘identity of meaningfulness-and-teleology\textsuperscript{100}’ is wrongly fixed-and-set as of each registry-worldview’s/dimension’s\textsuperscript{94} reference-of-thought cloistered-consciousness). As it is prospective relative-ontological-completeness\textsuperscript{99}-of-\textsuperscript{9} reference-of-thought of human-subpotency that brings about ‘better and better axiomatic teleological wholeness/nested-congruence of meaningfulness-and-teleology\textsuperscript{100}’ increasing human-subpotency ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality, and so from: existential-contextualising-contiguity\textsuperscript{98}-lowest-level-reification\textsuperscript{7} perceptivity-as-of-bad-omen with recurrent-utter-institutionalisation, to existential-contextualising-contiguity\textsuperscript{99}-second-level-reification\textsuperscript{92} perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period with base-institutionalisation–ununiversalisation, to existential-contextualising-contiguity\textsuperscript{98}-third-level-reification\textsuperscript{7} perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor with \textsuperscript{104} universalisation–non-positivism/medievalism, to existential-contextualising-contiguity\textsuperscript{99}-fourth-level-reification\textsuperscript{87} perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation with positivism–procrypticism, and prospectively to existential-
contextualising-contiguity\textsuperscript{39}-full-reification\textsuperscript{87} 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\textsuperscript{12}-as-to-totalitative-reification -in-singularisation<-as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{61}nonpresencing>-\textsuperscript{93}as-veridical-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{9}—of-the-human-institutionalisation-process\textsuperscript{68},-so-construed-as-singularisation<-as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{61}nonpresencing>-\textsuperscript{93} projected epistemic-immanence/veridical-epistemic-determinism’. This insight about ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> as of prospective relative-ontological-completeness\textsuperscript{88} of human-subpotency can be garnered with respect to any axiomatic-construct as the meaningfulness-and-teleology\textsuperscript{100} representation of human-subpotency ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity or a purview/domain of existence/intrinsic-reality/ontological-veridicality, and so not only with regards to the reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-threshold\textsuperscript{10}, human cognition which is rather in ‘excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{10}-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{87} -in-singularisation<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-\textsuperscript{93}as-veridical-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-
reflecting-the-ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<nonpresencing>\textsuperscript{61} projected epistemic-immanence/verical-epistemic-determinism'; since this potential for such singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<nonpresencing>\textsuperscript{61} projected epistemic-immanence/verical-epistemic-determinism is denaturing\textsuperscript{15} as of identitive-constitutedness\textsuperscript{1}-as-'epistemic-totality\textsuperscript{36}'-dereification\textsuperscript{87}-indissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness \textsuperscript{1}>\textsuperscript{38}-as-flawed-epistemic-determinism\textsuperscript{19} as-cloistered-within-the-same\textsuperscript{3} reference-of-thought at its uninstitutionalised-threshold \textsuperscript{10}. We can appreciate that with regards to 'the very same ill-health\textsuperscript{41}' as-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\textsuperscript{87}' (by their identitive-constitutedness\textsuperscript{1}-as-'epistemic-totality\textsuperscript{36}'-dereification\textsuperscript{87}-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness \textsuperscript{1}>\textsuperscript{38}-as-flawed-epistemic-determinism\textsuperscript{19} as-cloistered-within-the-same\textsuperscript{3} reference-of-thought), as overlooking their successively prospective perceptivities which are actually in prospective relative-ontological-completeness\textsuperscript{38}—of-reference-of-thought as enabling/cogent-with difference-conflatedness—<as-to-totalitative-reification—in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<nonpresencing>\textsuperscript{21}—as-veridical-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<nonpresencing>\textsuperscript{21}.\textsuperscript{93}
projected epistemic-immanence/veridical-epistemic-determinism’. The notion of human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity-in-reification’ can equally be elucidated with regards to a devolved axiomatic-construct of the reference-of-thought. For instance, we can grasp that with regards to the very same physics of amplituding/formative-epistemicity-totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the perceptivity of ‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of existential-contextualising-contiguity—in-reification’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness reflects the former’s prior relative-ontological-incompleteness as dialectically out-of-phase/preconverging-or-dementing apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity—in-reification’ at uninstitutionalised-threshold actually highlights that from a prospective perspective of prospective relative-ontological-completeness-of-reference-of-thought our positivism—procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance—including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaningfulness-and-teleology is coherent, failing to factor in that it is preconverging-or-dementing apriorising-psychologism at its uninstitutionalised-threshold as reflected as disjointedness-as-of-reference-of-thought preconverging-or-dementing apriorising-psychologism by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-
incompleteness$^{89}$-of- reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

$^{<}$amplituding/formative–epistemicity$^>$totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag$^{15}$ 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$^{88}$-of- reference-of-thought the
notional–procrysticism/notional–disjointedness of all registry-worldviews/dimensions as of
their prior relative-ontological-incompleteness$^{89}$-of- reference-of-thought denaturing$^{15}$
meaningfulness-and-teleology$^{100}$ as of their identitive-constitutedness$^{13}$-as–‘epistemic-
totality’–dereification –in-dissingularisation–<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness$^{17}$–as–flawed-epistemic-determinism$^{19}$
as-cloistered-within-the-same– reference-of-thought. Concretely, the latter translates at the
uninstitutionalised-threshold$^{03}$ as of human-subpotency temporality$^{09}$/shortness or shortness-
of-register-of– meaningfulness-and-teleology$^{10}$ flawed ontological-performance$^{72}$–<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$^{84}$reference-of-thought supposedly
intemporal/longness-of-register-of– meaningfulness-and-teleology$^{10}$ meaningfulness-and-teleology$^{10}$
categorical-imperatives/axioms/registry-teleology$^{10}$, for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology$^{10}$,
as of temporal dynamic manifestations of postlogism$^{78}$-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \(^{64}\) reference-of-thought\(^{-5}\) devolving ontological-performance\(^{72}\)-\(<\text{including-virtue-as-ontology}>\) beyond-the-consciousness-awareness-teleology\(^{100}\)-\(<\text{in-existential-extrication-as-of-existent-unthought}>\). This arises because within the institutionalisation framework of a registry-worldview/dimension human construal of its existential-contextualising-contiguity knowledge-reification\(^{57}\) is only as effective as of the institutionalisation \(^{54}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\)-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\) in universal-transparency\(^{104}\)-\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing}-\langle\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\rangle\), thus providing a ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^{100}\) about its existential-contextualising-contiguity\(^{39}\) knowledge-reification\(^{77}\)’. But then at uninstitutionalised-threshold\(^{103}\) where meaningfulness-and-teleology\(^{100}\) is denaturing\(^{15}\), this prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^{100}\) about existential-contextualising-contiguity\(^{39}\)’ gives a false certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performance\(^{72}\)-\(<\text{including-virtue-as-ontology}>\) as of \(<\text{amplituding/formative}>\text{wooden-language}-\langle\text{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }\rangle\) in usurpation of that ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^{100}\) about its existential-contextualising-contiguity\(^{39}\) knowledge-reification\(^{77}\)’ tend to be overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-teleology\(^{100}\) within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^{100}\) about existential-
contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{87}, but with a shadowy uninstitutionalised-threshold\textsuperscript{03} always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness\textsuperscript{104} of reference-of-thought, and as lack of universal-transparency\textsuperscript{104}—{transparency-of-totalising-entailing,-as-to-entailing-}
\textsuperscript{amplituding/}

\textsuperscript{formative–}

\textsuperscript{epistemicity}>totalising—in-relative-ontological-completeness } as to ‘excogitative-blanking of prospective existential-contextualising-contiguity\textsuperscript{39}—in-reification\textsuperscript{87}’ elicits human temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective existential-contextualising-contiguity\textsuperscript{39}—in-reification\textsuperscript{87}’ can be construed as to when say the non-positivistic mindset goes about articulating\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} falsely as if superstitious notions ontologically-veridical out of prospective positivism existential-contextualising-contiguity\textsuperscript{39}—reification\textsuperscript{87}, and likewise with regards to a positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought mindset construal of\textsuperscript{84} meaningfulness-and-teleology\textsuperscript{100} that utterly overlooks the de-mentative/structural/paradigmatic\textsuperscript{84} reference-of-thought denaturing\textsuperscript{5} implications of its prospective disjointedness of\textsuperscript{84} meaningfulness-and-teleology\textsuperscript{100} out of prospective existential-contextualising-contiguity\textsuperscript{39}—reification\textsuperscript{87}, as such disjointedness-as-of—reference-of-thought can be instigated originally from a postlogism\textsuperscript{78}—slantedness mental-disposition and the developing social dynamics with human temporality\textsuperscript{9}. 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\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} about existential-contextualising-contiguity\textsuperscript{39}’; but then at its uninstitutionalised-threshold\textsuperscript{03} where its\textsuperscript{84} reference-of-thought de-mentative/structural/paradigmatic ontological-
more than just ad-hoc temporal manifestations at uninstitutionalised-threshold but rather points out, besides the trite or more grave consequences of this state of affairs as a result of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–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-slag/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 supersede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, 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-recomposer—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/supererogatory-de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness-of-reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening) that can imply human-subpotency ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence. It should be noted here that this ontology’s-directedness-as-Being/ontologically-veridical notion of human-subpotency singularisation-<as-to-the-nondisjointedness/entailment-of-prospective nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology in notional–conflatedness as of ontological-normalcy/postconvergence (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative> disposedness-{as-to-orientation/value-construct/valuation and–derived-parameterising} and <amplituding/formative> entailment-{as-to-totalising contiguous/coherent–factuality-of-variability})’ and so as to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-paintelligibility (imbued-and-*hermeneutically/reprojectively/supererogatingly/zeroingly-educing*–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–reapriorising/re-axiomatising/re-referencing–conceptualisation), as utterly different from a traditional conception of teleology as of dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemic-determinism that is rather in reapriorising/axiomatising/referencing—constitutedness as it reflects prior relative-ontological-
projected epistemic-immanence/veridical-epistemic-determinism fully-reflects-abstractly the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance’-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> is being so at the exclusion-and-surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather in apriorising/axiomatising/referencing—constitutedness—since such notions seem to apriorise as if superseding the apriorising/axiomatising/referencing precedence of existence itself as the absolute a priori; construed herein rather as ‘ecstatic’ but not as of Heidegger’s ‘time/period ecstatic’ analysis, as it is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> construed as ‘ecstatic apriorising’ subjects even time and any other notion, with the implication that the phenomenality of the analysis herein is not time-bound but solely existential more like the principles of physics are abstractly existential and so beyond the time-archaeology of astronomical manifestations reflecting such physics principles. Singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism thus speaks of how human subpotent prospective relative-ontological-completeness of reference-of-thought as of its limited-mentation—

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ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology> correspondence solely as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Such singularisation-as-to-the-nondisjointedness/entailment--of-prospective-\textsuperscript{51} nonpresencing\textsuperscript{92} projected epistemic-immanence/veridical-epistemic-determinism conceivable human-subpotency ontological-performance\textsuperscript{72}\textsuperscript{-}<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—\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} as of prospective notional—deprocriptivism registry-worldview/dimension avoids human temporal individuations denaturing\textsuperscript{15} of ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology>, as of temporal denaturing\textsuperscript{15} of prior registry-worldviews/dimensions\textsuperscript{94} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{00}, for-aposteriorising/logicising/deriving/intelligising/measuring—\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}, behind the successive registry-worldviews/dimensions logocentric constructs of meaningfulness-and-teleology\textsuperscript{100}. So because it requires going beyond just secondnaturing of ‘reproducibility—mathesis/motif/throwness-disposition, as reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{94} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{00}, for-aposteriorising/logicising/deriving/intelligising/measuring—\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}’, induced for the successive prior institutionalisations in order, in Foucauldian terms of parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating\textsuperscript{24} (\textsuperscript{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}) ontological-faith-notion-or-ontological-fideism—imbued-
imperatives/axioms/registry-teleology\textsuperscript{100}, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100}, as well as their correspondingly associated uninstitutionalised-threshold\textsuperscript{103} dereifying ‘amplituding/formative’ wooden-language {imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } as of temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} denaturing ontological-performance —<including-virtue-as-ontology>. Thus what is particular about the notional—deprocrypticism registry-worldview/dimension as of preempting—disjointedness-as-of—reference-of-thought with its consequent transcendence-and-sublimity/sublimation/supererogatory de-mentativity implications beyond notional—deprocrypticism logocentric implications, is what can be construed in Foucauldian terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness—disposition,—as—reproductibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ \textsuperscript{111} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100}, as well as their correspondingly associated uninstitutionalised-threshold\textsuperscript{103} dereifying ‘amplituding/formative’ wooden-language {imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } as of temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} 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 potentialite-
attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected 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 — τερατοφύλακτον
relative-ontological-completeness ). Insightfully, we can contemplate that the specific
logocentric practices of the successive registry-worldviews/dimensions institutional-
cumulation/institutional-recomposure—συστηματική/επιστημονική καθολικοποίηση
eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normaley/postconvergence-reflected–‘epistemicity-relativism’> in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process are effectively the successive shortfall-outcomes-of-human-
subpotency-ontological-performance—<including-virtue-as-ontology>-correspondence-with-
the-full-potency-of-existence’s–sublimating–nascence from intemporal-disposition
dimensionality-of-sublimating—<amplituding/formative–supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation

‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected
epistemic-immanence/veridical-epistemic-determinism construed as of
‘ontologically-uncompromised—referentialism notional-deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that go on to induce secondnaturesd institutionalisations as of the successive prospective institutionalisation reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’


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\(^6\)—of-the-human-institutionalisation-process\(^8\) as of difference-conflatedness\(^12\)-as-to-totalitative-reification\(^5\)-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-\(^9\)-as-veridical-epistemic-determinism\(^2\) \(\langle\text{amplituding/formative-epistemicity}\rangle\) causality-as-to-projective-totalitative-implications-of-prospective-\(^8\) nonpresencing.-for-explicating-ontological-contiguity\(^8\), to arise and be perpetuated in the very first place as it invigorates-and-reinvigorates the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-\(^9\) projected epistemic-immanence/veridical-epistemic-determinism. The transcendence-and-
sublimity/sublimation/\textit{supererogatory} de-mentativity as successive ‘ecstatic releasement of existence to human-subpotency’ induced as from intemporal-disposition dimensionality-of-
sublimating \(\langle\text{amplituding/formative}\rangle\) \textit{supererogatory} de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-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-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>-\(^9\) projected 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’, highlights the ontological-veracity as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
‘prospective-aporeticism-overcoming/unovercoming’>, of singularisation-
nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism which is ever always sought-and-resought by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (that is, as of the teleological wholeness/nested-congruence from non-rules—
apriorising/axiomatising/referencing—psychology of recurrent-utter-institutionalisation towards prospectively preempting—disjointedness-as-of-reference-of-thought of deprocrypticism); with ontologically-veridical singularisation-
nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism further implying, as of its potentiative-attainment of ontological-performance
<including-virtue-as-ontology> correspondence with existence/intrinsic-reality/ontological-veridical, that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
‘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
‘prospective-aporeticism-overcoming/unovercoming’> can be delineated as of singularisation-
nonpresencing> projected
epistemic-immanence/veridical-epistemic-determinism, and so-construed as of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\footnote{diff\'rance/internal-dialectics/difference-deferral for transcendence-and-sUBLIMITY/sublimation/supererogatory~de-mentativity in \textquoteleft phenomenological ecstatic releasement\textquoteleft}. Thus our logocentric sense of certainty as marked by our \textquoteleft pervasively enframed logocentric constructs of \textquoteleft meaningfulness-and-teleology\textsuperscript{100}, as with all the prior logocentrisms of prior successive registry-worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\footnote{epistemic-nonimmanence/flawed-epistemic-determinism is misplaced manifestation of ignorance, and thus in our case in need for our prospective intellectual-and-moral maturing as of prospective de-mentation\footnote{(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) for the deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension. Thus the amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reality of human meaningfulness-and-teleology as ever always subjected to its successive registry-worlds/dimensions relatively ontologically-flawed dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness/>epistemic-nonimmanence/flawed-epistemic-determinism distortion, come with the ontologically-veridical implication that human-subpotency ontological-performance\textsuperscript{7}—<including-virtue-as-ontology> correspondence with the full-potency of existence has ever always been as of a \textquoteleft reifying amplituding/formative—epistemicity>totalising—metaphoricity—conception of existential-contextualising-contiguity, construed as historiality/ontological-eventfulness/ontological-aesthetic-tracing-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—from
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor as of both
dimensionality-of-sublimating—\{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} mental-dispositions and secondnatured institutionalisation mental-dispositions’ as the complete operant
projected epistemic-immanence/veridical-epistemic-determinism’). This is ontologically critical
to understand because the wrong mental-reflex conception of uninstitutionalised-threshold as
mainly being as of ‘human intemporal secondnatured institutionalisation mental-disposition’
will wrongly imply a human nature that is only intemporal and so as of the secondnatured
intemporal longness of the prior institutionalisation. This fails to factor in that all
uninstitutionalised-threshold are rather a framework of ‘recurring dimensionality-of-sublimating—\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} temporal-to-intemporal’ requiring prospective institutionalisation
prospective relative-ontological-completeness—of—reference-of-thought, and so without any
intemporal secondnatured institutionalisation induced universal-transparency

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meaningfulness-and-teleology\textsuperscript{100} as such simply involves representing the dementative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short in construing existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{87} as of prospective institutionalisation prospective relativ-ontological-completeness -of- reference-of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance -\langle\text{including-virtue-as-ontology}\rangle correspondence with the full-potency of existence, and so due to denaturing\textsuperscript{15} at the uninstitutionalised-threshold\textsuperscript{103} of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{87} by `\textless amplituding/formative\textgreater 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/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism\textsuperscript{7}-slantedness/\textsuperscript{7} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textless reference-of-thought—devolving ontological-performance\textsuperscript{72}—\langle\text{including-virtue-as-ontology}\rangle, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{72} meaningfulness-and-teleology\textsuperscript{100} is preconverging-or-dementing\textsuperscript{9}—apriorising-psychologism. Such de-mentative/structural/paradigmatic/systemic prior incongruence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{72}—\langle\text{including-virtue-as-ontology}\rangle at destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance\textsuperscript{72}—\langle\text{including-virtue-as-ontology}\rangle are reflected as of: recurrent-utter-uninstitutionalisation `non-
rules—apriorising/axiomatising/referencing—psychologism—of—impulsive—or—accidented—or—random’
  ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
  reference-of-thought—categorical-imperatives/axioms/registry-teleology
  ,—for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
  falling-short-as-needing-rules in construing existential-contextualising-contiguity
  knowledge-reification as of the prospective base-institutionalisation institutionalisation prospective relative-ontological-completeness
  ,—of—reference-of-thought, and thereof construed as preconverging—or—dementing—apriorising—psychologism;
  base-institutionalisation—ununiversalisation
  ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
  ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
  reference-of-thought—categorical-imperatives/axioms/registry-teleology
  ,—for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
  falling-short-as-needing—universalising-rules in construing existential-contextualising-contiguity
  knowledge-reification as of the prospective universalisation institutionalisation prospective relative-ontological-completeness
  —of—reference-of-thought, and thereof construed as preconverging—or—dementing—apriorising—psychologism; universalisation—non—positivism/medievalism
  ‘universalisation-directed—rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
  ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
  reference-of-thought—categorical-imperatives/axioms/registry-teleology
  ,—for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
  falling-short-as-needing—universal—rules in construing existential-contextualising—contiguity
  knowledge-reification as of the prospective positivism institutionalisation prospective relative-ontological-completeness
  —of—reference-of-thought, and thereof construed as preconverging—or—dementing—apriorising—psychologism; and prospectively
positivism–procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
epistemicity>totalising SELF-referencing-syncretising/circularity/interiorising/akrasiatic-drag
incrementalism-in-relative-ontological-incompleteness
—enframed-conceptualisation
denaturing of the prior registry-worldviews/dimensions institutionalisations
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought—categorical-imperatives/axioms/registry-teleology
—for-aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology
meant to uphold existential-contextualising-contiguity
knowledge-reification
This insight further highlights the pertinence of the registry-worldview/dimension
reference-of-thought as of secondnatured institutionalisation as rather
decisive with regards to human-subpotency ontological-performance
<including-virtue-as-ontology> correspondence with the full-potency of existence. It equally points out that
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—so-being-as-of-existential-reality instigated
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness—transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ to dominate/supersede/overcome ‘human recurring temporal
dynamics of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology>; in order to bring about the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity enabling of the ‘superior party’ that is existence/intrinsic/ontological-veridicality as of ontological-primemovers-totalitative-framework induced positive-opportunism for ontologically-veridical meaningfulness-and-teleology. It is further critical to understand that while universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-, <amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness } with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold as we very much know that all uninstitutionalised-threshold are conflicted as of their framework of ‘recurring dimensionality-of-sublimating (supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) temporal-to-intemporal’ for prospective institutionalisation prospective relative-ontological-completeness—of—reference-of-thought. Thus uninstitutionalised-threshold, are necessarily imbued with varied temporal-to-intemporal transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ narratives as of the ‘lack of intemporal seconndatured 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’; since any uninstitutionalised-
threshold ever always brings about human ‘recurring dimensionality-of-sublimating’

supersede human temporality\textsuperscript{9}/shortness\textsuperscript{8} wooden-language\langle imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignoreable—void’—with-regards-to-prospective-apriorising-implications\rangle constraining of the existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{7} framework as of ontological-primemovers-totalitative-framework\textsuperscript{23}. The constraining implications of existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{87} as of human\textsuperscript{4} epistemicity\textsuperscript{9} totalising—thrownness-in-existence\textsuperscript{14} (I exist therefore existence is transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-as-including-virtue-as-ontology) means that it is wrong to construe the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of a human temporal dimensionality-of-sublimating\textsuperscript{13} (\langle amplituding/formative\rangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality\rangle transformation, and so fundamentally because of human limited-mentation-capacity and the correspondingly constraining consequences on its ontological-performance-as-including-virtue-as-ontology). Rather it is more candid to relate to the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of human limited-mentation-capacity-deepening\textsuperscript{11}, and so as of prospective intemporal secondeparated institutionalisation induced\textsuperscript{104} universal-transparency\textsuperscript{105}—\langle transparency-of-totalising-entailing—as-to-entailing-as-to-entailing\langle amplituding/formative—epistemicity\rangle totalising—entailing—totalising—entailing—totalising—completeness\rangle, deferential-formalisation-transference and habituation in positive-opportunism\textsuperscript{10}. Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory—de-mentativity\textsuperscript{51} meaningfulness-and-teleology\textsuperscript{100} is the fact that the human mind is not necessarily geared to come to terms with prospective relative-
ontological-completeness of reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of—meaningfulness-and-teleology pertinence; as the notion of crossgenerational de-mentionation (supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendentally implying meaningfulness-and-teleology. Thus the metaphoricity exercise of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is not one of necessarily eliciting instant meaningfulness-and-teleology universal approbation but rather instigating universal untenability as of ontological-primemovers-totalitative-framework for prospective universal positive-opportunism; as we can appreciate that in reality the possibility of the successive institutionalisations was not the outcome of every human soul grasping the implications as of the successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity—of-the-human-institutionalisation-process, so-construed-as-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemic-determinism. Furthermore, the implications of ‘notional-
discontiguity/epistemic-discontiguity\(^1\)-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity\(^1\)-in-reification\(^1\) as of singularisation<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>- projected epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-reference-of-thought, with regards to the construal of meaningfulness-and-teleology\(^0\) as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of meaningfulness-and-teleology\(^0\) varies as of underlying relative-ontological-incompleteness\(^0\) and relative-ontological-completeness\(^0\) reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding-formative-epistemicity>totalising-purview-of-construal’, the meaningfulness-and-teleology\(^0\) 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\(^0\)-of-reference-of-thought despite the existential-contextualising-contiguity\(^0\) knowledge-reification\(^0\) ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness\(^0\)-of-reference-of-thought. The fundamental implication here is that transcendental meaningfulness-and-teleology\(^0\) is hardly construed in any presence registry-worldview/dimension reference-of-thought as of its rather prospective relative-ontological-completeness\(^0\)-of-reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness\(^0\)-of-reference-of-thought<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^4\); with the possibility of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity arising as of crossgenerational induced metaphoricity\(^1\). In a further analysis of ‘notional-discontiguity/epistemic-discontiguity\(^1\)-with/falling-short-of prospective institutionalisation
existential-contextualising-contiguity \textsuperscript{39} as of singularisation-\textsuperscript{87} as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{83} nonpresencing\textsuperscript{89} projected epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-
reference-of-thought, with regards to the postconverging-or-dialectical-thinking\textsuperscript{84}–apriorising-
psychologism and preconverging-or-dementing\textsuperscript{85}–apriorising-psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness’ \textsuperscript{88}–reification\textsuperscript{87} /contemplative-distension\textsuperscript{26} as of respectively living-
development–as-to-personality-development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{110}
underdevelopment issues’; human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} is ever always caught up in a confusion of its postconverging-or-dialectical-thinking –apriorising-psychologism or preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as of the ontologically-veridicality of its underlying relative-ontological-incompleteness\textsuperscript{9} and relative-ontological-completeness\textsuperscript{88} as reference-of-thought reflection of existential-contextualising-contiguity\textsuperscript{85}. Hence ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness’ \textsuperscript{88}–reification\textsuperscript{87} /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{1}–sublimating–
nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{77}/shortness \textsuperscript{<amplituding/formative>} wooden-language (imbued—averaging-of-
thought–\textsuperscript{<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications>} \textsuperscript{7}) as of the underdevelopment issues of respectively living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being–


‘apriorising/axiomatising/referencing/intelligibility_setup/measuring_instrument attitude/mental-
disposition/care–and–episteme’ the critical first step for construing ontologically-veridical
meaningfulness-and-teleology whether as of the preconverging-or-dementing–apriorising-
psychologism or postconverging-or-dialectical-thinking–apriorising-psychologism
representation; as in reality existence as of existential-contextualising-contiguity knowledge-
reification never changes, and what is critical is grasping the ontological-performance-
<including-virtue-as-ontology> of human limited-mentation-capacity in conceptualising
existence/intrinsic-reality/ontological-veridicality as of existential-contextualising-contiguity
knowledge-reification and so-construed as of difference-conflatedness–as-to-totalitative-
reification–in-singularisation–<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>–as-veridical-epistemic-determinism protracted-teleological-
wholeness/nested-congruence-in-reflecting-the-ontological-contiguity—of-the-human-
institutionalisation-process, so-construed-as-singularisation–<as-to-the-
nondisjointedness/entailment-of-prospective-epistemic-immanence/veridical-epistemic-determinism’
projected epistemic-immanence/veridical-epistemic-determinism over identitive-constitutedness–as–‘epistemic-
totality’–dereification–in-dissingularisation–<as-to-the-disjointedness/disentailment-of-
-presencing—absolutising-identitive-constitutedness >–as-flawed-epistemic-determinism
as-cloistered-within-the-same-reference-of-thought. The very possibility of human
transcendence-and-sublimity/sublimation/superrerogatory–de-mentativity behind the
ontological-contiguity—of-the-human-institutionalisation-process arises out of human
intemporal individuation dimensionality-of-sublimating,

<amplituding/formative>superrerogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation reification. Reification as such is teleologically reflected as of
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{87} of reference-of-thought which is in dereification\textsuperscript{87} and the corresponding ontologically-flawed apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{87} - <shallow-supererogation\textsuperscript{97} of-mentally-aestheticised-preconverging/dementing\textsuperscript{19} –qualia-schema> of the prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought which is as of reification; wherein dereification\textsuperscript{87} involves teleological pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation meaninglessness-and-teleology\textsuperscript{100} to the prior relative-ontological-incompleteness\textsuperscript{87} of reference-of-thought. This is because the lack of reification\textsuperscript{7} wrongly implies that the amplituding/formative wooden-language\textsuperscript{8} (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of meaninglessness-and-teleology 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\textsuperscript{8} (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of meaninglessness-and-teleology of nondescript/ignorable–void ′-with-regards-to-prospective-apriorising-implications⟩) reference-of-thought framework of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism, are paradoxically-and-falsely equally the absolute determinants of intemporal value reference; whereas reification highlights that all the successive institutionalisations are as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human amplituding/formative epistemicity’ totalising–purview-of-construal’, but of varying ontological-performance\textsuperscript{72} - <including-virtue-as-ontology> as of their prospective relative-ontological-completeness\textsuperscript{88} of-
conflicatedness -as-to-totalitative-reification -in-singularisation -as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemic-determinism -amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity implies that ‘dimensionality-of-sublimating -amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality-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” 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-primum-movers-totalitative-framework articulation of meaningfulness-and-teleology by skewing for universal-transparency -transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-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\textsuperscript{24} –\textsuperscript{12}\textsuperscript{12} \langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating\textsuperscript{24} –\textsuperscript{12}\textsuperscript{12} \langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle 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\textsuperscript{64} elucidatin/reification\textsuperscript{87} of existential-contextualising-contiguity\textsuperscript{19}, but rather a constraining positive-opportunism\textsuperscript{76} secondnaturing to emancipating \textsuperscript{76} ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}; and so, despite the fact that ‘dimensionality-of-sublimating\textsuperscript{24} –\textsuperscript{12}\textsuperscript{12} \langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity\textsuperscript{19} over ontological-bad-faith/inauthenticity\textsuperscript{64} elucidatin/reification\textsuperscript{87} of existential-contextualising-contiguity\textsuperscript{19},’ is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuations-receptacles but as of existential-constraint of ontological-performance\textsuperscript{72} –\textsuperscript{6} \langle \text{including-virtue-as-ontology} \rangle has not hitherto been de-mentatively/structurally/paradigmatically defining of ontological-contiguity\textsuperscript{6} —of-the-human-institutionalisation-process\textsuperscript{58} even as it has rather been instigative as of a re-origina...
temporal dereification\textsuperscript{87} threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{17}–as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{87} <amplituding/formative–epistemicity\textsuperscript{98}> causality–as-to-projective-totalitative–implications-of-prospective\textsuperscript{64} nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{97} say on the basis of notions-and-accusations-of-sorcery is easily elicited-as-of-dereification\textsuperscript{87} in a non-positivistic social-setup under existential-constraint as there is not reifying positivism/rational-empiricism institutionalisation universal-transparency\textsuperscript{10} {transparency-of-totalising-entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }. Insightfully, the possibility for deprocrypticism/preemption-of-disjointeness-as-of- reference-of-thought registry-worldview/dimension is necessarily one that supersedes mere \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology\textsuperscript{100}: as of the elicitation/cultivation of human dimensionality-of-sublimating\textsuperscript{33} (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation–<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>\textsuperscript{33} projected epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated
imperatives/axioms/registry-teleology, notional-deprocrypticism in its preemtng—
disjointedness-as-of—reference-of-thought rather all about arriving-short with no positive-
opportunism reference-of-thought—categorical-imperatives/axioms/registry-teleology by
‘failing to elicit any associated positive-opportunism to deprocrypticism’ as well as ‘eliciting
ironic nihilism to deprocrypticism’, in order not to cultivate a mechanical-knowledge
appreciation of meaningfulness-and-teleology, and rather elicit a sense of ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning ‘as cultivating an organic-knowledge
appreciation of meaningfulness-and-teleology as dispensing-with-immediacy-for-relative-
ontological-completeness-by-reification /contemplative-distension (as of human self-
surpassing—existentialism-form-factor,-in-overcoming—'notionally–collateralising-
beholdening-protohumanity’-to—'attain-sublimating-humanity’-as-to-existence-
potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression 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>}); and so implied for living-development—as-to-
personality-development, institutional-development—as-to-social-function-development and
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology, as the very fact of
'reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation
as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
underlies relative-ontological-incompleteness as of human living underdevelopment, institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as of the fact that ‘meaningfulness-and-teleology’ is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation—<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness/>epistemic-nonimmanence/flawed-epistemic-determinism. The full implications here is that a notional–deprocrypticism ontologically-uncompromised—referentialism singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism construal of ‘meaningfulness-and-teleology’ is more critically about eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its <de-mentation>/supperrogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics for a fully protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ is actually associated with all the transcendence-and-sublimity/sublimation/supperrogatory—de-mentativity of all the successive registry-worldviews/dimensions, but that what is particular with notional–deprocrypticism summoning

projected 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’


It is untenable to construe of the ultimate potential of human emancipation without the eliciting of this more fundamentally authentic basis of human emancipation as of the overcoming of human limited-mentation-capacity temporal dynamics beyond just ‘the elicitation of positive-opportunism to existential constraining’; as implied by ontologically-uncompromised—referentialism singularisation-&lt;as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing&gt;

projected epistemic-immanence/veridical-epistemic-determinism mirroring ontological-completeness-of–reference-of-thought of inherent existence as ‘ecstatic singularity’, very much unlike reproducibility—mathesis/motif/thrownness-disposition, as–
reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-
qualifying-or-tendentious-or-impulsive implied dissingularisation—<as-to-the-
disjointedness/disentailment-of—presencing—absolutising-identitive-
constitutedness/epistemic-nonimmanence/flawed-epistemic-determinism as of their given
prior relative-ontological-incompleteness—reference-of-thought that fail to mirror inherent
existence as ‘ecstatic singularity’. Such implied transcendental ontological-construal is rather
originarily/as-of-event as of prospective relative-ontological-completeness—reference-
of-thought reasoning-through/messianic-reasoning beyond prior reasoning-from-results/afterthought endemising/enculturating
<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
.

We can appreciate that as of the ordinariness <amplituding/formative—wooden-language
⟨imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications⟩⟩ of say a non-positivistic registry-worldview/dimension,
whether animistic or medieval, notions-and-accusations-of-sorcery as of the uninstitutionalised-
threshold dereification of meaningfulness-and-teleology will rather as of ‘no positivism/rational-empiricism constraining prospective reification institutionalisation’ rather
elicit spurious palliative adaptive dereification dispositions as of human limited-mentation-
capacity, however, when positivism/rational-empiricism originarily/as-of-event reification avails as of the potential for prospective human limited-mentation-capacity-deepening

form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }) undermining the registry-worldview’s/dimension’s prospective ontological-performance\textsuperscript{77}–<including-virtue-as-ontology>. This conception of reification\textsuperscript{77} as of institutionalisation in prospective relative-ontological-completeness \textsuperscript{of-} reference-of-thought reflects ontologically-veridical \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of ontological-normalcy/postconvergence singularisation–<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing\textsuperscript{71}> projected epistemic-immanence/veridical-epistemic-determinism in relative apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{67} as of deeper limited-mentation-capacity de-mentative/structural/paradigmatic <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{71}, while the conception of dereification\textsuperscript{77} as of uninstitutionalised-threshold\textsuperscript{03} in prior relative-ontological-incompleteness\textsuperscript{70}–of- reference-of-thought reflects ontologically-flawed meaningfulness-and-teleology\textsuperscript{100} dissingularisation–<as-to-the-disjointedness/disentailment-of-presencing–absolutising-identitive-constitutedness\textsuperscript{12}–>\textsuperscript{29}/epistemic-nonimmanence/flawed-epistemic-determinism in relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{61}–<shallow-supererogation\textsuperscript{77}–of-mentally-aestheticised–preconverging/dementing –qualia-schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of reification\textsuperscript{77}–by-dereification\textsuperscript{77} knowledge-notionalisation, singularisation–<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing\textsuperscript{71}> projected epistemic-immanence/veridical-epistemic-determinism contemplated as of ‘existentially-potentiative absolute reification’\textsuperscript{17} so-implied as of theoretical existentially-potentiative no-human-limited-mentation-capacity/full-human-mentation-capacity will reflect the attainment of
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as of the
prior relative-ontological-incompleteness—of—reference-of-thought as of temporal-to-intemporal
ontological-performance —<including-virtue-as-ontology> which is rather in

‘amplituding/formative–epistemicity’totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’. Reification as such points out
intellectual-and-moral inequivalence thus dismissing as ontologically-flawed a cross-examining/mutual-contending of the prospective relative-ontological-completeness—of—
reference-of-thought and the prior relative-ontological-incompleteness—of—reference-of-thought; as the latter is in ‘notional-discontiguity/epistemic-discontiguity—with/falling-short-of
prospective institutionalisation existential-contextualising-contiguity—in-reification ’ and so,
successively as of falling-short-as-needing-rules with recurrent-utter-uninstitutionalisation to
then contend with base-institutionalisation, falling-short-as-needing—universalising-rules with
base-institutionalisation—ununiversalisation to then contend with  
universalisation, and
falling-short-as-needing-positivistic—universal-rules with universalisation—non-
positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting—
disjointedness-as-of—reference-of-thought with our positivism—procrypticism to then contend with
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought. Consider in this regard, the peregrinations of say a Descartes or Rousseau wherein in many
ways they will fail to fulfil the mundane medieval world conception of ‘the supposedly good
life’ as of its ‘amplituding/formative–epistemicity’totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, as they reify meaningfulness-and-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective--nonpresencing

projected epistemic-immanence/veridical-epistemic-determinism insight points to such a prior registry-worldview/dimension denaturing meaningfulness-and-teleology, and implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence. This further explains why vague classification schemes of value like good-naturedness, kindness, honesty, etc. have no inherent meaning as of themselves, as all the meaningfulness-and-teleology that there is and can exist is ontological as of prospective relative-ontological-completeness, such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness-of-reference-of-thought, as so implied from singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing

projected epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology. This points out that as of its very own <amplituding/formative--epistemicity>totalising--self-referencing-syncretising/circularity/interiorising/akrasiac-drag>, a registry-worldview/dimension reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness-of-reference-of-thought reification of meaningfulness-and-teleology, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrysticism as from futural Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrysticism–or–preempting—disjointedness-as-of-reference-of-thought prospective relative-ontological-completeness perspective. The fact is no registry-worldview/dimension as of its temporal/shortness-of-register-of-meaningfulness-and-teleology as of prospective <amplituding/formative> wooden-language-imbued—averaging-of-thought--as-to-
fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality} of ontological-performance \langle including-virtue-as-ontology \rangle. As this reification/dereification of meaningfulness-and-teleology paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of \langle transparency-of-totalising-entailing-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \rangle. With such charlatanism certainly knowing better but opting for denaturing conceptions of value reference as of \langle amplituding/formative\rangle wooden-language-\langle imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-\langle nondescript/ignorable–void –with-regards-to-prospective-apriorising-implications\rangle\rangle 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–\langle nononal–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle–existentialism-form-factor, with the possibility of denaturing as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to ontological-primemovers-totalitative-framework reflection of existential-contextualising-contiguity. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its dimensionality-of-sublimating.
transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\) inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness–of-reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipatory vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness–of-reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework\) constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originar\-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking–projective-insights’/epistemic-projection-in-conflatedness) 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\(^{89}\)-of-\(^{84}\) reference-of-thought with the latter’s \(^{4}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{84}\), given the psychoanalytic-unshackling/prospective-grounding/prospective-reification\(^{87}\) implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity\(^{9}\) constraint as of ontological-primemovers-totalitative-framework\(^{43}\) for the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness\(^{89}\)-of-\(^{84}\) reference-of-thought naïve non-transcendental \(^{4}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{84}\), 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 \(^{56}\)meaningfulness-and-teleology\(^{100}\)’. 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\(^{91}\) 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 mortal mortals that we are for our prospective emancipation. Without an insight about reification\(^{87}\) and
dereification\textsuperscript{87}, the notion of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{14} nonpresencing>\textsuperscript{97} projected epistemic-immanence/veridical-epistemic-determinism as it reflects ontological-completeness-of-\textsuperscript{14} reference-of-thought for ontologically-veridical \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{100} is easily misconstrued since denaturing\textsuperscript{15} of meaning in dereification\textsuperscript{87} will be teleologically-elevated and meaning produced as of reification\textsuperscript{87} will be teleologically-degraded; as so blatantly obvious particularly with the dereification\textsuperscript{87} manifestation of childhood psychopathy postlogism\textsuperscript{15}-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance\textsuperscript{12}<-<including-virtue-as-ontology> of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{100} reflecting dereified and reified construals of existential-contextualising-contiguity\textsuperscript{9} 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\textsuperscript{87} and reification\textsuperscript{87} contrast. However, compounding this situation making relevant the need to contrast reification\textsuperscript{87} and dereification\textsuperscript{87} 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\textsuperscript{12}<-<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<sup>55</sup> backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup> meaningfulness-and-teleology<sup>60</sup>; with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism<sup>78</sup>-slantedness, and its social cognisance and integration as conjugated-postlogism so-conjugating as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfuturer-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social psychopathy. In this latter case of contrasted reification<sup>17</sup> and dereification<sup>27</sup> 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 ‘dissemative-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-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>_—as-veridical-epistemic-determinism<sup>21</sup> from the projected ‘notional—singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>_ projected 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\textsuperscript{20}–apriorising-psychologism variance/discrepancy of\textsuperscript{20}‘meaningfulness-and-teleology\textsuperscript{100}’ that induces an ontologically-veridical disambiguation of dereified and reified construals of existential-contextualising-contiguity\textsuperscript{39} as implied by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying intemporal/valid/postconverging-or-dialectical-thinking\textsuperscript{20} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\textsuperscript{88} apriorising/teleological-elevation-in-ontological-contiguity\textsuperscript{67} and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-ontological-incompleteness \textsuperscript{-apriorising/teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{63}-<shallow-supererogation\textsuperscript{97}-of-mentally-aestheticised–preconverging/dementing –qualia-schema> (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} can even be then articulated as ontologically-veridical exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking\textsuperscript{20} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or attitude/mental-disposition/care–and–episteme. Such a difference-conflatedness \textsuperscript{-as-of-epistemic-totality\textsuperscript{84}} is equally what reflects in the bigger scheme of things, at the \textsuperscript{84}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\textsuperscript{97}—of-the-human-institutionalisation-process\textsuperscript{68} can be construed as human limited-mentation-capacity.

<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\(^a\) will point out that such ‘traditional classical mechanics axiomatic-construct’ identitive-constitutedness\(^b\)-as-‘epistemic-totality\(^c\)’-dereification\(^d\)-indissingularisation\(\text{<as-to-the-disjointedness/disentailment-of-}\)\(^e\) presencing—absolutising-identitive-constitutedness \(\text{> as-flawed-epistemic-determinism\(^f\)}\) is in reality preconverging-or-dementing —apriorising-psychologism as of its relative-ontological-incompleteness\(^g\). This insight equally applies at the reference-of-thought-level, for instance, with regards to the fact that our positivism–procrypticism registry-worldview/dimension doesn’t recognise-nor-register any such notion as procrypticism–or–disjointedness-as-of-reference-of-thought that speaks of our prospective preconverging-or-dementing—apriorising-psychologism at our prospective positivism–procrypticism uninstitutionalised-threshold\(^h\), and so as reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^i\) as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness\(^j\). Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘dementatively/structurally/paradigmatically associated with the denaturing\(^k\) of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold\(^l\) (just as notions-and-accusations-of-sorcery in a \(^m\) universalisation–non-positivism/medievalism social-setup is ‘dementatively/structurally/paradigmatically associated with the denaturing\(^n\) of the
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 of prospective 'epistemic-totality'-dereification-in-dissingularisation–as-to-the-disjointedness/disentailment-of-presencing—as-absolutising-identitive-constitutedness > 'as-flawed-epistemic-determinism'. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism-slantedness is universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity–in-reification/dereification as of the childhood slantedness, but with respect to adult psychopathy with the attendant maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity–in-reification/dereification arise as of their temporal threshold–of–nonconviction/madeupness/bottomlining–in–shallow-supererogation <as-to–‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing > apriorising-psychologism>, which implies an
invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this author that more critically manifestations of postlogism-slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness-of-reference-of-thought, with transcendental implications that goes well beyond the ad-hoc conception of manifestations of postlogism-slantedness but more broadly conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought with regards to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology underdevelopment issues. This underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought amplituding/formative-epistemicity causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of analysis, as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity of-the-human-institutionalisation-process, so-construed-as-

conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospектив—supererogation\textsuperscript{97}—<as-to-perspective-ontological-normalcy/postconvergence-implied—prospектив-aporeticism-overcoming/unovercoming’> for prospective relative-ontological-completeness\textsuperscript{99} inducing existential-instatiations devolved meaningfulness’, so-construed as human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as—susibilities-of-self-becoming-as-of—existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\textsuperscript{6} differ\'nce/internal-dialectics/difference-deferral as of \textsuperscript{45}amplituding/formative—epistemicity> totalising/circumscribing/delineating reference-of-thought—devolving; with such apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument—reconceptualisation reflected in successive ‘exteriorisation attitude/mental-disposition/care—and—episteme’ for prospective institutionalisation superseding/overriding successive ‘interiorisation attitude/mental-disposition/care—and—episteme’ at uninstitutionalised-threshold\textsuperscript{03} as successive Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—meaningfulness-and-teleology\textsuperscript{100} metaphoricity\textsuperscript{6} impetus in dispensing—immediacy—for-relative-ontological-completeness\textsuperscript{98}—by-reification /contemplative-distension\textsuperscript{26} as to existence-potency—sublimating—nascence,—disclosed—from-prospектив-epistemic-digression\textsubscript{x} with base-institutionalisation from recurrent—utter-uninstitutionalisation, \textsuperscript{104}universalisation from base-institutionalisation—ununiversalisation, positivism from \textsuperscript{105}universalisation—non-positivism/medievalism and prospectively notional—deprocrypticism from positivism—procrypticism as reflecting the overall notional—conflatedness of notional—deprocrypticism protensive-consciousness as the ‘ontologically-veridical point-of-focus—consciousness prospective exteriorisation attitude/mental-disposition/care—episteme ’. Insightfully, this author further addresses the common criticism of postmodern—thought with regards to virtue, as of postmodern implied
human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>. De-
mentatively/structurally/paradigmatically a registry-worldview’s/dimension’s ‘reference-of-
thought points fundamentally to its ‘underlying ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology’, ‘for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology’,
with regards to the latter’s ‘temporality–as-shortness-of-register-of–meaningfulness-and-
contiguity–<profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-
thinking–qualia-schema>. Such that it is fundamentally the prior relative-ontological-
incompleteness–of–reference-of-thought that becomes the ‘lack-of-virtue or vice issue’,
beyond just any associated incidental existential problems, as requiring
aetiologisation/ontological-escalation as of the need for prospective relative-ontological-
completeness–of–reference-of-thought to address the myriad <amplituding/formative-
epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>
existential possibilities of the registry-worldview’s/dimension’s vices-and-impediments as
fundamentally bound to its prior relative-ontological-incompleteness–of–reference-of-
thought ‘underlying ‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology’, ‘for-aeposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology’; and so beyond just <amplituding/formative–epistemicity–totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag> and ad-hoc palliative
resolutions. Consider in this regard the temporal ontological-performance–<including-virtue-
as-ontology> as of say a postlogism–slantedness or any other temporal or derived-temporal
mental-disposition associated with vicious accusations-of-sorcery for instance in a non-
positivistic as animistic or medieval social-setup. The fact that even an intemporally-inclined mental-disposition in that social-setup has an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity\textsuperscript{20}–in-reification\textsuperscript{37}/dereification\textsuperscript{87} that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology\textsuperscript{100}’<in-existential-extrication-as-of-existential-unthought>\textsuperscript{1}\textsuperscript{,} with notions-and-accusations-of-witchcraft itself as of their ‘underlying \textsuperscript{1}’ reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology\textsuperscript{100}’ presents an \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1}} issue that endemises notions-and-accusations-of-witchcraft in the vices-and-impediments\textsuperscript{106} of that given social-setup. It is the prospective notional-contiguity/epistemic-contiguity\textsuperscript{1}–<profound-supererogation\textsuperscript{97}–of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema\textsuperscript{1} as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as setting up the positivism ‘underlying \textsuperscript{1}’ reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology\textsuperscript{100}’, that fundamentally undermines such endemisation; and hence it is not by accident that our present positivism registry-worldview/dimension is devoid of such issues since it de-mentatively/structurally/paradigmatically undermines temporal-to-intemporal cognisance and integrativeness of notions-and-accusations-of-sorcery as of the positivism ‘underlying \textsuperscript{1}’ reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology\textsuperscript{100}’, construed as ‘transcendental’ human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
ontology transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness\textsuperscript{37}-of-reference-of-thought. This very much differs from \textsuperscript{4} totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{37} ontological-contiguity\textsuperscript{67} palliative virtue constructs as of variance of the very same reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}, and thus implies temporally \textsuperscript{5} neuterising ‘interiorisation attitude/mental-disposition/care–and–episteme’ of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}. This wrongly implies the inherent exceptionalism of the conception of virtue for humans in any such registry-worldview/dimension outside/beyond the ontologically-veridical implications of virtue-as-ontology associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} in reflecting holographically-\textsuperscript{5} conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{4}. Such an ontological-contiguity\textsuperscript{7} \textsuperscript{4} totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}<preconverging–‘motif–and-apriorising/axiomatising/referencing–imbuing–existentia–framing/imprintedness⟩{as-to– historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition}

frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation frameworks as of the given \textsuperscript{81} reference-of-thought, with these elements in need for prospective transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-
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-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-to-the-nondisjointedness/entailment-of-prospective nonpresencing—as-veridical-epistemic-determinism <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective nonpresencing,–for-explicating-ontological-contiguity as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}, 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{67}—of-the-human-institutionalisation-process\textsuperscript{68} 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-existential-unthought>\textsuperscript{8}. In this regard, any registry-worldview/dimension \textsuperscript{84}reference-of-thought is a <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>} as of the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33}, such that prospective relative-ontological-completeness\textsuperscript{84}—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\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>} vices-and-impediments\textsuperscript{106}, as of the prospective/new superseding \textsuperscript{8} 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{03}. 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 ...


need to be drawn beyond a cloistered-consciousness as of retrospective and prospective transcendental illuminating implications. In this regard, a postmodern suprastructuralism philosophical stance with regards to virtue-as-ontology very much aware of the transcendental ontological sublimating-over-desublimating implications of existence-potency—sublimating—nascence, disclosed from prospective-epistemic-digression: will question such reasoning-from-results/afterthought basis of palliative virtue constructs especially as of their ...


categorical imperatives/axioms/registry-teleology, for aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, more like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-positivism/medievalism in need for prospective positivism transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity to underwrite the subversion of its entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology

<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—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–de-mentating/structuring/paradigming implications of human limited-mentation-capacity-deepening renders any registry-worldview/dimension reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of meaningfulness-and-teleology. Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness perspective/framing/reference/horizon’ apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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-deprocrysticism. 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-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing. 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-extrication-as-of-existential-unthought relation with it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care–and–episteme and organic-knowledge attitude/mental-disposition/care–and–episteme. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care–and–episteme will imply an end to such practices as of 104 universal human rights, ‘economic-opportunistic-and-then-encultured 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 100 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 89 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 postulate that allows for universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much
countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn’t the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven’t done likewise, but rather as of organic-knowledge called for a double-gesture reification in recognising that such positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-gesturing of virtue doesn’t function on the naïve basis of ‘merely construing relative implied levels of virtue development and making relative conclusions’ but rather orientate meaningfulness-and-teleology to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil it virtuous potential; and this is the optimum and emancipatory virtue disposition for all humankind and human societies. It adopts this orientation because it always put into question the idea of ‘grounding meaningfulness-and-teleology as of any specific human society relative-ontological-incompleteness-of-reference-of-thought as fundamentally denaturing, and likely to induce transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing dehumanising of some cultures and societies by others’; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold universal values, and so as of universal-transparency –(transparency-of-totalising-
entailing,-as-to-entailing-\textsuperscript{45} <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{45}. Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{47}—of-the-human-institutionalisation-process\textsuperscript{58} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{60} 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\textsuperscript{5}, 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\textsuperscript{6} in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification\textsuperscript{67} of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing\textsuperscript{11} <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{45}). Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textsuperscript{13} 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 as shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a universal projection implications attitude/mental-disposition/care–and–episteme event-or-operant to all and sundry. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human amplituding/formative-epistemicity totalising–thrownness-in-existence (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and
then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-'projective-insights'/‘epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation) creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification insight. Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation<-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemic-determinism<amplituding/formative-epistemicity>causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity shows that there has always been beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> ‘institutional investment’ that is not always just of eruditic ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness-of-axiomatic-constructs-and-reference-of-thought, and that true knowledge especially as it portends to transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity undermining of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology due to ‘lack of social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>—totalising—in-relative-ontological-completeness)—’. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness of reference-of-thought as underscoring medieval vices-and-impediments with respect to prospective positivism was psychically and surreptitiously undermining of a sense of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-referencing cloistered-consciousness in nihilistically undermining prospective ontological-completeness-of-reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of—meaningfulness-and-teleology stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity\textsuperscript{67} —of-the-human-institutionalisation-process\textsuperscript{68}. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of their ‘re-projection/re-anticipation’ about ‘the very same physics’\textsuperscript{4} <amplituding-formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of ontological-prime-movers-totalitative-framework\textsuperscript{73}, and so divulged by existence-potency\textsuperscript{1} —sublimating—nascence,-disclosed-from-prospective-epistemic-digression; as prior human \textsuperscript{38} presencing—absolutising-identitive-constitutedness\textsuperscript{13} experience wouldn’t have thought about space-time, considered the ether as unreal, considered that the laws of physics are different at atomic scale, etc. In other words, there wasn’t any prior ‘logocentric transcendental-signifier’ as of the prior classical-mechanics—axiomatic-constructs construed as \textsuperscript{38} presencing—absolutising-identitive-constitutedness\textsuperscript{13} enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs apriorising/axiomatising/referencing—constitutedness\textsuperscript{1}, but rather it is by apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} with regards to ‘the very same physics’\textsuperscript{4} <amplituding-formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs was construed as of \textsuperscript{61} non-presencing—<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\(^{100}\) individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework\(^2\) tendential validation as to existence-potency \(^\sim\) 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 \(^5\) neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as the basis of human limited-mentation-capacity-deepening\(^5\) analysis; and insightfully, as reflected in the underlying apriorising/axiomatising/referencing—conflicatedness of accreting-substitutive-subsumption-as-futural-différance-freeplay\(^2\), sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological \(^5\) neuterising with deneuterising —referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of \(^56\) meaningfulness-and-teleology\(^{100}\) 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 process. Thus sublimation is equally reflected in the deliberateness involved in cultivating artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to différance as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freplay différance, as a putting into question exercise, and subject to ontological-primemovers-totalitative-framework validation before attaining defining-transcendence and defining-sublimity’; and différance as of such ‘existential-reality concreteness dynamics’ is scientific and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well beyond the latter’s conceptual patterning. Ultimately, such tendential-deliberation-of-decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening or say the vague social convention idea of talent, it is more critically beyond and about a question of human mental-disposition with respect to the prescience of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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
maximaling-recomposing
<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–procrypticism, are
successively-wanting of prospective defining-transcendence and defining-sublimity going by
their successively-given mechanical-knowledge in temporality –as-of-neuterisation /relative-
ontological-incompleteness /existential-extrication-as-of-existent-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;
respect the fact that the possibilities of such outcomes arise out of establishment Charlatanism,
which knows better, but exploits lack of ‘social universal-transparency –{(transparency-of-
totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness )’}. But then it is actually a sign of ‘propounded theoretical
health and pertinence’ when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true ‘intellectual blankness’ grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of ‘solo media exploits of intellectual popularity’. Thus by its prospective relative-ontological-completeness -of-axiomatic-construct-or- reference-of-thought as futural differance, accreting-substitutive-subsumption-as-futural-differance-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 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 of notional-contiguity/epistemic-contiguity’ construed as its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology grounded on such a developed consciousness perspective/framing/reference/horizon. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ to grasp base-institutionalisation meaningfulness-and-teleology without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon as of warped-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon’ to grasp universalisation meaningfulness-and-teleology without first developing a ‘universalisation mindset perspective/framing/reference/horizon as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon’ to grasp positivistic meaningfulness-and-teleology without first developing a ‘positivistic mindset perspective/framing/reference/horizon as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon’ to grasp notional–deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional–deprocrypticism mindset perspective/framing/reference/horizon as of protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. As we can get that the fundamental stake for the Copernicus, Galileo, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they
would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness\textsuperscript{13} reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency\textsuperscript{14} (transparency-of-totalising-entailing,-as-to-entailing-\langle\textit{amplituding/}formative–epistemicity>totalising–in-relative-ontological-completeness\rangle)’ 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\textsuperscript{15} (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\textsuperscript{23}/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<-as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism> of the consciousness in ontological-contiguity\textsuperscript{21}/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<sup>21</sup>-<shallow-supererogation<sup>37</sup>-of-mentally-aestheticised–preconverging/dementing –qualia-schema>/relative-ontological-incompleteness<sup>90</sup>-of- reference-of-thought as of <sup>54</sup>maximising-recomposing-for-relative-ontological-completeness<sup>9</sup>—unenframed-conceptualisation, and not <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>90</sup>—enframed-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’”. As futural différance is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différance’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality involving human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening<sup>2</sup>; overriding the idea that the perspective/framing/reference/horizon of contemplation is absolutely given-and-determined as of the implication that all <sup>5</sup>meaningfulness-and-teleology<sup>100</sup> should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising<sup>2</sup>, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>2</sup> as of prospective relative-ontological-completeness <sup>-of- reference-of-thought bringing about transcendance-and-sublimity/sublimation/supererogatory~de-mentativity as of nonpresencing<perspective–ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay<sup>2</sup> further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in
prior relative-ontological-incompleteness and prospective relative-ontological-completeness,
with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-
relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics
<amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a
‘difference-in-kind/difference-in-aposteriorising-or-logicising but rather a difference-in-
nature/difference-in-apriorising-or-axiomatising-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—dementativity 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—presenting—absolutising-identitive-constitutedness ) of any given

<amplituding/formative—epistemicity>totalising—self-referencing—synergising/circularity/interiorising/akrasiatic-drag from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising posture; such that humankind then overlooks—presencing—absolutising-identitive-constitutedness and re-projects/re-anticipates nonpresencing—<perspective—ontological-normalcy/postconvergence> enabling human transcendence-and-sublimity/sublimation/supererogatory—dementativity. 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
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the ‘drawback implications’ of our positivism–procrypticism episteme as of its apriorising/axiomatising/referencing—constitutedness with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay with respect to our procrypticism–or–disjointedness-as-of reference-of-thought uninstitutionalisation and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Galileo could well had possibly recasted his implied positivism meaningfulness-and-teleology in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing–or–withdrawal–or–metaphysics-of-absence (implicated-epistemic-veracity-of- nonpresencing<<perspective–ontological-normalcy/postconvergence>>–or–transcendental-reasoning-of-event—as-prospective-ontology-origination perspective/framing/reference/horizon of positivism meaningfulness-and-teleology we entertain today. Likewise, as of such metaphoricity episteme, the meaningfulness-and-teleology herein implied as of its essence cannot do without this
hermeneutic/reprojecting/supererogating/zeroing circle phenomenological ontology elucidation as of its psychoanalytic-unshackling apriorising/axiomatising/referencing—conflatedness; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification that consists of perspective/framing/reference/horizon and then contention/argumentation within such articulated perspective/framing/reference/horizon, as so implied by postmodern-thought together with other kindred though less dramatic textuality-thinkers like Gadamer and Habermas; as of the need to adopt/instigate the appropriate mindset for knowledge appraisal given the fundamental distorting effect, beyond just perception, of human limited-mentation-capacity. This double-gesture reification reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/thrownness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ complementarity and criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought,
besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a long way to ‘open-up’/’throw-up’/’reveal’ new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity critique of postmodern-thought is the lack-of-insight/feinting-lack-of-insight about all these underlying elements of postmodern-thought construction: as failing to grasp/recognise the implied double-gesture reification as of its transcendental-enabling/sublimating/supererogatory–dementativity implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of perspective/framing/reference/horizon before contention/argumentation as of any given perspective/framing/reference/horizon, thus implying ‘poor critical judgment’. With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-thought as of an uninsightful literal and shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallow-minded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling-<in-deferential-formalisation-
transference> are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}, such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-bad-faith/inauthenticity and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-bad-faith/inauthenticity critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness—of—reference-of-thought-postconverging-or-dialectical-thinking—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness—of—reference-of-thought-preconverging-or-dementing—apriorising-psychologism. Such that there is no dialogical-equivalence that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with meaningfulness-and-teleology while the latter is an existential-extrication/temporal/non-ontological relationship with meaningfulness-and-teleology, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process retrospectively and prospectively while the latter as of its false ‘untransvaluated—temporal-intemporality’ is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology— in reflecting holographically—<conjunctively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. As ultimately, it is the prospective relative-ontological-completeness reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity can be construed analogically as say in a non-positivistic social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon of appreciation for judging medicine as optimally an over-a-time-period-bodily-reparation construed as the basis of a positivist physician practice; a notion being spread and advocated by the positivist physician in the social-setup. Now consider a competing healer very much aware of such a non-positivist social-setup ‘lack of social universal-transparency—<transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness’) with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised
deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’with-regards-to—prospective-apriorising-implications’) ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft.

While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence—in-dimensionality-of-desublimating-lack-of—dentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is
much more completely and potently notional-knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation 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 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/différence of meaningfulness-and-teleology. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology, are made to have their internal-dialectics/différence as of nonpresencing-<perspective-ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/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/différence 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-différence-as-there-is-nothing-outside-the-text, all construed by this author as of existential-contextualising-contiguity; is the enabling
approach for human ontological-reconstituting—as-to-confatedness 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) 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 transcendance-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-intercessory-notions/notional—referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue
but rather their insistence was an implicit understanding that the non-positivistic ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing—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 apriorising/axiomatising/referencing—conflatedness° imbued in postmodern-thought address more than just apriorising/axiomatising/referencing—constitutedness° implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission.
meaningfulness-and-teleology\textsuperscript{(10)} to temporal-projection/shortness-of-register-of-
meaningfulness-and-teleology\textsuperscript{(10)} with respect to human ontological-performance\textsuperscript{72}-
<including-virtue-as-ontology>-as-of-its-broadest-implications, and so whether as of natural
ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-
ontology, etc.; with ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> rather a unified
construct but superficially differing with respect to social ontological-performance\textsuperscript{72}-
<including-virtue-as-ontology> high emotional-involvement and non-social ontological-
performance\textsuperscript{72}-<including-virtue-as-ontology> low emotional-involvement. Underlying human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{11} (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 metaphysics-of-presence\textsuperscript{(implicated-
'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ) is
the idea that the underlying idiosyncratic, intricate, compounded and pervasive
‘notional~conflatedness\textsuperscript{17}/constitutedness\textsuperscript{13}-to-conflatedness\textsuperscript{12}
preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ reflecting human shallow-to-deepening–limited-
mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{53} in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{7}—of-the-human-
institutionalisation-process\textsuperscript{68}, as such, is concomitant with a ‘dynamic cumulative remnant-and-
coopting preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-
induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-
as-uninstitutionaled-threshold-denaturing\textsuperscript{15}-as-of-circular-complexification as an
uninstitutionalised-threshold\textsuperscript{63} corollary to the ontological-contiguity\textsuperscript{7}—of-the-human-
institutionalisation-process\textsuperscript{68}’ likely to induce the ‘denaturing\textsuperscript{15} of any given presence
outcome-arrived-at> when it comes to social-stake-contention-or-confliction where there is lack of social universal-transparency -\{{\text{transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative-epistemicity\rangle-totalising-in-relative-ontological-completeness }}\}.

‘referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of meaningfulness-and-teleology as of notional-deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising—referentialism, in lieu of neuterising. Thus this notion of human limited-mentation-capacity as the basis of différance/internal-dialectics/difference-deferral divulges ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness’ consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of neuterising, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of apriorising/axiomatising/referencing—conflicatedness or destructuring respectively. Basically, the construal/conceptualisation of human <amplituding-formative-epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance> has always involved a disparateness-of-ontologically-construed-social-reality as of on the one hand a dichotomy of ‘intemporal-projection transcendental-enabling/sublimating/supererogatory-de-mentativity abstraction of prospective Being and meaningfulness-and-teleology construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventionaling of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-

{implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of universal import. The idea here with regards to human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, is that from a creative perspective: the notion of a given ‘neuterising is equinominal/equivalent with a given presencing—absolutising-identitive-constitutedness’, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this neuterising that human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is achieved from the prospective notional–conflatedness of notional–deprocrypticism and so by deneuterising—referentialism, which is equinominal/equivalent to nonpresencing-<perspective–ontological-normalcy/postconvergence>. In other words the historial implications of human limited-
knowledge for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in existential instantiations’ thus resolving the open-ended-incompleteness/nonachievement-of-ontological-normalcy. Overall, such a notional~conflatedness reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—ontological-performance <including-virtue-as-ontology> ‘performance-construct of candidity/candour-capacity’ can be garnered as of metaphysics-of-absence (implicated-epistemic-veracity-of-nonpresencing-perspective—ontological-normalcy/postconvergence) wherein across the successive registry-worldviews/dimensions a notional~deprocripticism insight makes obvious that it is increasing ontological-normalcy/postconvergence by increasing prospective relative-ontological-completeness of reference-of-thought that underlies reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—ontological-performance <including-virtue-as-ontology> as a wholly internal process of apriorising/axiomatising/referencing—conflatedness, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-and-teleology and the latter in relative shortness-of-register-of—meaningfulness-and-teleology/distractiveness’ that occurs at the individuation-level and is reflected in the registry-worldview/dimension-level by the concatenation of institutionalisation inextricably with uninstitutionalised-threshold as the former is in longness and the latter in shortness/distractiveness to the former. This conceptualisation of candidity/candour-capacity associated with notional~deprocripticism with regards to de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) implications for reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ is in effect a ‘more profound-and-
reference-of-thought but now rather contemplating of its defined 
intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of-′′meaningfulness-and-teleology′′ and the latter in relative shortness-of-register-of-′′meaningfulness-and-teleology′′/distractiveness’ in order to better skew for intemporal′/longness as ontology. So a futural différance necessarily projects de-mentatively/structurally/paradigmatically apriorising/ axiomatising/referencing—conflatedness

epistemicity∥causality~as-to-projective-totalitative–implications-of-prospective-

nonpresencing,-for-explicating-ontological-contiguity as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of-′′meaningfulness-and-teleology′′ and the latter in relative shortness-of-register-of-′′meaningfulness-and-teleology′′/distractiveness’ as to imply the ontologically-veridical construal of human relations

′′meaningfulness-and-teleology′′ is as of prospective secondnatured institutionalisation ensuring relative longness; implied as of dimensionality-of-sublimating

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

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩⟩ exercise, more like a genuine notion of faith lies fully and completely within the individual without any pretence to external interpersonal appraisal, as such a latter manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-naturedness/wishfulness <amplituding/formative> wooden-language-{imbued—averaging-of-

thought<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -

disambiguated-‘motif-and-apriorising/ axiomatising/referencing’ of the-

Good/understanding/knowledge-reification′/ontological-primemovers-totalitative-framework
intrinsic-reality/ontological-veridicality

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 apriorising/axiomatising/referencing—conflatedness

<amplituding/formative-epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—

nonpresencing.-for-explicating-ontological-contiguity as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence ⟨implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology are inextricable and critical in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process including our positivism–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–procrypticism registry-worldview/dimension’ is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments\(^6\) 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\(^4\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) 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 apriorising/axiomatising/referencing—constitutedness\(^1\), rather than intemporal/ontological/social/species/\(^4\) universal/transcendental/\(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as of apriorising/axiomatising/referencing—confatedness\(^2\) as enabling and upholding the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\). Without the development of Being à la Heideggerian imagination the ontological-contiguity\(^1\)—of-the-human-institutionalisation-process\(^6\) itself comes to a halt as of failing of Being transcendentally-enabling-level—of-ontological-good-faith/authenticity\(^7\)/objectification/desubjectification—as-objectification—as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism\(^10\) as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality driven organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires the transcendentally-enabling-level-of-ontological-good-faith/authenticity’/objectification/desubjectification-as-objectification-as-to-ontological-faith

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> of Being’ as of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain base-institutionalisation—ununiversalisation, which requires the same as of universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain universalisation—non-positivism/medievalism, which requires the same as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain positivism—procripticism, and which prospectively requires the same as of preempting—disjointedness-as-of-reference-of-thought—epistemology as being a wholly internal process of apriorising/axiomatising/referencing—conflatedness, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing—de-projections-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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} can and is often usurped by erudite 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 \textquoteleft\textquoteleft construal in terms—\textquoteleft\textquoteleft 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-\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}. 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—\textsuperscript{as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{meaningfulness-and-teleology}\textsuperscript{100} 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—\textsuperscript{imbued—\textquoteleft\textquoteleft notional—firstnaturedness—temporal-to-intemporal-dispositions—\textsuperscript{<so-construed-as-from-perspective—ontological-normalcy/postconvergence—\textsuperscript{'}—existentialism-form-factor, from the mediums, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their \textquoteleft\textquoteleft circular-pervasiveness \textsuperscript{amplitudity/formative} wooden-language—\textsuperscript{<imbued—averaging-of-thought—\textsuperscript{<as-to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\textsuperscript{as-of—\textquoteleft nondescript/ignorable—void—\textsuperscript{'}—with-regards-to-prospective-apriorising-implications—\textsuperscript{}}>\textsuperscript{>}} 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—\textsuperscript{\textsuperscript{\textsuperscript{'}—meaningfulness-and—}}
teleology\(^{19}\); 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\(^{19}\) 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/\(^{14}\)universal/transcendental/\(^{15}\)maximising-recomposuring-for-relative-ontological-completeness\(^{18}\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming.] END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance\(^{7}\)-<INCLUDING-VIRTUE-AS-ONTOLOGY>)

prelogism\(^{79}\) at worst implies an ad-hoc problem of defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^{77}\) of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, while postlogism\(^{78}\) implies a fundamental defining being/existential/ontological/axiomatic-construct problem of perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{97}\)> , that is inherently in circularity/recurrence/repetition/repeatability\(^{9}\) thus requires ontological-reconstituting–as-to-conflatedness\(^{14}\), postlogism\(^{78}\) is thus an expansive construct developing into conjugated-postlogism\(^{79}\) associated with endemising/enculturating social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-teleology\(^{19}\)-<in-existential-extrication-as-of-existent-unthought>\(^{4}\) perversion-and-derived-perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{97}\)> as mental-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements. postlogism\(^{78}\) thus speaks of the registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{03}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^{46}\) in producing \(^{56}\) meaningfullness-and-teleology\(^{100}\), thus divulging a ‘\(^{74}\) reference-of-thought existentialism construct defect’ that is comprehensively devolving all across the given ‘\(^{84}\) reference-of-thought existentialism construct’, i.e. construed variously as of the registry-worldview/dimension \(^{56}\) meaningfullness-and-teleology\(^{100}\) ‘implied specific teleological differentiation/scission/variance/disambiguation’ as to its institutionalisation-threshold-and-uninstitutionalised-threshold \(^{03}\) implied relative-ontological-completeness\(^{76}\)-of\(^{84}\) reference-of-thought), and so as of the contending-reference (meaningfullness ‘implied teleological construct’), the ontological-reference (meaningfullness ‘implied being/existential construct’), the meaningful-reference (meaningfullness ‘implied contextualisation construct’), the anchoring-of-meaning (meaningfullness ‘implied operant construal’) and the apriorising–registry (meaningfullness ‘implied basic defining construct’ in terms–as-of-axiomatic-construct of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology\(^{16}\)). This elucidation of postlogism\(^{78}\) in comparison with the implications of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements provides a comprehensive insight about the underlying \(^{75}\) perversion-of\(^{9}\) reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{97}\)> associated with postlogism ‘as-of\(^{10}\) 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>-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
of-\textsuperscript{\textdagger} reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textdagger}\textdagger} > (defect of the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{\textdagger} as
perversion-and-derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textdagger}\textdagger} > (inappropriateness of
the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—
producing-measurements and the derived uses) and which subsequent implications then go on
to induce a second-order level wrongly implied deception of ‘logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{\textdagger}\textdagger’ of infinite
deception possibilities with respect to the infinite possibilities of ‘perfect \textsuperscript{\textdagger}\textdagger logical-processing-
or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation\textsuperscript{\textdagger}\textdagger’ 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 > (infinite possibilities of errors arising for
aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements with a defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements and the derived uses) for producing ‘meaningfulness-and-teleology’\textsuperscript{\textdagger}\textdagger
(aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements) based on the perversion-and-derived- perversion-of- reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{\textdagger}\textdagger} > (defect of the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements itself and its derived uses). Just as fundamentally not resolving the defect of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements induces systematically a circularity/recurrence/repetition/repeatability in the
‘incorrect aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements’ in the overall enterprise of the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements (say architectural for instance) and so ‘reflected as preconverging-or-
dementing –apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought’ in relation to ‘correct aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements’ reflected as postconverging-or-dialectical-thinking—apriorising-
psychologism/soundness-or-ontological-good-faith/authenticity—of—reference-of-thought,
likewise perversion-of reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—related to as being of
appropriateness-of reference-of-thought—as-of-conflatedness wrongly undermines/dismantles
the ‘existential meaningfulness-and-teleology’ implied by ‘inherent/preceding intrinsic-
reality/ontological-veridicality ‘imbricatedness/threadedness/recomposuring as of existential-
contextualising-contiguity—s-reifying/elucidating-of-prospective-relative-ontological-
completeness—of—reference-of-thought—devolving-as-of-instantiative-context as to
existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking—reference-of-thought in relative-ontological-completeness as depth-of-
thought’), and such perversion-of reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—> is ‘reflected as
preconverging-or-dementing –apriorising-psychologism/unsoundness-or-ontological-bad-

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syncretising—and–subtransversality~of-motif-and-apriorising/axiomatising/referencing’) in a
non-positivism/medievalism social-setup, a positivistic mindset/reference-of-thought
prospective relative-ontological-completeness~of reference-of-thought makes it impossible
by its ‘rational-empiricism/positivising <amplituding/formative–
epistemicity> totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-
ssetup-ontological-rescheduling ⟨by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective– meaningfulness-and-teleology ⟩
reference-of-thought’, likewise a mindset/reference-of-thought of procrypticism–or–
disjointedness-as-of- reference-of-thought is all too ready to endemise/enculturate the
possibility of psychopathy and social psychopathy arising in
circularity/recurrence/repetition/repeatability/ (as-of-‘perversion-and-derived- perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation/>–as-to-uninstitutionalised-threshold/self-referencing-
syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing’) given
its relative-ontological-incompleteness-induced,–‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ such that it is a mindset/reference-of-thought of deprocrypticism—or–
preamempting—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
apriorising/axiomatising/referencing—conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (also referred to

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling—by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective—meaningfulness-and-teleology> of ‘reference-of-thought’ that is effectively the de-mentative/structural/paradigmatic ontological resolution given its ontological-completeness-of—reference-of-thought. This notion of human growing/developing prospective relative-ontological-completeness—of—reference-of-thought as of diminishing—human-epistemic-abnormalcy-or-preconvergence from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as successive

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of the construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by human limited-mentation-capacity-deepening, can effectively be construed as a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘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-in-relative-ontological-incompleteness—enframed-conceptualisation as successive additions which will wrongly imply an improvement along the same ‘curve-of-prior-relative-ontological-incompleteness—of—reference-of-thought of human
meaningfulness-and-teleology’)

wherein going by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reference-of-
of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness\(^{88}\)-\(^{88}\) reference-of-thought), the historical transformation of meaningfulness-and-teleology\(^{100}\) associated with the development of human astronomical instruments, as from objects for religious calculations such as astrolabes to the development of telescopes today rather for advanced astronomical science mirroring a corresponding human \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling}\rangle\text{(by-a-renewing-of- apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of- prospective– meaningfulness-and-teleology} \rangle\) as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing –apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) we’ll construe for instance of a non-positivism/medievalism mindset\(^{9}\) reference-of-thought that doesn’t register positivistic meaningfulness\(^{84}\) reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) as of priorly unsoundness-or-ontological-bad-faith/inauthenticity\(^{64}\)–of- reference-of-thought/preconverging-or-dementing\(^{19}\)– apriorising-psychologism by its positivism–procrypticism\(^{84}\) reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening\(^5\) construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening\(^5\) virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather \(^5\)maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation.
Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of\(^{84}\) reference-of-thought with respect to a non-
ontological-contiguity>,-in-shallow-supererogation<-disontologising-perverted-outcome-
sought-precedes-existentially-veridical<-attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness＞）like psychopathy and social
psychopathy. This speaks of the very nature of all threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-
psychologism— with regards to the limits of a registry-worldview’s/dimension’s
institutionalisation (whether base-institutionalisation, universalisation and positivism
eliciting respectively the uninstitutionalised-threshold of ununiversalisation, non-
positivism/medievalism and procrypticism) across all the ontological-contiguity—of-the-
human-institutionalisation-process wherein the prior/transcended/superseded registry-
worldview’s/dimension’s reference-of-thought in its
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
(as metaphysics-of-presence:{implicated-‘nondescript/ignorable–void’-as-to- presencing—
absolutising-identitive-constitutedness ): illusion-of-the-present/present-consciousness/mirage)
is representing itself as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism and
dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-
worldview’s/dimension’s reference-of-thought, as of the ontological-
normalcy/postconvergence epistemic/notional–projective-perspective, it is ‘preconverging-or-
dementing—apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason
for the ontologically defective <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag is that all registry-
worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the
‘existential frame-of-ontology/meaningfulness (which is the transcendental-
enabling/sublimating/supererogatory–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-&lt;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” &lt;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 as ‘candored and straight’ with respect to *meaningfulness-and-teleology* whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding *meaningfulness-and-teleology*. A further example will be say ‘the God of plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in *amplituding/formative–epistemicity* totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (its metaphysics-of-presence{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }) and goes on articulating *meaningfulness-and-teleology* even in the new existential transcendental/superseding contextualisation in terms–as-of-axiomatic-construct of the doubly-
prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension.

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-suprerogeration–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’ conflict’ 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/supерerогatоry–de-mentativity and transcendental-enabling/sublimating/supерerогатоry–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~resubjecting
heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming 56 meaningfullness-and-teleology 100 the succession of all registry-worldviews (however sublimatingly inefficient in relative-ontological-incompleteness 89 and sublimatingly efficient in relative-ontological-completeness 88 as from 38 nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening 51, as institutionalising ontological-primemovers-totalitative-framework 73 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 75–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 73 of 56 meaningfullness-and-teleology 100 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 56 meaningfullness-and-teleology 100 as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-enabling/sublimating/supererogatory–de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about 9.8 m/s² on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/supererogatory–de-mentativity), with respect to transcendental-enabling/sublimating/supererogatory–de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of meaningfulness-and-teleology as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the meaningfulness-and-teleology itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism>, politicisation and other social choices like moralisation, cultural value, economic value, etc. This distinction is critical
because very often sovereign choices as conventions will tend to be acted upon as if these were transcendentval knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the transcendentval-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^10^-<in-existential-extrication-as-of-existential-unthought>5 to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-veridicality transcendentval-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 transcendentval-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 transcendentval-and-sublimity/sublimation/supererogatory-de-mentativity) to prospective transcendentval-and-sublimity/sublimation/supererogatory-de-mentativity is not as an exercise of ‘logical mere convincing’ as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality transcendentval-enabling/sublimating/supererogatory-de-mentativity as secondnaturing institutionalisation percolation-channelling-<in-deferential-formalisation-transference> to elicit the necessary positive-opportunism^7 for prospective institutionalisation as skewing (‘intemporality^9-asymmetric-subsumption-of-temporality^10’), for relative intrinsic-
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/supercerogatory-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 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 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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as being the absolute ontological determinant of meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology>, and that meaningfulness-and-teleology as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the
of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology ontological-performance including-virtue-as-ontology, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought with regards to our positivism—procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence—{implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence} for the conception of meaningfulness-and-teleology ontological-performance including-virtue-as-ontology is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> naively construed mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology 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-confutatedness ‘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-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-<in-existential-extrication-as-of-existential-unthought>.
[The notion of ‘beyond-the-consciousness-awareness-teleology’ 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’ speaks of the mental state as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation by its relative-ontological-incompleteness-of-reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (also referred to as ‘uninstitutionalised-threshold’) where the mental-disposition/mindset/reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-}
sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology$^{100}$-<in-existential-extrication-as-of-existential-unthought$. Of course, where supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness$^{88}$-<reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology$^{100}$-<in-existential-extrication-as-of-existential-unthought$^6$ as when eliciting ignorance (as of 'lack of constraining social $^{104}$universal-transparency $^<$amplituding/formative–epistemicity$^{>}$totalising–in-relative-ontological-completeness$^8$ of the psychopath’s mental-disposition of postlogism$^{78}$-as-of$^{10}$compulsing–nonconviction/madeupness/bottomlining-{$<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing$>-<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$–logical-dueness$<}>$, and while construed as beyond-the-consciousness-awareness-teleology$^{100}$-<in-existential-extrication-as-of-existential-unthought$^5$ 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\(^9\)-of-reference-of-thought, as it leads to ‘lack of constraining social universal-transparency \((\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness})\), associated with the successive uninstitutionalised-threshold\(^3\) states, the notion of ‘human beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-existential-extrication-as-of-existential-unthought>’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments\(^{10}\) as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^3\)--defect<as-Being-or-ontological-or-existential–defect>\(^{46}\)” inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments\(^{10}\) 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\(^3\)--defect<as-Being-or-ontological-or-existential–defect>\(^{46}\)” as beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-existential-extrication-as-of-existential-unthought>\(^6\) of the registry-worldview/dimension uninstitutionalised-threshold\(^3\); as social\(^{10}\) universal-transparency \((\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness})\) is a strong inherent deterrent of human temporality\(^4\)/shortness and enabler of human intemporality\(^5\)/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold\(^3\) of such knowledge-as-virtue arises the temporal-dispositions denaturing\(^4\) its\(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation. This nature of ‘registry-worldview’s/dimension’s-
uninstitutionalised-threshold 03–defect<as-Being-or-ontological-or-existential–defect>30,’ as
induced beyond-the-consciousness-awareness-teleology 106–<in-existential-extrication-as-of-
existential-unthought>4 as of registry-worldview/dimension uninstitutionalised-threshold 103
explains why fundamentally issues of 84reference-of-thought defect or 75perversion-of-
reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation 97> point more decisively/fundamentally as to their resolution as
aetioligion/ontological-escalation towards the need for ontological-completeness-of-
reference-of-thought as to the successive registry-worldviews/dimensions
institutionalisations-in-superseding-their-corresponding-uninstitutionalisation with regards to
base-institutionalisation-superseding-recurrent-utter-uninstitutionalisation, 104universalisation-
superseding-ununiversalisation, positivism-superseding-non-positivism/medievalism and
prospectively deprocrypticism-superseding-procrypticism. Thus de-
mentatively/structurally/paradigmatically, this is the supratransversality–of-motif-and-
apriorising/axiomatising/referencing associated with intemporality 52/longness and construed as
‘intemporality 52-asymmetric-subsumption-of-temporality 59’ since it is ‘not equable’ with the
relative shallowness as temporal/shortness-of-register-of–meaningfulness-and-teleology 100 in
intradimensional construal of 56meaningfulness-and-teleology 100 but projects directly in
grasping fundamentally the issue of relative-ontological-incompleteness–of-
reference-of-thought and the corresponding virtue-as-ontology implications; as insightfully, an arising issue
of accusation of sorcery in non-positivism as medieval or animistic setting is more
fundamentally/de-mentatively/structurally/paradigmatically as of aetiologisation/ontological-
escalation a question of their relative-ontological-incompleteness 89–of–reference-of-thought as
it endemises/enculturates such notions as its vices-and-impediments 106 and the same approach
applies to our state of positivism–procrypticism involving 81procrypticism–or–disjointedness-
1722

This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary–as-unenframed/unbeholdening/outlier-conceptualisation(imbued-postconverging/dialectical-thinking projective-insights) epistemic-projection-in-confledness of-notional–deprocrypticism-prospective-sublimation transcendental notions of intemporality/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttlingly demonstrated with cultural diffusion driven transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the mechanism of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is not a simplistic transference from a more ontologically-completeness-of reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the path of its
transcendence; as notions and ideas of the prospective reference-of-thought gradually creep over those of the prior reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common reference-of-thought in terms–as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernormal–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/akrasia-drag of thought; as explanations for the cure will still be advanced in terms–as-of-axiomatic-construct of the old reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview’s/dimension’s reference-of-thought.

<amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasia-drag is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
which may wrongly imply being out of the scope of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘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
mechanism by which re-originery–as-unenframed/unbeholdening/outlier-conceptualisation
(imbued-postconverging/dialectical-thinking ‘-projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) transcendental ideas
(transcendental in terms–as-of-axiomatic-construct of putting in question the prior
<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-
thought–devolving, beyond just novel ideas within the same reference-of-thought), whether
by diffusion or internal transformation, come to be dominant when ontologically pertinent; as
even the ‘mouling’ intellectual/emancipator, beyond-the-consciousness-awareness-
television <-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—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking ‘apriorising-psychologism before admitting to themselves
the possible veracity/ontological-pertinence of the ideas, and so as their very own
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag which makes it unsurprising that even
socially ...<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> is a necessary process for the ultimate acceptance of prospective ontological-primemovers-totalitative-framework as this subsumes-as-supplant-{as-of-the-more-profound-construal-of-existential-contextualising-contiguity 's-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context) the prior ontological-primemovers-totalitative-framework. It is hardly the case of just a direct intemporal sense of meaningfulness-and-teleology transference of transcendental notions. The bigger point being that the construal/conceptualisation of transcendental ideas is not necessarily validated by their immediate recognition, a notion the would-be intellectuals/emancipators should be of a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology } as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-existential-unthought>). This equally explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth
completeness\textsuperscript{88} as depth-of-thought’) enabling social\textsuperscript{104} universal-transparency\textsuperscript{05}\{transparency-of-totalising-entailing,-as-to-entailing,\} amplitudding-formative-epistemicity\textsuperscript{88}\{totalising~in-relative-ontological-completeness\}\} or-understanding-of-ontological-prime-movers-totalitative-framework\textsuperscript{72} of-underlying-phenomena superseding grasp of social vices-and-impediments\textsuperscript{06} as of the given transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{03} in alienation—with-authentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{77}/nihilistic, by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring or social pivoting/decentering to reconstrue/reconceptualise\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as of prospective relative-ontological-completeness\textsuperscript{88}. The difference between postlogism\textsuperscript{9} (postlogism\textsuperscript{78}—as-of—\textsuperscript{10} compelling—nonconviction/madeupness/bottomlining\textsuperscript{9}) and prelogism\textsuperscript{9} (prelogism\textsuperscript{79}—as-of—\textsuperscript{9} conviction,—in-profound-supererogation\textsuperscript{97}—<existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness—sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>) and prelogism\textsuperscript{9} (prelogism—as-of—conviction,—in-profound-supererogation\textsuperscript{97}—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness—sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness—sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>\}) 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\textsuperscript{100}) taken involves rewards depending on how big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like
deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (> more like the ‘covert negative vista’ of the hidden-nature/unavailable social universal-transparency (transparency-of-totalising-entailing-as-to-entailing amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (meaningfulness-and-teleology), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-reference-of-thought-as-of-conflatedness) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements to be undertaken (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the
numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B’s 75 perversion-of- 84 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 100) 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 54 logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation 97) 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 15 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/intelligibility-setup/measuring-instrument 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’\(^\text{78}\)-as-of-conviction,-in-profound-
supererogation\(^\text{79}\)-<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 \(^\text{93}\)-self-referencing-syneretising–and–subtransversality–of-motif-
and-apriorising/axiomatising/referencing) elicited by B in terms–as-of-axiomatic-construct of
B’s postlogism\(^\text{79}\)-as-of-\(^\text{78}\) 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 C, D, E and F relative-ontological-
incompleteness\(^\text{99}\)-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’ \(<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ that is ‘in-wait as of
prior relative-ontological-incompleteness -of- reference-of-thought defective ‘reference-of-
thought–categorical-imperatives/axioms/registry-teleology\(^\text{100}\) to enable their conjugated-
postlogism \(^\text{79}\), where it is socially-functional-and-accordant\(^\text{101}\) to do so. It should be qualified that
postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled,
endemised and enculturated by the possibility of the phenomena being socially-functional-and-
accordant without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality/shortness over the intemporality/longness of adhering to proper apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument (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-attribute 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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism-as-of-compuling–
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>→<shallow-supererogation→<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> and its protraction into conjugated-postlogism /social-psychopathy, postlogism and conjugated-postlogism is equally and decisively sustained socially by the accompanying inherent disposition to uphold the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise in the social-setup with the phenomena of postlogism /psychopathy and conjugated-postlogism /social-psychopathy), and as the mere recurrence of such social confictions associated with the postlogism /psychopathy and conjugated-postlogism /social-psychopathy characters might ultimately jeopardise the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (even when other prelogism –as-of-conviction,-in-profound-supererogation→<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds do lack a social universal-transparency→{(transparency-of-
totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness } of the veridical postlogism /psychopathy and conjugated-postlogism /social-psychopathy underlying phenomena of perversion-and-derived-perversion-of–reference-of-thought←<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation → as 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\(^2\), 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\(^1\) behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining—{<decontextualising/de-existentialising—of—attendant—intradimensional–apriorising/axiomatising/referencing—induced-disontologising—of—the—attendant-intradimensional—ontologising—imbuved<contextualising/existentialising—attendant-ontological-contiguity>,—in-shallow-supererogation—<disontologising-perverted-outcome—sought-precedes-existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’—logical-dueness>}’ at childhood, the childhood psychopathy comes to grasp that ‘acts-and/or-narratives of vivious 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 of
‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social
overlooking of 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-
onological-contiguity>’,-in-shallow-supererogation’<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness)}</⟩ vicious acts-and/or-narratives’; and so
cultivating its deterministic ontological-prime movers-totalitative-framework faulty-
mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’. For instance, as
highlighted further below where John in a ‘dereifying act’ spills water on a chair, his
‘misconception of meaningfulness-and-virtue’ involving such a mental-disposition of
‘compensating directed pseudo-virtue acts-and/or-narratives’ may be to do some house chore
but rather in ‘crude behaviour manner’ that reveals an ad-hoc quest to re-establish the registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance with
others. The adult psychopathy personality development arising from this fundamental faulty-
mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’ at childhood,
further evolves a long way with a constantly readjustment process to ultimately enable the
credulity for the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance at adult psychopathy, such that at adulthood social
universal-
transparency\textsuperscript{(1)}\textsuperscript{(transparency-of-totalising-entailing,-as-to-entailing-\textless amplituding/formative–epistemicity\textgreater totalising~in-relative-ontological-completeness)} as of existential-contextualising-contiguity\textsuperscript{\prime}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{\prime}–of-\textsuperscript{\prime} reference-of-thought\textsuperscript{\prime}–devolving-as-of-instantiative-context of its underlying postlogism\textsuperscript{\prime}–as-of-\textsuperscript{\prime} compulsing–nonconviction/madeupness/bottomlining\textsuperscript{\prime}\textsuperscript{(\textless decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing\textgreater–induced-disontologising’–of-the–\textless attendant–intradimensional–ontologising’–imbued<contextualising/existentialising–attendant–ontological-contiguity>\textless\textless disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\textgreater\textsuperscript{\prime})} often gets lost enabling its faulty-mentation-procedure-deception at adulthood. By derivation the subsequently induced conjugated-postlogism\textsuperscript{\prime}/social-psychopathy, as of human temporal-dispositions will exploit unconsciously (as ignorance), expeditiously (as affordability) or consciously (as opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social universal-transparency\textsuperscript{(2)}\textsuperscript{(transparency-of-totalising-entailing,-as-to-entailing-\textless amplituding/formative–epistemicity\textgreater totalising~in-relative-ontological-completeness)} of the psychopathic/postlogism\textsuperscript{\prime} perversion-of-\textsuperscript{\prime} reference-of-thought\textsuperscript{\prime}–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\prime}\textsuperscript{\prime}, and thus its own derived-perversion-of-\textsuperscript{\prime} reference-of-thought\textsuperscript{\prime}–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\prime}\textsuperscript{\prime}; wherein even in the case of occasional elucidation of specific postlogism -set-of-narratives-and-acts of the psychopath as being rather of \textsuperscript{\prime}compulsing–nonconviction/madeupness/bottomlining\textsuperscript{\prime}\textsuperscript{(\textless decontextualising/de-existentialising~of-attendant-intradimensional–}

sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>》 vicious acts-and/or-narratives’ as of an association between the ‘postlogism-as-of-’ compulsing–nonconviction/madeupness/bottomlining\(\langle\text{‘<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation –<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\rangle\) vicious acts-and/or-narratives’, and ‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism-as-of-’ compulsing–nonconviction/madeupness/bottomlining\(\langle\text{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation –<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\rangle\) 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’ compulsion–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’ compulsion–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 ‘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-
as first-level deception, and thus enabling the infinite possibilities of second-level deception from their "logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation". This underlying postlogism /psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism /social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of 'high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives' systematically enabling the possibility for committing 'postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining' vicious acts-and/or-narratives' with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the <amplituding/formative> wooden-language (imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) (failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence). Further, at the confluence of postlogism /psychopathy and conjugated-postlogism /social-psychopathy with respect to ontologically-veridical "meaningfulness-and-teleology" arises disjointedness-as-of-
reference-of-thought; inherent in temporality\cite{78} and conjugated-postlogism\cite{78} mental-dispositions (shallowness-of-thought construed as of temporal-extricatory reasoning as well as incoherent and awkwardly implied \cite{10} universal projections, but which actually speaks of totalising\textbullet{}self-referencing\textbullet{}syncretising/circularity/interiorising/akrasiatic-drag explaining why its \cite{10}\textbullet{}universal projection lip-servicing nature or inductive limitation fails the test of a true principle’, basically highlighting a dynamic reference-of-thought relationship with meaningfulness-and-teleology\cite{00} as of poor performance of supposed intemporal-projection but actually in effect pseudointemporality\cite{52}\textbullet{}as-temporality\cite{99} and speaks, more specifically with regards to psychopathic/postlogic meaningfulness-and-teleology\cite{00}, rather as of relatively ‘mere-rhyming mental-disposition’ emphasising wooden-language\textbullet{}\langle imbibed—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the— reference-of-thought—categorical-imperatives/axioms/registry-teleology\cite{100} \rangle in ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement\textbullet{}\langle easily copied with conjugated-postlogism at an intuitive-level\rangle’-falsely-projecting-profoundness-of-thought more like vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\cite{95} with respect to ontologically-veridical meaningfulness-and-teleology\cite{00} given psychopathic slantedness ‘deception-of-successively-shifting-or-non-cohering-narratives-and-acts/deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives/deception-by-concurrently-false-assumptive-preconverging-or-dementing ‘—apriorising-psychologism’), over an intemporal/ontological profoundness-of-thought (as of the ‘intemporal synopsising-depth-of—’ meaningfulness-and-teleology\cite{00}/supratransversality—of-motif-and-apriorising/axiomatising/referencing as-to—totalising\textbullet{}social-context-construed-conflatedness\cite{99} of
the intemporal-disposition in supplanting–conviction-as-to-profound-supererogation\(^7\)—of–
‘attendant-inradimensional’–postconverging/dialectical-thinking\(^3\)–apriorising-psychologism.
The relative transparency of childhood psychopathy’s perversion-of–reference-of-thought-as–effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\(^5\) (as highlighted with the case of John in a ‘dereifying act’ spilling water on a
chair in conjunction with its psychopathic perverted compensation mental-disposition as a basis
for concurrently instigating postlogism–as-of–compulsing–nonconviction/madeupness/bottomlining–
(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>--induced-disontologising’–of-the–
‘attendant-inradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
ontological-contiguity>’,-in-shallow-supererogation–<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-inradimensional–apriorising/axiomatising/referencing’–logical-dueness>\)}} so long as it can be socially-functional-
and-accordant\(^4\) in satisfying its faulty-mentation-procedure-deception-or-urge\(^1\) by vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging\(^5\) is highly revealing of the perverted nature of
‘temporal psychopathic/postlogic synopsising-depth-of–meaningfulness-and-teleology\(^8\)’,
and as it develops into adult psychopathy where social\(^4\) universal-transparency\(^5\)
(‘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\(^3\) devolving-as-of-instantiative-context gets lost and its
perversion-of–reference-of-thought-as–effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\ > is related to as
appropriateness-of–reference-of-thought-as-of-conflatedness\(^1\) in ‘prelogism\(^7\)–as-of–
(disjointedness-as-of-'reference-of-thought') is bound to induce defective/perverted ‘temporal-distractively-aligned synopsising-depth of ‘meaningfulness-and-teleology’ relative to intemporal/ontological and virtue constructs.

leveling/ressentiment/closed-construct-of--meaningfulness-and-teleology-as-of-
'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>}' in such
setups will certainly be rife with distraction of such 'temporal-distractively-aligned
synopsising-depth-of--meaningfulness-and-teleology-as-of-shallowness-of-
thought/subtransversality--of-motif-and-apriorising/axiomatising/referencing; wherein a
Socrates or Rousseau individuation 'intemporal synopsising-depth-of--meaningfulness-and-
teleology-as-articulated-above will face in the same space of the registry-
worldview's/dimension's--reference-of-thought-for-social-functioning-and-accordance
thresholds with respect to such--meaningfulness-and-teleology such 'temporal-distractively-
aligned synopsising-depth-of--meaningfulness-and-teleology-as-of-shallowness-of-
thought/subtransversality--of-motif-and-apriorising/axiomatising/referencing as stated above, as
the 'lack of constraining social universal-transparency--{(transparency-of-totalising-
entailing-as-to-entailing--<amplituding/formative-epistemicity>totalising~in-relative-
ontological-completeness ) as of existential-contextualising-contiguity's-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought--devolving-as-of-instantiative-context implies that same-terms-of-
expressions/seemingly-same-implied-meaningfulness are undisambiguated/undelineated, and
available to temporal postlogic/psychopathic synopsising-depth-of--meaningfulness-and-
teleology, temporal-dispositions in conjugated-postlogism synopsising-depth-of-
meaningfulness-and-teleology as well as intemporal synopsising-depth-of--
meaningfulness-and-teleology. 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-alignedsynopsising-depth-of-meaningfulness-and-teleology’-as-shallowness-of-thought/subtransversality-of-motif-and-apriorising/axiomatising/referencing. This fundamentally arises due to the fact that prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity arises as ‘an exercise of outward-facing prospective institutionalisation metaphysics-of-absence{implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>}value-referencing’ relative to a <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) inward facing uninstitutionalised-threshold\(^0\) value-referencing’.

Ultimately, loss of social\(^{10}\)universal-transparency\(^{11}\){(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness\)}} as of existential-contextualising-contiguity\(^{12}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^8\)-of-‘reference-of-thought\(^8\) devolving-as-of-instantiative-context as of relative-ontological-incompleteness\(^9\)-of-‘reference-of-thought such that mental states with respect to postlogism\(^{78}\) and conjugated-postlogism\(^{78}\) as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness\(^9\)-of-‘reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-reference-of-thought associated with procrypticism relative-ontological-incompleteness\(^9\)-of-reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived\(^{77}\)perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\)> doesn’t truly qualify for such a notion of overlooking and
resetting since it is of registry-worldview’s/dimension’s-uninstitutionalised-threshold -defect-
<as-Being-or-ontological-or-existential–defect> and not defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance, more like it can’t be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism mindsets/ reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn’t cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding–oneness-of-ontology), and the relative-ontological-incompleteness -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–attendant-intradimensional’–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>}) mental-dispositions and projections disposition’ with
corresponding degrading of the profoundness/sophistication of \textsuperscript{84}reference-of-thought of a
\textsuperscript{5}maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88}—unenframed-
conceptualisation disposition such that for veracity/ontological-pertinence there is need for
teleological-differentiation/scission/variance/disambiguation in construing a
‘supratransversality~of-motif-and-apriorising/axiomatising/referencing \textsuperscript{84}reference-of-thought
of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}’ as ontological and ‘subtransversality~of-motif-and-
apriorising/axiomatising/referencing \textsuperscript{84}reference-of-thought of \textsuperscript{5}meaningfulness-and-
teleology\textsuperscript{100}, while with respect to ‘maximal-operating-modality-of-\textsuperscript{84}reference-of-thought-as-
of-formalisation’ social \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} is deferred to the
profundness/sophistication of \textsuperscript{84}reference-of-thought of a \textsuperscript{5}maximalising-recomposing-for-
relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation disposition by its
ontological-primemovers-totalitative-framework\textsuperscript{73} induced prospective institutionalisation
formalisations, percolation-channelling-<in-deferential-formalisation-transference> and
secondnaturing). Thus in summary ‘existential perpetuation in
circularity/recurrence/repetition/repeatability\textsuperscript{9}’ (of ‘maximal-as-intemporal-operating-modality-
with-respect-to—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-of-\textsuperscript{84}reference-of-
thought-as-of-\textsuperscript{5}maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88}—
unenframed-conceptualisation-inducing-the-prospective-institutionalisation’-and-‘least-and-
derived-temporal-operating-modalities-with-respect-to—categorical-
imperatives/axioms/registry-teleology\textsuperscript{100}-of-\textsuperscript{84}reference-of-thought-as-of-\textsuperscript{8}incrementalism-in-
relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation-in-inducing-the-
uninstitutionalised-threshold \textsuperscript{03}’) defines how and why any ‘institutionalisation-by-
uninstitutionalised-threshold limits’ come to be attained and sustained (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–universalisation, non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism) as it is construed as arising due to the definite/unchangeable reality of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–

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rules—apriorising/axiomatising/referencing—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 8-reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism 76-as-of-10 compulsion–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> issue of notions-and-accusations-of-]
sorcery will arise again, where it is socially-functional-and-accordant to do so passively or actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. The reason being that the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supere-
oration speaks to a fundamental relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supere-

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-supere-
resetting relations anew and overlooking with regards to perversion-and-derived- perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (utterly different from defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—
reference-of-thought-for-social-functioning-and-accordance resetting anew and overlooking)
simply becomes at best ‘impression-driven/good-naturedness/wishfulness active enabler’ for
temporally inclined mindsets with respect to what can be habituated/endemised/enculturated as
of perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (where postlogism and
conjugated-postlogism can be passively socially-functional-and-accordant or actively
socially-functional-and-accordant by eliciting social-aggregation-enablers, and so over
inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’). Rather than the idea of resetting
relations anew and overlooking, a true intellectual-and-moral elevation is instead achieved by a
prospective institutionalisation secondnaturing process construing the inherent reality and
derived-implications of perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > for its superseding,
which effectiveness skews (‘intemporality-asymmetric-subsumption-of-temporality’, for
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) to the veritable intemporal/longness-of-
register-of-meaningfulness-and-teleology in deferential-formalisation-transference as of
aetiologisation/ontological-escalation, as the-Good/understanding/knowledge-
reification/ontological-prime-movers-totalitative-framework construct; and so construed
suprastructurally as of beyond-the-consciousness-awareness-teleology-in-existential-
‘decandored/oblongated and preconverging-or-dementing –apriorising-psychologism and dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-consciousness-awareness-teleology\(^{19}\)-<in-existent-al-extrication-as-of-existential-unthought>, to avoid its ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing’-reflexive/entailing-teleology\(^{19}\)-differentiation-as-of-subtransversality—threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\)<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^{19}\)’ with respect to prospective notional–deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking’-differentiation-as-of-supratransversality–of-motif-and-apriorising/axiomatising/referencing’; though paradoxically it will effectively recognise such a representation about prior/transcended/superseded registry-worldviews/dimensions. For instance, we’ll be hard pressed to acquiesce to an argument with regards to medieval manifestation of postlogism\(^{78}\) for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms–as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness\(^{84}\)-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’; <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^{19}\)’ of the type ‘A’s action was what brought about the accusation of witchcraft, and A should stop the practice’, from our positivistic transcendentally <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness\(^{78}\)-of- reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or–dementing –apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism \(^{84}\) reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism\(^{78}\)-and-
conjugated-postlogism as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness-induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism’ as procrypticism, we
will tend to advance a ‘nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing–narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of
disontologising–preconverging/dementing–apriorising-psychologism’), ignoring the notion
of prospective transcending with respect to \(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}^{73}\) or derived-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}^{73}\) going by ontological-normalcy/postconvergence \(<\text{amplituding/formative-epistemicity}^{14}\) totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\(\langle\text{by-a-renewing-of-apriorising/axiomatising/referencing-}\) psychologism-as-the-new-referencing-basis-of-prospective~meaningfulness-and-teleology\(\rangle\) as of notional~deprocrypticism (which is rather of ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\(^{70}\)-differentiation-as-of-supratransversality~of-motif-and-apriorising/axiomatising/referencing’) in longness-of-register-of\(^{58}\) meaningfulness-and-teleology\(^{100}\) in order to grasp ontologically-veridical meaningfulness; and so, no more different as the non-positivism/medieval mindset\(^{84}\)-reference-of-thought trying to process logic on the basis of its relative-ontological-incompleteness \(\langle\text{as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ~apriorising-psychologism~\rangle}\) as notions-and-accusations-of-sorcery. This reason underlies the notion of prospective institutionalisation which arises not as of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^{77}\) issue but ‘more fundamentally an appropriateness-of\(^{84}\) reference-of-thought-as-of-conflatedness\(^{13}\)-or\(\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle\) issue as of a dementative/structural/paradigmatic and ontological \(^{58}\) meaningfulness-and-teleology\(^{100}\) implication with respect to eliciting the prospective relative-ontological-completeness \(\langle\text{of-}\) reference-of-thought of the prospective/transcending/superseding registry-
on a second-level then imply eliciting the corresponding meaningfulness-and-teleology for such renewed psyche as reference-of-thought. Such ‘amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling>by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology’ involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to the implied registry-worldview/dimension in their respective institutionalisation state (as candored/straight and postconverging-or-dialectical-thinking–apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold state (in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism as decandored/oblongated and preconverging-or-dementing–apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of ‘amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling>by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology’ as being of true transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism–reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated
successive mindsets/references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of its limited-mentation-capacity-deepening. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening—limited-mentation-capacity—as-limited-mentation-capacity-deepening. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existent-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-existent-reality existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. A further weakness is the naive implication
thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/ alchemic/essences/medieval registry-worldview/dimension certainly does has a name (transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). But then it is more the case that from an <amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology as absolute, then prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather a beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> notion. Besides, Kant’s notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as ‘phenomenal-abstractiveness of presence’ (and more precisely phenomenal-abstractiveness of presence as of ‘the positivity/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-and-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-epistemicity’ as superseding–oneness-of-ontology as an all-encompassing

prospective). But existential-reality as of its human mental apriorising/axiomatising/referencing (heuristically at least) started well before that point and carries on well after that point, and such an exercise is more profound when it construes human mental apriorising/axiomatising/referencing along the full existence-potency $^{38}$-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 $^5$ meaningfulness-and-teleology $^{100}$ on the basis of human limited-mentation-capacity-deepening $^5$ in its construal/conceptualisation of a superseding-oneness-of-ontology construed as transcendentaleabling/sublimating/supererogatory-de-mentativity. Insightfully, this author construes an existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendentaleabling/sublimating/supererogatory-de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions rather as of an exercise of $^{55}$ maximalising-recomposuring-for-relative-ontological-completeness $^{88}$—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 $^{49}$ which tend to require constant heuristic adaptations to sync in contiguity with existence-potency $^{38}$-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn’t recognise that successive
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental
registry-worldviews/dimensions are defining/transcendental-enabling/sublimating/supererogatory—
de-mentativity for new prospective relative-ontological-completeness
reference-of-thought. In the bigger framework, this author holds that conceptually and operantly nothing is certain but for the certitude of existence and its oneness, thereafter defining relative certitudes by the contextualising-contiguity of existence as of human shallow-to-deepening—limited-mentation-capacity—de—limited-mentation-capacity-deepening
as of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument non-rules—apriorising/axiomatising/referencing—psychologism—as—impulsive-or-accidented-or-random-
mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated with human limited-mentation-capacity-deepening, as further elaborated in this paper. This same insight can be extended with respect to an Einstein and Bohr led theory-of-relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz; wherein the latter established the ‘postconverging—or—dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psyche as ‘amplituding/formative—epistemicity—totalising—renewing—realisation/re—thought-as—utter—placeholder—setup—ontological—rescheduling—(by—a—renewing—of—apriorising/axiomatising/referencing—psychologism—as—the—new—referencing—basis—of—prospective—meaningfulness—teleology)’ of positivistic physics right back then in their epoch such that the overall underlying principle of ontological—primemovers—totalitative-framework as transcendental-enabling/sublimating/supererogatory—de—mentativity back then is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics
within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-framework to establish themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relationship to ontological-primemovers-totalitative-framework that is not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as of its non-scientific psyche. In other words however ‘good-natured, well-meaning and wishful for enabling human progress’ the mental-disposition in that epoch as alchemic and non-positivistic was de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity construction having to do with an agent of limited-mentation-capacity that

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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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.
The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/superceratory-de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual patterning’ that are more often than not <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag than truly ontological when examined closely such that the test of transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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⟨implicited-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>.
reference-of-thought. It is this author’s contention that the ‘transcendental-enabling/sublimating/supererogatory-de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as so transcendentally-enabling-level–of-ontological-good-faith/authenticity/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 provides the requisite ontologically-veridical background referencing as of its apriorising/axiomatising/referencing—conflatedness (in the same vein as the prior positivism–procrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory-de-mentativity positivism psyche-and-thereof-philosophy’ with regards to non-positivism/medievalism) as of the prospective-and-more-profound notional–deprocrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory-de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as herein implied by this hermeneutic/reprojecting/supererogating/zeroing psychology suprastructuralism insight construed as of metaphysics-of-absence (implicated-epistemic-veracity-of- nonpresencing<perspective–ontological-normalcy/postconvergence>) as ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning<as-devoid-of–‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness> that can hardly be qualified as ontological. The underlying contention of both such a present ‘transcendental-enabling/sublimating/supererogatory-de-mentativity positivism psyche-and-thereof-philosophy’ and prospective ‘transcendental-enabling/sublimating/supererogatory-de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as of their respective
relative ontologically-veridical psychical background referencing as of apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} for knowledge\textsuperscript{10}/meaningfulness-and-teleology\textsuperscript{10} has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge\textsuperscript{10}/meaningfulness-and-teleology\textsuperscript{10}) as of its notional–conflatedness /constitutedness -to-conflatedness\textsuperscript{12} as the de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments\textsuperscript{10} ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional
\texttt{<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \texttt{33}} animate-existential-
referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s\textsuperscript{84} reference-of-thought relative deficiency as prior relative-ontological-incompleteness\textsuperscript{90} of reference-of-thought (as its uninstitutionalised-threshold\textsuperscript{103}) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s\textsuperscript{84} reference-of-thought prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought; thus validating with regards to both\textsuperscript{84} 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 apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both\textsuperscript{84} reference-of-thought the articulation of coherent\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} respectively in non-positivism terms–as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms–as-of-axiomatic-constructs, or rather in terms–as-of-axiomatic-construct that do not grasp de-
mentatively/structurally/paradigmatically the respective reference-of-thought organic grounding as of underlying ontological-normalcy/postconvergence implications, and so beyond just a question of vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory–de-mentativity conceptualised/construed relations. This elucidation points out that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ‘must truly’ involve an de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with the utter decentering of understanding itself by the prospective/transcending/superseding reference-of-thought over the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism of the prior/transcended/superseded at its uninstitutionalised-threshold as an epistemic-totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–{by-a-renewing-of-
devolving-as-of-uninstitutionalised-threshold of meaningfulness-and-teleology of the prior/transcended/superseded registry-worldview reference-of-thought implied as of distractive-alignment-to reference-of-thought-of-apriorising/axiomatising/referencing in reflecting the prospective/transcending/superseding registry-worldview reference-of-thought suprastructuration as the ‘new ontologically-veridical becoming-or-present-of reference-of-thought’ since there ‘cannot be two different becoming-or-present-of reference-of-thought’ but rather that the prospective/transcending/superseding suprastructuration is by its prospective relative-ontological-completeness reference-of-thought the becoming-or-present-of reference-of-thought. However, in all the de-mentation (supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—attributive—dialectics) implied successive institutional-cumulation/institutional-recomposure (as-to—historiality/ontological—eventfulness /ontological-aesthetic-tracing—perspective—ontological—normaley/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 reference-of-thought and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness of reference-of-thought, with respect to meaningfulness-and-teleology 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—
so-constrained 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 apriorising/axiomatising/referencing—conflictedness 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 apriorising/axiomatising/referencing—conflictedness 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\langle perspective\-ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'\rangle}. 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
\langle amplituding/formative–epistemicity\rangle totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag that enables prospective registry-
worldview/dimension suprastructuration/transcendence-and-
sublimity/sublimation/supercorogatory–de-mentativity. This insight extends to all the successive
registry-worldviews including ours as positivism–procrypticism as the relative pure-ontology
apriorising/axiomatising/referencing—confatedness\langle of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality implying such a
construct as the notional–deprocrypticism institutionalisation suprastructuration (preempting—
disjointedness-as-of-‘reference-of-thought, as-to–\langle amplituding/formative-
epistemicity\rangle growth-or-confatedness‘/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,\langle as
apriorising/axiomatising/referencing—conflation of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\rangle) will certainly be
a remote contemplation of such a \langle amplituding/formative\rangle wooden-language\{imbued—
averaging-of-thought\langle as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
teleology  -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications\rangle\} mental-disposition of our registry-worldview/dimension, rather construing its
mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology\[^10\]\(<\text{in-existential-extrication-as-of-existential-unthought}\>\)’ 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\[^8\]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\[^13\], the notion of intemporality\[^52\]-asymmetric-subsumption-of-temporality\[^99\]/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\[^84\]reference-of-thought–categorical-imperatives/axioms/registry-teleology\[^100\] inclined beyond-the-consciousness-awareness-teleology\[^100\]\(<\text{in-existential-extrication-as-of-existential-unthought}\>\)\[^5\] to uphold\[^5\] meaningfulness-and-teleology\[^10\] as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness\[^88\]-of-reference-of-thought will certainly grasp the pertinence of intemporality\[^52\]-asymmetric-subsumption-of-temporality\[^99\]/ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflicatedness\[^12\] 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\[^97\]/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>\[^101\]\(^5\) meaningfulness-and-teleology\[^100\] construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should

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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{89} of reference-of-thought as beyond-the-consciousness-awareness-teleology\textsuperscript{10}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{4}\textsuperscript{6}, 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{104} universal-transparency\textsuperscript{1} {transparency-of-totalising-entailing-as-to-entailing-}<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }, that’s fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the ‘<amplituding/formative> wooden-language-<imbued—temporal—mere—form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of—the—reference-of-thought—categorical-imperatives/axioms/registry—teleology } of prior/transcended/superseded registry-worldview/dimension’ notwithstanding its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion—or—ontological-fideism—imbued-underdetermination-of-motif—and-apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality; highlighting how across the successive registry-worldviews threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}—<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism> arise, however, different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism–procrypticism) depending on prospective relative-ontological-completeness\textsuperscript{88}—of—reference-of-thought. This is to point out that at uninstitutionalised-threshold\textsuperscript{13} temporal-dispositions as of relative-ontological—
implications⟩, and this interrogation could be extended to say superstitious notions and their implications in a non-positivistic social-setup as the drive of say a rational-empiricism/positivistic emancipating agent in many ways will be a beyond-the-consciousness-awareness-teleology in such social-setting, and equally similar issues faced today in many a traditional society like female genital mutilation is more than just an issue of stopping the practitioners of genital mutilation but has to do with meaningfulness-and-teleology in such a social setting that is a question of a beyond-the-consciousness-awareness-teleology notion with respect to recasting of gender rights in a prospective meaningfulness-and-teleology. Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as notional~deprocrypticism institutionalisation implied suprastructuration over our positivism–procrypticism is rather not a beyond-the-consciousness-awareness-teleology notion as of the present meaningfulness-and-teleology as of their ontological representation of reality within the limits of their reference-of-thought–categorical-imperatives/axioms/registry-teleology.
which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ (so derived from prior ontological-faith-notion-or-ontological-fideisim induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as prospective registry-worldview/dimension suprastructuration requires new projective-insights/postdication/deconstruction to establish more profound \(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) as new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’; but then, such ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ of each registry-worldview/dimension suprastructuration comes with a fundamental mentation-reflex flaw that their given ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and non-transcendable’ beyond-the-consciousness-awareness-teleology\(^{100}\)–<in-existential-extrication-as-of-existential-unthought>, failing to grasp that projective-insights/postdication/deconstruction (factoring in human limited-mentation-capacity-deepening\(^{53}\)) about prospectively more profound \(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) will certainly imply an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ and notwithstanding the fact that that present registry-worldview/dimension is the result of prior
projective-insights/postdication/deconstruction induced transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity. Such that it is a crossgenerational
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-
consciousness-awareness-teleology\(^{[10]}\)-<in-existential-extrication-as-of-existential-unthought>\(^{[11]}\)
notion that enables the fulfilment of the promise of projective-
insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality effectively with deconstruction/engaged-destruktion/ontological-
reconstituting—as-to-conflatedness\(^{[12]}\); and so, with respect to transcending from recurrent-utter-
uninstitutionalisation right up to our positivism–procrypticism institutionalisation
suprastructuration, and prospectively the same human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor issues arise
with respect to the possibility of our prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity to deprocrypticism, as we perceive our
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/\(^{[1]}\)reference-of-thought/axiomatic-construct for predicative-insights’ as absolute
failing to construe the all-encompassing redefining implications of projective-
insights/postdication/deconstruction with respect to the possibility of an altogether
new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
specific referencing/\(^{[1]}\)reference-of-thought/axiomatic-construct for predicative-insights’ (as
preempting—disjointedness-as-of-‘reference-of-thought,-as-to-\(^{[1]}\)amplituding/formative-
epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism,(as
apriorising/axiomatising/referencing—conflation of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)). So the
challenge as of this aetiologisation/ontological-escalation as implying futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, is one
of making conscious beyond the nombrilism/closed-structuring-of—meaningfulness-and-
teleology within all registry-worldviews/dimensions just as ours inducing transversality—of-
affirmative-and-unaffirmative—disambiguated—'motif-and-
apriorising/axiomatising/referencing', that doesn’t tend to consciously recognise that
prospective ontological-completeness-of—reference-of-thought imply in reflecting
holographically—conjugatively—transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process that new projective-insights/postdication/deconstruction
necessarily induce new
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/reference-of-thought/axiomatic-construct for predicative-insights’ defining
new/prospective registry-worldview/dimension. Particularly so, as
wooden-language—{imbued—averaging-of-thought—\textless as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications}> mental-
dispositions most profound relationship to meaningfulness-and-teleology tends to be geared
rather towards the given
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one
of-attendant-circular-pervasiveness \{amplituding/formative\} wooden-language-{imbued-
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-} meaningfulness-and-
teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-
implications}> as-instant-and-absolute-basis-for-being/existence’ (naively perceived as the only
one as of mechanicalism with a poor sense of organicalism, despite the relative-ontological-
incompleteness\(^0\)-of reference-of-thought and override any such sense of relative pure-
ontology apriorising/axiomatising/referencing—conflatedness as of prospective relative-
ontological-completeness\(^1\)-of reference-of-thought) arose by projective-
insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality. Further, even more decisively though by reflex we naively-and-
erroneously tend to construe of human virtuous-dispositions or vices-and-impediments\(^6\) as
arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a
registry-worldview/dimension prior relative-ontological-incompleteness-of reference-of-
thought as a beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-
existential-unthought>\(^6\) notion is the more decisive/salient notion as to human ‘objectively
construed/analysed virtuous-dispositions or vices-and-impediments’ even though individual
‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-
dispositions or vices-and-impediments arising’; such that a registry-worldview/dimension
incompleteness-of reference-of-thought is de-mentatively/structurally/paradigmatically
susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness-of-
reference-of-thought defective reference-of-thought–categorical-
imperatives/axioms/registry-teleology for the vices-and-impediments so implied to arise-
and-be-endemised/enculturate beyond-the-consciousness-awareness-teleology<in-
existential-extrication-as-of-existential-unthought>\(^6\). This explains why the ontological-
contiguity—of-the-human-institutionalisation-process is basically about shifting apriorising/axiomatising/referencing/intelligibility/setting/measuring/insitutions to supersede the state of beyond-the-consciousness-awareness-teleology as of existential-extrication-as-of-existential-unthought as of human limited-mentation-capacity-deepening in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/supererogatory de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension ‘apriorising/axiomatising/referencing/intelligibility/setting/measuring/insitutions’ specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-attendant-intradimensional>-prospectively-disontologising-preconverging/dementing apriorising-psychologism> (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking apriorising-psychologism meaningfullness-and-teleology tend to arise in each registry-worldview/dimension at its uninstitutionalised-threshold. This has to do fundamentally with the antipodality of the mental-dispositions of postlogism <as-of-compulsing>
empty-form’ while a prelogism\(^9\)-as-of-conviction,-in-profound-supererogation\(^7\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> stand is one that relates to meaning on the basis of its assumed existential validity, or at worst involves omissions or exaggerations relative to such fundamental existential validity, but doesn’t countenance by mental-reflex the projection of empty-form of meaningfulness which is ‘existentially invalid’ in the very first place. Consequently, where there is ‘lack of constraining social\(^{10}\) universal-transparency\(^{10}\)<transparency-of-totalising-entailing,-as-to-entailing-ampitusing/formative-epistemicity>totalising-in-relative-ontological-completeness⟩ at the uninstitutionalised-threshold\(^3\) due to relative-ontological-incompleteness\(^9\)-of- reference-of-thought, postlogism\(^7\)-as-of\(^9\) 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⟩ implied \(^5\) meaningfulness-and-teleology\(^{10}\) will tend to be incidentally conjugated with prelogism\(^9\)-as-of-conviction,-in-profound-supererogation\(^7\)-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. This is the case beyond just any such specific instances and such specific postlogism -as-of\(^9\) compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising–of-attendant-
character(s) and specific conjugated-postlogism character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought at its ‘uninstitutionalised-threshold’ the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism as a preconverging-or-dementing-apriorising-psychologism enculturation’. This is characteristic of the successive uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition caricaturing-hollow-staging-and-performance as random/impulsive mental-disposition), ununiversalisation (non-universalising caricaturing-hollow-staging-and-performance like animistic attributing of misfortune to someone else’s malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-empirical caricaturing-hollow-staging-and-performance like notions-and-accusations-of-sorcery) or procrypticism (disjointed-misappropriating-of-meaning caricaturing-hollow-staging-and-performance like psychopathy and social psychopathy), thus construing of a registry-worldview as of its relative-ontological-incompleteness-of-reference-of-thought as rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-and-impediments’ as of its uninstitutionalised-threshold. This consequently implies at the uninstitutionalised-threshold a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/aksraiatique-drag 
and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as 
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
attendant-intradimensional–prospectively-disontologising–preconverging/dementing > 
apriorising-psychologism as is socially induced in temporality/shortness requiring 
deconstruction/ontological-reconstituting–as-to-conflatedness as intemporal-asymmetric-
subsumption-of-temporality /ontological-asymmetrisation as of prospective relative-
ontological-completeness 'of reference-of-thought, which in the bigger picture speaks of 
‘differentiated construal of existential-contextualising-contiguity’s-reifying/elucidating-of-
prospective-relative-ontological-completeness ‘of reference-of-thought’s devolving-as-of-
instantiative-context’ wherein the temporal is ‘preconverging-or-dementing–and-decentered-
prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology and the 
intemporal-as-ontological postconverging-or-dialectical-thinking-and-centered-prospective-
institutionalisation’s–categorical-imperatives/axioms/registry-teleology, and further explains 
the ‘paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ 
(confusion of relative ontologically-veridical becoming-or-present-of reference-of-thought”) 
wherein the temporal is hung (beyond-the-consciousness-awareness-teleology <in-
existential-extrication-as-of-existential-unthought> ) to the <amplituding/formative> wooden-
language–{imbued—temporal–mere-form/virtualities/dereification /aksraiatique-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought-
categorical-imperatives/axioms/registry-teleology } thus ‘construed-as-of-attendant-circular-
pervasiveness <amplituding/formative> wooden-language–{imbued–averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as-
instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-
incompleteness\textsuperscript{89} of reference-of-thought induced distractive-alignment-to\textsuperscript{84} reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} and override any such sense of relative pure-ontology apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} as of prospective relative-ontological-completeness\textsuperscript{82} of reference-of-thought apriorising/axiomatising/referencing—conflatedness ) whereas the intemporal-as-ontological construes \textsuperscript{84}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as meant for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and up for remaking once perversion-and-derived\textsuperscript{75} perversion-of reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{89} > undermines their intemporal-preservation-entropy-or-contiguity–or–ontological-preservation on the basis of the ‘complementing grander social–\textsuperscript{104}universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ with regards to human limited-mentation-capacity and as of ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness -or-ontological-reprojecting. This conceptualisation as a ‘postconverging-or-dialectical-thinking\textsuperscript{20}—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is empirically more true of human development which by a flawed metaphysics-of-presence-{implicated–‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } overly construes in \textsuperscript{4}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag the positivistic psyche almost as if it is the sole and genuine one without factoring in the notion of a continuous \textsuperscript{<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{9}\} in successions of human psyches arising with human limited-mentation-capacity-deepening\textsuperscript{81}, with the further implication of a prospective ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as a notional–deprocrpytism psyche and its corresponding memetism or suprastructural\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}. Now supposed Z was another character inclined for\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation as preserving the inherent intemporality /longness of additionality as allowing civilisational/institutional-being-and-craft setup preservation, brought in by the Donor, there is no question that Z will register the newly divulged ontological-veridicality/intrinsic-reality of the defective apriorising/axiomatising/referencing/legitimitysetup/measuringinstrument and its derived-implications as perversion-and-derived-\textsuperscript{17} perversion-of- reference-of-thought-\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{19}>} to renew the construal/conceptualisation of what is considered as a relatively ontological-completeness-of-\textsuperscript{88} reference-of-thought for a prospective\textsuperscript{88} reference-of-thought that preserves intemporality\textsuperscript{57}, by factoring in the fact of this contextual relative-ontological-incompleteness\textsuperscript{89}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}’<as-to–‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{19} apriorising-psychologism\textsuperscript{75}’ as it enculturates/endemises the perversion-of-refereece-of-thought-\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{17}>}, 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\textsuperscript{78} and C, D, E, F conjugated-postlogism\textsuperscript{78}) of ‘imbricatedness/threadedness/recomposuring as existential-contextualising-contiguity\textsuperscript{17}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}–of–\textsuperscript{84} reference-of-
over the appreciation of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality/extrication cannot count on an overall principle of temporality/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn’t sustain the ‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-modalities-of-the—reference-of-thought-as-of—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming enabling the ontological-contiguity—of-the-human-institutionalisation-process; and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as prospective ontologising (as undertaken by Z) can supersede denaturing postlogic-backtracking towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ (referenced by B, C, D, E and F) that the further possibility (as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) for prospective civilisation/institutionalised-being-and-craft setup as new conventioning arises. Hence the

notion of temporality\textsuperscript{99}/shortness and intemporality\textsuperscript{52}. Wherein \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the intemporal mental-disposition individuation are meant to uphold intemporal\textsuperscript{95}/longness incontrovertibly and where such is blurred or undermined given relative-ontological-incompleteness\textsuperscript{91}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<as-to–‘attendant–
intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{19}apriorising-
pyschologism\textsuperscript{33}’ going by human limited-mentation-capacity-deepening\textsuperscript{53} requiring a further accruing as deeper human limited-mentation-capacity-deepening\textsuperscript{53} as ‘an existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{90}-of–reference-of-thought\textsuperscript{85} 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-existing-reality’ that ‘retraces’ the existential-reality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by \textsuperscript{55}maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{98}—unenframed-conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with the implications thereof ushering in the successive institutionalisations as the need for new ‘contextualising-contiguity of existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existing-reality as of-existing-reality’ when the idea of relative-ontological-incompleteness\textsuperscript{90}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<as-to–‘attendant–
intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{19}apriorising-

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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/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’ is just as valid, hence a failure to abstractly recognise intemporality /longness as of existential-reality with the implication thereof as perversion-and-derived/perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to the registry-worldview’s/dimension’s vices-and-impediments implied by its implied relative-ontological-incompleteness -induced,-threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism’. Hence the reason why the vices-and-impediments inherent of a given registry-worldview/dimension cannot be de-mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for prospective ontological-completeness-of-reference-of-thought structured to inherently supersede such vices-and-impediments, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–universalisation–non-positivism/medievalism and deprocrypticism superseding positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of prospective transcendental-enabling/sublimating/supererogatory-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, 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 transcendental/transdimensional/interdimensional 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-
disposition 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 recomposuring 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> 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-existentiai-unthought in his asceticism the prospective intemporal
over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal
interest that his aristocratic stature should warrant like actively pursuing for landed properties
and currying favours with kings but is rather bent principally on a prospective commitment on
grasping and spreading notions of a renewal of the human condition as universal rights and
enlightened despotism. This is certainly because emanantly/becomingly/solipsistically
temporal-dispositions do not appreciate that there is a more ‘profound level of living in the
realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-
prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting that
then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective
institutionalised-being-and-craft as there isn’t any inherent intemporality/longness but for the
disposition for maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior
registry-worldview/dimension institutionalised-being-and-craft setup. Hence such
intemporality/longness as maximalising-recomposuring-for-relative-ontological-completeness
—unenframed-conceptualisation need its <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in inducing

but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold divulged as to its relative-ontological-incompleteness-induced, \textit{\textless \textgreater} threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textit{\textless \textgreater} \textit{\textless \textgreater} as-to-’attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism\textit{\textless \textgreater}. The implication is that acting as-of-a-‘secondnatured reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection totalising–self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence (implicitied-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\textit{\textless \textgreater}). Thus a registry-worldview’s/dimension’s institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness-induced, \textit{\textless \textgreater} threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textit{\textless \textgreater} \textit{\textless \textgreater} as-to-’attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism\textit{\textless \textgreater}’ 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’–<as-to–‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–psychologism’, for instance psychopathy in positivism–procrypticism or notions of sorcery in universalisation–non-positivism/medievalism (wherein from the prospective point-of-reference respectively as notional–deprocrypticism or positivism, it is in (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology ) given that this fundamental relative-ontological-incompleteness–induced, ‘threshold-of–

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' <as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism>' in non-positivism/medievalism where the mindset/reference-of-thought is not rationally-empirical/positivising. Likewise the procrypticism—or-disjointedness-as-of-reference-of-thought wherein the perversion-of-reference-of-thought <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> from a psychopathic character is contextually likely to be engaged with (as ‘prelogism’—as-of-conviction,—in-profound-supererogation '<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 wooden-language-⟨imbued—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-psychologism–’ of our procrypticism and accessorily its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-unthought>) and as of the ontological-normalcy/postconvergence ontological-completeness-of-reference-of-thought perspective, ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
successive shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{53} as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \textsuperscript{10}universalisation–non-positivism/medievalism, positivism–procripticism and notional–deprocripticism successively recomposure more and more profound existentialism a priori 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-of-rules successively as from non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition\textsuperscript{13} (as ‘base apriorising/axiomatising/referencing—constitutedness\textsuperscript{3} of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{5}(as rulemaking-‘first-level
presencing—absolutising-identitive-constitutedness\textsuperscript{8} of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{5}(as ‘second-level
presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
\textsuperscript{10}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{5}(as ‘third-level
presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{5}(as ‘third-level
presencing—
absolutising-identitive-constitutedness\textsuperscript{3} of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument).
and dep crypticism—or—preempting—disjointedness-as-of reference-of-thought with such notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of
apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-
mental-disposition—{as ‘base apriorising/axiomatising/referencing—constitutedness of
reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, over-non-
rules—apriorising/axiomatising/referencing–psychologism—{(as ‘first-level
presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
multiplication-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism—{(as ‘second-level presencing—absolutising-identitive-constitutedness of
reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism—{(as ‘third-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately
with deprocrypticsism, ‘ deprocrypticsism—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~deprocrypticsism as well as the overall existential-
becoming-transitioning nature of existence/existential-reality is the validation of the notion of
existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
potency~sublimating—nascence—disclosed-from-prospective-epistemic-digression. That is
existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
potency~sublimating—nascence—disclosed-from-prospective-epistemic-digression, such that it
inherently implies the ontological-contiguity—of-the-human-institutionalisation-process
which can be construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-
reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-
reverberation or ontological-normalcy/postconvergence. By extension such projective-insights
from a ‘notional human completed-mentation-capacity’ perspective about
notional–deprocrypticism conceptually implies that procrypticism is the actually implied
epistemic-abnormalcy/preconvergence reflection ‘disjointedness-as-of-‘reference-of-
thought’-as-misappropriated–meaningfulness-and-teleology—in-arrogation, along successive
limited-mentation-capacity-deepening implied uninstitutionalised-threshold: as failing/not-
upholding.<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism,—(as ‘base-constitutedness of
reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-
upholding.<as-of-apriorising/axiomatising/referencing> universalisation-directed-
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 failing/not-
upholding.<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
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), as failing/not-
upholding.<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-
reference-of-thought,—as-to–‘<amplituding/formative–epistemicity>growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness”—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, (as ‘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 /ontological-aesthetic-tracing-<perspective—ontological-normality/postconvergence-reflected—epistemicity-relativism> as of ‘the successive de-mentative/structural/paradigmatic
aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-teleology\textsuperscript{100} devising’ (reflected in our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{101}) as of the given level of our limited-mentation-capacity-deepening\textsuperscript{53} with respect to existence-potency\textsuperscript{79}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the superseding–oneness-of-ontology. Thus for construing/conceptualising the relative epistemic-veracity of a supratransversality~of-motif-and-apriorising/axiomatising/referencing \textsuperscript{84}reference-of-thought over a subtransversality~of-motif-and-apriorising/axiomatising/referencing \textsuperscript{84}reference-of-thought with respect to the overall ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} manifestation of postlogism (wherein suprastructurally/beyond-the-consciousness-awareness-teleology\textsuperscript{100}—in-existential-extrication-as-of-existential-unthought\textsuperscript{6} and from ontological-normalcy/postconvergence epistemic/notional–projective-perspective, the same

\textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation rules that enable prospective/transcending/superseding institutionalisation but within the institutionalisation prospective limits turns out to be ‘the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}—as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism’ beyond these limits construed as uninstitutionalised-threshold\textsuperscript{103} in want for prospective institutionalisation): –the postlogism\textsuperscript{78} associated with ‘recurrent-utter-uninstitutionalisation \textsuperscript{84}reference-of-thought as subtransversality~of-motif-and-apriorising/axiomatising/referencing’ warrants ‘prospective base-institutionalisation\textsuperscript{9} reference-of-thought as supratransversality~of-motif-and-apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation’, and so by the ‘rulemaking-over-
nascence, disclosed from prospective epistemic digression—rules of apriorising/axiomatising/referencing—that further epistemically unconceal the very ontologically same existential reality’ thus preempting ‘the rulemaking over non-rules—apriorising/axiomatising/referencing—psychologism (as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’) of base-institutionalisation’s—existential-contextualising-contiguity’s—reifying/elucidating of prospective relative-ontological-completeness of reference-of-thought—devolving—as-of-instantiative-context now of threshold of nonconviction/madeupness/bottomlining in shallow supererogation as to ‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing apriorising-psychologism’, as the latter fails to reflect existence-potency ~ sublimating—nascence, disclosed from prospective epistemic digression—rules of apriorising/axiomatising/referencing—that further epistemically unconceal the very ontologically same existential reality at its corresponding uninstitutionalised-threshold state of ununiversalisation; the postlogism (including notions and accusations of sorcery, alchemic thinking, etc.) associated with ‘universalisation—non-positivism/medievalism reference-of-thought as subtransversality of motif and apriorising/axiomatising/referencing’ warrants ‘prospective positivism reference-of-thought as supratransversality of motif and apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation’, and so by the ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective positivism’s—existential-contextualising-contiguity’s—reifying/elucidating of prospective relative-ontological-completeness 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-
apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ thus preempting ‘the positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism (as ‘third-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’) of positivism’s—existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
completeness of reference-of-thought—devolving-as-of-instantiative-context now of
threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to—
‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—
apriorising-psychologism, as-the-latter-fails-to-reflect existence-potency—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression—rules-of—
apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold state
of procrypticism—or—disjointedness-as-of reference-of-thought’. The prior relative-
ontological-incompleteness-induced, ‘threshold-of—nonconviction/madeupness/bottomlining—
in-shallow-supererogation as-to—‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing apriorising-psychologism’ for relative-
ontological-completeness of reference-of-thought are explained by the fact that:
‘recurrent-utter-uninstitutionalisation reference-of-thought’ (base-constitutedness of
reference-of-thought), by its recurrent-utter-uninstitutionalisation’s—existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
completeness of reference-of-thought—devolving-as-of-instantiative-context, is
epistemically failing/not-upholding—apriorising/axiomatising/referencing—‘the
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective
base-institutionalisation’s—existential-contextualising-contiguity’s—reifying/elucidating-of—
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/conflicatedness 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-normalcy/postconvergence—existentialism-form-factor. postlogism


whether ‘good or poor/bad supplanting—conviction-as-to-profound-supererogation —of—
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-
existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (‘poor or bad
supplanting–conviction-as-to-profound-supererogation’—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking–apriorising-psychologism’), whether by omitting or
exaggerating in a circumspect and ad-hoc manner but relative to existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
supererogation\textsuperscript{97}—of-\textquoteleft attendant-intradimensional\textquoteleft -postconverging/dialectical-thinking\textsuperscript{70}—apriorising-psychologism\textquoteleft s\textquoteleft (\textquoteleft poor or bad supplanting—conviction-as-to-profound-
supererogation\textsuperscript{97}—of-\textquoteleft attendant-intradimensional\textquoteleft -postconverging/dialectical-thinking\textsuperscript{70}—apriorising-psychologism\textquoteleft or prelogism\textsuperscript{79} construed as wrong \textquoteleft logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97} or wrong operation of prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{97}-<existentially-veridical–\textquoteleft attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> but nonetheless prelogism \textquoteleft -as-of-conviction,-in-profound-supererogation\textsuperscript{97}-<existentially-veridical–\textquoteleft attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>. Fundamentally, psychopathic slanting is particular in that it departs from a relation to the ‘empty-form-of-meaning-as-inherently-deterministic outside the framework of a veridical existential-contextualising-contiguity\textsuperscript{79}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{79}-of-\textquoteleft reference-of-thought-\textquoteleft devolving-as-of-instantiative-context’ contrasted with ‘poor or bad supplanting—conviction-as-to-profound-
supererogation\textsuperscript{97}—of-\textquoteleft attendant-intradimensional\textquoteleft -postconverging/dialectical-thinking\textsuperscript{70}—apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical existential-contextualising-contiguity\textsuperscript{79}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{79}-of-\textquoteleft reference-of-thought-\textquoteleft devolving-as-of-instantiative-context’. But while poor-or-bad prelogism\textsuperscript{79} may be what is perceived from a ‘normal’ social and supplanting—conviction-as-to-profound-supererogation\textsuperscript{97}—of-\textquoteleft 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 \textsuperscript{10}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>’–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
reference-of-thought as the psychopathic mindset/ reference-of-thought ontological-
primemovers-totalitative-framework value-reference reflected by its
perversion-of
reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⟩’ in contrast to supplanting–conviction-as-to-profound-
supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–
apriorising-psychologism as a state of ‘conscious, principled and uninstrumentalised
supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–

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point to the fact that the psychopath is having a ‘deliberative prelogism’-as-of-conviction,-in-
profound-supererogation"-<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> mental process’ with respect to its end purpose, and thus wrongly
implying it is in ‘prelogism’-as-of-conviction,-in-profound-supererogation"-<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at>’ with the wrong idea that its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-
dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology are existentially veridical. The psychopath is operating on the basis
of ‘a last mimicking denaturing postlogism —construed-as-of-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness postlogic-backtracking-<iterative-
looping–‘set-of-dereifying-hollow-narratives-and-acts’>—with-succeeding-shifting-of-the-
narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-
acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity’, and so to satisfy ‘a faulty-
mentation-procedure-deception-or-urge’; and so, one narrative iteration at a time. Now the
faulty-mentation-procedure-deception-or-urge implying ‘a supplanting—conviction-as-to-
profound-supererogation’—of–‘attendant-intradimensional’-postconverging/dialectical-
thinking —apriorising-psychologism deliberativeness’ is coming from its interlocutor’s
‘prelogism’-as-of-conviction,-in-profound-supererogation”-<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mind’ itself which prelogically/in-conviction-as-to-
profound-supererogation\(^7\) (as the prelogism\(^9\), which is wrongly induced in distractive-alignment-to\(^3\)-reference-of-thought<-of-apriorising/axiomatising/referencing>\(^7\), conjoins all the denaturing\(^5\) postlogism —construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness postlogic-backtracking<-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\(^7\) -with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts as absolving/fleeting/escaping-reflex—logic’, to wrongly imply a depth-of-conviction-as-to-profound-supererogation\(^9\) whether as of bad or good supplanting—conviction-as-to-profound-supererogation\(^9\)—of—‘attendant-intradimensional’-postconverging/dialectical-thinking\(^7\)—apriorising-psychologism or prelogism\(^7\)) in reality is wrongly assuming a depth-of-postlogism -slantedness/insane integration. The psychopath being postlogic—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness or pathologically/compulsively hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting—conviction-as-to-profound-supererogation\(^9\)—of—‘attendant-intradimensional’-postconverging/dialectical-thinking\(^7\)—apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting—conviction-as-to-profound-supererogation’ —of—‘attendant-intradimensional’-postconverging/dialectical-thinking\(^7\)—apriorising-psychologism’ as it wrongly elicits just a defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^7\) rather than the idea of\(^7\) 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 at least they will then wrongly realign in prelogism -as-of-conviction–in-profound-supererogation’–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) again to it with respect to its subsequent narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly granting it supplanting–conviction-as-to-profound-supererogation\(^\dagger\)—of–‘attendant-intradimensional’–postconverging/dialectical-thinking\(^\dagger\)–apriorising-psychologism (be it even ‘poor or bad supplanting–conviction-as-to-profound-supererogation\(^\dagger\)—of–‘attendant-intradimensional’–postconverging/dialectical-thinking\(^\dagger\)–apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^\dagger\), rather than its hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^\dagger\)/slanting of empty narratives that are flawed or non-existent as postlogism\(^\dagger\)-as-of–'compulsing–nonconviction/madeupness/bottomlining\(^\dagger\)<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>\(^\dagger\) thus wrongly involved in prelogism\(^\dagger\) hence wrongly validating as real its ‘fundamental faulty-
mentation-procedure-deception-or-urge” which is its ‘apriorising-reference-of-thought-elements/apriorising-registry-elements, that in reality are out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’, of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (instead of examining in the very first place their relevance/pertinence or its soundness-or-ontological-good-faith/authenticity-of-reference-of-thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing-apriorising. That is to arrive at a sought-outcome by subknowledging-or-mimicking the non-veridical hollow-form of the meaning of other persons supplanting—conviction-as-to-profound-supererogation—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-logica-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 narratives which it perceives as ‘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\textsuperscript{12}-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\textsuperscript{17}—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-attribute associated with transcendental-enabling/sublimating/supererogatory-de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism\textsuperscript{8} and its derivation/adoptions by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism\textsuperscript{7}. More precisely, it is critical to distinguish between the notion of slanting (cîngle 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>\textsuperscript{10} 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’\textsuperscript{97} —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-mentionation-procedure-deception-or-urge associated with 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>) with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism-opportunism and conjugated-postlogism-exacerbation arises out of purposeful
enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant\(^1\), since its manifestation is not universally transparent as ontologically decadent); due to the slanted child psychopathy mind’s developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity’ s-reifying/elucidating-of-prospective-relative-ontological-completeness’ of-reference-of-thought-devolving-as-of-instantiative-context, whereas the latter is exactly what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{10}\), with respect to construing meaningfulness as prelogism-as-of-conviction,-in-profound-supererogation\(^{97}\) <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, but instead construes meaningfulness as postlogism\(^{78}\) 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-⟩) 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/suprerogatory–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’s-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’s-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-as-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’s-reference-of-thought-devolving-as-of-instantiative-context’, and this is the mechanism that induces conjugated-postlogism /preconverging-or-dementing-integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively universally-transparent what is perceived and related to by supplanting–conviction-as-to-profound-supererogation—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

-as-of-conviction,-in-profound-supererogation

-<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 —apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn’t come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge due to psychopathic developmental failure to relate to meaningfulness as of prelogism

-as-of-conviction,-in-profound-supererogation

-<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/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing←apriorising-psychologism. Thus, with slanting the implied–logical-dueness (with the corresponding implied–reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’←logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation←), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity←of←reference-of-thought/preconverging-or-dementing←apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity←of←reference-of-thought. Insightfully, it points out as well that the basis of the
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 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>⟩ manifestatio
of the psychopath cross-perception effect’ wherein the supplanting–conviction-as-to-profound-supererogation\(^7\)—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\(^20\)—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\(^9\) knowledge-reification \(^7\) 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\(^9\), while the psychopath view of the supplanting–conviction-as-to-profound-supererogation\(^7\)—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\(^20\)—apriorising-psychologism interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity\(^9\) knowledge-reification \(^7\) 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\(^9\). 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\(^9\) is socially inefficacious and trouble-inducing giving the deliriousness effect from \(^{104}\) universal-transparency\(^{105}\) (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 \textsuperscript{10} universal-transparency \textsuperscript{105} \{transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{45} \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising~in-relative-ontological-completeness} \} of the postlogism\textsuperscript{78}-slantedness rather makes the latter `sound impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex wrongly assumes as ontologically-veridical the falsely implied existential-contextualising-contiguity\textsuperscript{79}, giving the psychopath life-long learnedness and adaptation from its childhood inefficacy as of its increasing maturation/indirectness/spatialisation/credulity/craftiness with adulthood, and this latter ‘apparently impassioned/stirring/vivid/spirited but rather falsely implied existential-contextualising-contiguity\textsuperscript{79}’ disposition tends to be socially enculturated/endemised as of conjugated-postlogism\textsuperscript{7}. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–\textless \text{so-construed-as-from-perspective–ontological-normalcy/postconvergence} \textgreater ’–existentialism-form-factor, as the induced ‘lack of constraining social\textsuperscript{10} universal-transparency\textsuperscript{10} \{transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{45} \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising~in-relative-ontological-completeness} \} with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism minds temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-mentation-procedure-deception as of circumstantiality.

[This is more profoundly exposed in the conceptualisation in reflecting holographically-
disposition’ which is why humankind pursues institutionalisations as devising human collective
emancipation

from

base-institutionalisation

104universalisation

to

to

positivism

and

prospectively to notional~deprocrypticism in resolving the vices-and-impediments106 of their
respective

uninstitutionalised-threshold103

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-frameworkexpansion–as-to-depth-of-ontologising-development-as-infrastructure-of–56meaningfulnessand-teleology100 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-

46historiality/ontological-eventfulness37/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ (as of human-subpotency–
we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalisedthreshold103

mental-disposition’

refers

imperatives/axioms/registry-teleology100
institutionalisation

to

our
of

84reference-of-thought

apriorising/axiomatising/referencing>

prospective

fixation

to

the

mere–8categorical-

the

registry-worldview/dimension

but

failing/not-upholding-<as-ofintemporal-preservation-entropy-or-

contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which
always factor in human limited-mentation-capacity-deepening53 by a re-equilibrating
metaphysics-of-absence-⟨implicited-epistemic-veracity-of-61nonpresencing-<perspective–
ontological-normalcy/postconvergence>⟩/postdication as construed from the prospective
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ontologically-flawed-neuterisation\textsuperscript{1}-or-bracketing-or-epoché of \textsuperscript{4}amplituding/formative-epistemicity-totalising–conflated–meaningfulness-and-teleology\textsuperscript{10}-as-of-notional–deprocrypticism-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing–\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}\> as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold\textsuperscript{0} (reflecting uninstitutionalised-threshold\textsuperscript{03}), is now substituted (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective of the prospective registry-worldview/dimension institutionalisation\textsuperscript{3} reference-of-thought) by its ‘decentering and dialectical–de-mentation of its\textsuperscript{8} reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold\textsuperscript{0} but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold\textsuperscript{0} as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold\textsuperscript{03} is implied. Thus this implied human ‘postconverging-or-dialectical-thinking\textsuperscript{2}–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\textsuperscript{10} of\textsuperscript{9} reference-of-thought’) behind the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}) peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets\textsuperscript{0} reference-of-thought/consciousness-awareness-teleology\textsuperscript{10}; whether as recurrent-utter-uninstitutionalisation psychologism, base-
institutionalisation–ununiversalisation psychologism, universalisation–non-positivism/medievalism psychologism, positivism–procrypticism psychologism, and prospectively notional–deprocrypticism psychologism equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing apriorising-psychologism’ as of their relative-ontological-incompleteness 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 limited-mentation-capacity-deepening ) a renewing of mindset reference-of-thought of meaningfulness-and-teleology with its corresponding psychologism/psychologism-construct occurs, with this ontological-contiguity—of-the-human-institutionalisation-process leading to the successive registry-worldviews/dimensions reference-of-thought
psychologisms/psychologism-constructs, and implied prospectively as well with the
notional–deprocrypticism worldview/dimension’s reference-of-thought
psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct
takes an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument form that
construes meaningfulness from the prior (and even lower) registry-worldview’s/dimension’s
reference-of-thought psychologism up to its own registry-worldview’s/dimension’s
reference-of-thought psychologism as of its more profound existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reifying/elucidating-of-prospective-relative-ontological-completeness
of-reference-of-thought-devolving-as-of-instantiative-context in reflecting/perspectivating their
articulation of successive registry-worldviews/dimensions’s-reference-of-thought
psychologisms up to the deprocrypticism, is an initiation into notional–deprocrypticism

Basically, this idea of ‘human temporal uninstitutionalised-threshold mental-disposition’ as
metaphysics-of-absence’s-implicated-epistemic-veracity-of-nonpresencing-less-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

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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–dementating/structuring/paradigming vices-and-impediments. Structural/paradigmatically/dementatively, this idea extends to all issues implying metaphysics-of-absence⟨implicated-epistemic-veracity-of- nonpresencing⟨perspective–ontological-normalcy/postconvergence⟩⟩‘human temporal uninstitutionalised-threshold mental-disposition’. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental ‘meaningfulness-and-teleology’. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the
Chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-
Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening that actually is behind all 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-nonpresencing-<perspective–ontological-normalcy/postconvergence>} ontologies as enabling a further human emancipation registry-worldview’s/dimension’s-reference-of-thought psychologism, notional–deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—
as-of-social-stake-contention-or-confliction rather as socially-functional-and-accordant. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal uninstitutionalised-threshold mental-disposition’, as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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–firstnatedness—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—apriorising/axiomatising/referencing–psychologism.—as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for base-institutionalisation–ununiversalisation, ununiversalisation failing/not-upholding—<as-of-
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 modern-day, such that social universal-transparency—{(transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness} required for ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ has been made transcendentally available only in partial construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold, it is naïve to construe human mental-disposition as of quasi-intemporal-disposition; as the anthropological and historical evidence consistently points to a different structure with regards to the ‘human temporal uninstitutionalised-threshold mental-disposition’ as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-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—{implicitied-epistemic-veracity-of—
of the notion of ‘human temporal uninstitutionalised-threshold’ 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 rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant-threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’ in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic
transformation into the intemporality\textsuperscript{-drive} (longness-of-register-of—meaningfulness-and-teleology\textsuperscript{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\textsuperscript{disposition} are bound to arise successively in the ontological-contiguity\textsuperscript{disposition} (out-of-human temporality\textsuperscript{disposition}) together with corresponding prospective institutionalisations (out of-human intemporality\textsuperscript{disposition}) with the latter enabling \textsuperscript{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\textsuperscript{profound-supererogation–of—mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema} in reflecting holographically\textsuperscript{conjugatively-and-transfusively} the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{disposition}. 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 apriorising/axiomatising/referencing—conflatedness with no conventioning complexes’! (As a reminder, the notion of intemporality\textsuperscript{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\textsuperscript{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 $<\text{amplituding/formative–epistemicity}>$ totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag~$33$ predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘modular-thresholds’-of-notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis’ as well as ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation-level of 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-accordance—as-of–social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism by way of the grander ontological-normalcy/postconvergence
mental-disposition, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective institutionalisation as base-institutionalisation),


reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} of reference-of-thought\textsuperscript{83} devolving-as-of-instantiative-context/epistemic-totalising\textsuperscript{12} 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{10}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} of reference-of-thought\textsuperscript{83} devolving-as-of-instantiative-context/epistemic-totalising\textsuperscript{12} ratio-contiguity/ratio-cination-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{10}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88} of reference-of-thought\textsuperscript{83} devolving-as-of-instantiative-context as of Stevens taxonomy, ‘possibly reveal an unrecognised mathematical depth in the reality of the evolved human condition’ rendering possible the full mathematised interpretation of the social sciences as of ‘conflatedness’/conflation of analysis’ (just as the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating\textsuperscript{12}/de-mentativity constructed scientific reference-of-thought of the natural sciences, as ontological\textsuperscript{74} reference-of-thought, revealed a mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the full intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating\textsuperscript{12}/de-mentativity constructed reference-of-thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables its full mathematisation)! Critically, central to attaining (intemporal) ontological-contiguity\textsuperscript{67} as of the notional-deprocrypticism registry-worldview’s/dimension’s--reference-of-thought-for-social-functioning-and-accordance with no-notional-firstnatures—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability (due to social \textsuperscript{10}universal-transparency\textsuperscript{10} (transparency-of-totalising-entailing,-as-to-entailing–ampitiduing/formative–epistemicity>totalising–in-relative-ontological-completeness ) of notional–deprocrypticism meaningfulness-and-teleology\textsuperscript{10}), 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\textsuperscript{17}–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\textsuperscript{52}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-teleology\textsuperscript{10} construal in this regard, that explains our metaphysics-of-presence–(implicit–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\textsuperscript{52}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction specific element (which tend to denaturing meaningfulness-and-teleology\textsuperscript{10} construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{52}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s–\textsuperscript{13}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\textsuperscript{38}~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 \textit{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 \textsuperscript{36}meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{100}~\textlt{<in-existential-extrication-as-of-existential-unthought>}, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{38}~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-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{12}~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing\textsuperscript{14} meaninglessness-and-teleology\textsuperscript{10} construal), and so enabled with the referentialism technique of point-referencing for apriorising/axiomatising/referencing—conflation in construing

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temporal-to-intemporal contrastive-synopsising-depths-of—meaningfulness-and-teleology

as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social universal-transparency

{transparency-of-totalising-entailing,-as-to-entailing-

<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } for prospective decentering/pivoting as enabling an epistemic-totalising~renewing-realisation/re-perception/re-thought in ushering in notional—deprocriptivism institutionalisation).


historicality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflecte-<epistemicity-relativism”/> (as successive institutionalisations involve an increasing sense of transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> of meaningfulness-and-teleology/ construed 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–procrpticism 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 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\textsuperscript{100} construal as manifested in our positivism–procrpticism registry-worldview, with the implication of metaphysics-of-absence–implicated-epistemic-veracity-of-nonpresencing–perspective–ontological-normalcy/postconvergence} insight that a prospective registry-worldview as notional–deprocrpticism will be an improvement over our transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{69}/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 anti nihilism\textsuperscript{101} meaningfulness-and-teleology\textsuperscript{100} construal capacity). Prospectively a transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{69}/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 anti nihilism\textsuperscript{101} to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ of meaningfulness-and-teleology\textsuperscript{100} construal (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} construal) will inform the underlying psyche of a notional–deprocrpticism mindset/reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-objectify/authenticate is what enables the human mind to be able to develop towards fully achieving intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity. In this regard, we can grasp how human limited-mentation-capacity-deepening\textsuperscript{53} associated with the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} increasingly implies ‘a more and more transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{69}/objectification/desubjectification-as-

apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> such that the naïve implication of a mutual logical exercise ("logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation") is inherently deceptive as of as of transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{\textsuperscript{102}}. This construal effectively enabling delineation of underlying ontological-primemovers-totalitative-framework of mental-dispositions. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{\textsuperscript{103}} and points to their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as of its uninstitutionalised-threshold\textsuperscript{\textsuperscript{103}} pointing to an inclination for untranscendability and unde-mentativity as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology\textsuperscript{\textsuperscript{6}}–<in-existential-extrication-as-of-existential-unthought>) but for the constraint of prospective social\textsuperscript{\textsuperscript{104}} universal-transparency –{(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )}, and so in contrast to the same registry-worldview/dimension\textsuperscript{\textsuperscript{84}} reference-of-thought–prelogism\textsuperscript{\textsuperscript{79}} as-of-conviction,-in-profound-supererogation\textsuperscript{\textsuperscript{7}} –<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition that reflects its ontologically-veridical meaningfulness-and-teleology\textsuperscript{\textsuperscript{106}} as its institutionalisation which rather points to an inclination for transcendability and de-mentativity as of organic-knowledge once it does conceptualise the
the prospective institutionalisation as of positivism\(^9\), meaninglessness-and-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism\(^7\) and derived conjugated-postlogism\(^7\), human\(^{8}\), reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation\(^7\),<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\(^{100}\),<in-existential-extrication-as-of-existential-unthought>\(^\)\(^\)\(^\)\(^\)) given our relative-ontological-incompleteness\(^{9}\), reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold\(^{10}\). 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\(^{8}\), reference-of-thought–prelogism\(^7\),-as-of-conviction,-in-profound-supererogation\(^7\),<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-teleology} of all human institutions, and particularly where social\(^{10}\) universal-
transparency of totalising-entailing, as to entailings, amplituding/formative epistemicity\textsuperscript{10} 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\textsuperscript{17} at the other moment in a circular reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism\textsuperscript{78} slantedness. This reality of our reference-of-thought–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 as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold\textsuperscript{103} and as associated with postlogism\textsuperscript{78} as conjugated-postlogism\textsuperscript{78} is what qualifies contextually as temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} as to ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly reference-of-thought–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 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 –apriorising-psychologism> and reference-of-thought–prelogism as-of-conviction, in profound-supererogation\textsuperscript{97} 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-telemology\(^1\)-<in-existential-extrication-as-of-existential-unthought>-de-convergence as of transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^2\). Such a distinction particular at the uninstitutionalised-threshold\(^3\) 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\(^4\)-reference-of-thought as of \(^5\) reference-of-thought–categorical-imperatives/axioms/registry-telemology\(^6\) 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\(^0\)>\(^7\). This delineation is in line with the idea of human temporal (shortness-of-register-of–meaningfulness-and-teleology\(^8\)) to intemporal (longness-of-register-of–meaningfulness-and-teleology\(^9\)) 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\(^10\) 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\(^11\)-<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\(^3\)‘ the possibility of the ontological-veridicality of interlocutors threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^0\)-<as-to-
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 }.

sublimity/sublimation/supererogatory/de-mentativity. The reason for this is that the entire construct of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed ‘reference-of-thought—prelogism—as-of-conviction,—in-profound-supererogation—existence-justificational—attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> to meaningness-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-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—as-to—attendant-intradimensional’-prospectively-
perversion-of reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> hasn’t superseded the social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) 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
of-thought induced distractive-alignment-to reference-of-thought apriorising/axiomatising/referencing—conflatedness as of prospective relative-ontological-completeness reference-of-thought apriorising/axiomatising/referencing—conflatedness ). So the transcendental meaningfulness-and-teleology implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-teleology going by its prospective relative-ontological-completeness reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for meaningfulness-and-teleology’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes meaningfulness-and-teleology in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness reference-of-thought had moved on to the new/prospective meaningfulness-and-teleology which is now antipodal to his, hence his confliction with his circular-pervasiveness wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe the inverse situation as in H.G. Well’s The Country of the Blind which also
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—procripticism as of its disjointedness-as-of-reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> notwithstanding any notion of relative prospective ontological-completeness-of-reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-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 dementatively/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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness of reference-of-thought; thus qualified as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid’ 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 meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness of reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the successive registry-worldviews/dimensions of reference-of-thought under which their respective
predicative-insights’ (recurrent-utter-uninstitutionalisation) will hardly countenance operating the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights of the former as more ontologically profound, given its ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty is that ‘no given perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run crossgenerational habituation construed as of de-mentation\textsuperscript{[14]} (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 reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different reference-of-thought in striving to explicate the ontological pre-eminence of the prospective reference-of-thought as of ontological-normalcy/postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our reference-of-thought being construed as ‘preconverging-or-dementing –apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing –apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing –apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing –apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing –apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold will react when construed as preconverging-or-dementing –apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing –apriorising-psychologism and not thinking representation of ourselves construed
from futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology
as of prospective deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought perspective as in disjointedness-as-of–reference-of-thought and rather in distractive-
alignment-to–reference-of-thought<of-apriorising/axiomatising/referencing>  29  ! Thus the
reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemortal-
conjugating-emotional-involvement/subjectification/epistemic-totalising  27  self-referencing-
syncretising-as-of-perceived–social-stake-contention-or-confliction nature’ for the sake of
deconstructive-engagement/engaged-dessuktion because an analysis construed as of
reference-of-thought is all about mental-soundness or unsoundness representation (with no
logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a
change of reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of–
meaningfulness-and-teleology  100  as a shift of the curve-of-prospective-relative-ontological-
completeness–of–reference-of-thought/axiomatic-construct and not a change in logic as a
change along the same reference-of-thought/curve-of-prior-relative-ontological-
incompleteness–of–reference-of-thought/  100  logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation  10 . In other words, a truly
direct notional–deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging-
or-dementing –apriorising-psychologism of our positivism–procrypticism as we by reflex
‘mentally break-in’/dement a non-positivistic reference-of-thought (as we don’t engage it on
the basis of the non-positivistic reference-of-thought–categorical-
 imperatives/axioms/registry-teleology  100  , for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology  100
just as a notional–deprocrypticism analysis will not engage us on the basis of our
procrypticism–or–disjointedness-as-ofreference-of-thoughtcategorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness–of–reference-of-thought of non-positivism and procrypticism–or–disjointedness-as-of–reference-of-thought. But then wholly carried out in both instances it will be off-putting to both prior reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-completeness–of–reference-of-thought over prior relative-ontological-incompleteness–of–reference-of-thought’ took place historically (and so for instance, as of the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God of plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic meaningfulness-and-teleology; considering as well as of registry-worldview level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as stretched-truth’ is crossgenerationally associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of<br>&lt;amplituding/formative–epistemicity&gt;totalising–self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness–of–reference-of-thought accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional–deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as procrypticism–or–disjointedness-as-of–reference-of-
thought reference-of-thought– categorical-imperatives/axioms/registry-teleology failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus failing to grasp the notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as preconverging-or-dementing apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage meaningfulness-and-teleology in positivism–procrypticism terms–as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-reference-of-thought. (More like a non-positivistic mindset/reference-of-thought insisting to contendingly engage a positivistic mindset/reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought as of its prior relative-ontological-incompleteness of reference-of-thought. Such insight point out that the ‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing apriorising-psychologism with respect to an implied prospective state of base-institutionalisation, the ‘mental tools’ available to a mental state of base-institutionalisation–ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing apriorising-psychologism with respect to an implied prospective mental state of universalisation, the ‘mental tools’ available to a state of universalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the ‘mental tools’ available to a state of positivism–procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing apriorising-psychologism with respect to an implied prospective mental state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-

starting at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any
such transcending enabled by the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-perversion-of-reference-of-thought\textangle{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{99}} is rather vague, as the more fundamental issue here is that human \textsuperscript{1}meaningfulness-and-teleology\textsuperscript{100} as of human limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever de-mentatively/structurally/paradigmatically in need for prospective relative-ontological-completeness\textsuperscript{88}–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–universalised 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-existentia-reality; and so as of human limited-mentation-capacity-deepening\textsuperscript{53} enabled by reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ and so allowed by de-mentation\textsuperscript{1} (supercryptic–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness\textsuperscript{99}–of-reference-of-thought with no recognition of any such ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as human limited-mentation-capacity-deepening\textsuperscript{53} 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-supерerogation > 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/supерerogatory–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 naїve 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 wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩).

Such confusion arises from a misconstruing of what is veridically implied deconstructively/ontological-reconstitutively by de-mentation
prospective assessment wherein we are of prior relative-ontological-incompleteness\(^9\)-of-reference-of-thought as ‘a preconverging-or-dementing\(^1\)-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\(^{10}\) positivism–procrusticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) as unsoundness-or-ontological-bad-faith/inauthenticity\(^4\)-of-reference-of-thought’ from the ‘prospective presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) of notional–deprocrusticism as of its prospective relative-ontological-completeness\(^8\)-of-reference-of-thought’ as ‘a postconverging-or-dialectical-thinking\(^2\)-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\(^6\)-of-reference-of-thought’, we are rather less apt to concur going by our \(\text{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) reflex such that such notions as forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived-perversion-of-reference-of-thought\(\text{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>}\) as of our relative-ontological-incompleteness\(^8\)-of-reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrusticism relative-ontological-incompleteness\(^9\)-of-reference-of-thought’ and thus wrongly implying our unde-mentativity hence our untranscendability for a de-mentative/structural/paradigmatic reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{10}\) of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’, and paradoxically thus by implication that there is no relative-ontological-
incompleteness\(^\text{77}\)-of-\(^\text{74}\) reference-of-thought, to then wrongly imply such articulations of
forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas
these are actually of conscious or unconscious beyond-the-consciousness-awareness-teleology\(^\text{100}\)
temporal/shortness-of-register-of-\(^\text{84}\) meaningfulness-and-teleology\(^\text{100}\) 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\(^\text{90}\) 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\(^\text{77}\)/ontological-primemovers-totalitative-framework\(^\text{73}\)
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\(^\text{8}\) reference-of-thought is inherently a
metaphysics-of-presence-\(\langle\text{implicit-'nondescript/ignorable–void ’-as-to- presencing–}\)
absolutising-identitive-constitutedness \(\rangle\) construed as postconverging-or-dialectical-thinking\(^\text{77}\)
and-centered-prospective-institutionalisation’s\(–\) categorical-imperatives/axioms/registry-
teleology\(^\text{100}\) soundness-or-ontological-good-faith/authenticity\(^\text{6}\) -of-\(^\text{64}\) reference-of-thought that is
in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence\(\langle\text{implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-
normalcy/postconvergence>\rangle}\) construals/conceptualisations as implied by prospective relative
completeness-of-\(^\text{64}\) reference-of-thought which rather construes it as a preconverging-or-
dementing -and-decentered-prior-institutionalisation’s\(–\) categorical-
imperatives/axioms/registry-teleology\(^\text{100}\) unsoundness-or-ontological-bad-faith/inauthenticity\(^\text{6}\) -
of-\(^\text{64}\) reference-of-thought. The ontological implication is that beforehand/axiomatically with
respect to the cross-engagement of a prior relative-ontological-incompleteness\(^{89}\)-of-\(^{84}\) reference-of-thought and a prospective relative-ontological-completeness\(^{88}\)-of-\(^{84}\) reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing\(^{14}\)-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\(^{10}\) unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought by the latter as a postconverging-or-dialectical-thinking\(^{20}\)-and-centered-prospective-institutionalisation’s–\(^{8}\) categorical-imperatives/axioms/registry-teleology\(^{10}\) soundness-or-ontological-good-faith/authenticity\(^{69}\)-of-\(^{84}\) reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of \(^{5}\) 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\(^{88}\)-of-\(^{84}\) reference-of-thought with respect to its prior relative-ontological-incompleteness\(^{89}\)-of-\(^{84}\) reference-of-thought. But since we have been habituated as of our existential formation within our \(<\text{amplituding/formative}>\) wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} to be in logical-dueness for \(^{5}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^{97}\) by default and thus always contendingly relevant on the basis of sharing a mutual positivism\(^{8}\) reference-of-thought, we will hardly entertain though a notional~deprocrypticism cross-engagement implied invalidation of our logical-dueness for \(^{5}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^{97}\) and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness\(^{89}\)-of-\(^{84}\) reference-of-thought construed as disjointedness-as-of-\(^{84}\) 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 epistemicity-causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,-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\textsuperscript{7}–self-referencing-syncretising-as-of-peceived–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\textsuperscript{8}–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\textsuperscript{8}–reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism of positivism–procrypticism meaningfulness-and-teleology\textsuperscript{10} at its procrypticism uninstitutionalisation as of disjointedness-as-of–reference-of-thought from notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on relating to the plane as God of plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of ontological-primemovers-totalitative-framework\textsuperscript{7} 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/akrasiac-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 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–
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 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-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism-and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness of reference-of-thought social referencing of meaningfulness-and-teleology which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution
construed as of de-mentation\{supererogatory-ontological-de-mentation-or-dialectical-de-
mentation-stranding-or-attributive-dialectics\} by superseding the prior non-positivism prior
relative-ontological-incompleteness\{\textsuperscript{a}\} of reference-of-thought as of the prospective positivism
registry-worldview/dimension prospective relative-ontological-completeness\{\textsuperscript{a}\} of reference-of-thought
by ‘continuous habituation going by the latter’s ontological-primemovers-
totalitative-framework\{\textsuperscript{b}\} in the long run as superseding the prior beyond-the-consciousness-
awareness-teleology\{\textsuperscript{b}\} \textit{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{c}} and initiating
the appropriate prospective social \textsuperscript{d} universal-transparency\{\textsuperscript{c}\} \textit{<amplituding/formative–epistemicity>totalising~in-relative-
ontological-completeness } that will de-mentatively/structurally/paradigmatically harken back
to undermine the postlogism\{\textsuperscript{a}\} and-conjugated-postlogism\{\textsuperscript{a}\} 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\{\textsuperscript{a}\} of 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\{\textsuperscript{a}\} of reference-of-thought as of its circular-pervasiveness in countenancing of
\textsuperscript{a} procrypticism–or–disjointedness-as-of\{\textsuperscript{a}\} reference-of-thought from
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights of \textsuperscript{e} meaningfulness-and-teleology\{\textsuperscript{e}\} as conceptualising,
articulating and preempting such disjointing/disparateness/disentailing \textsuperscript{f} meaningfulness-and-
teleology\{\textsuperscript{e}\} of our positivism–procrypticism that is the de-mentative/structural/paradigmatic
resolution as of prospective relative-ontological-completeness\{\textsuperscript{a}\} of reference-of-thought that
can de-mentatively/structurally/paradigmatically harken back in undermining the circular-
pervasiveness in countenancing of ‘disjointedness-as-of\{\textsuperscript{a}\} reference-of-thought’ and the
enculturation/endemisation of the manifest postlogism\textsuperscript{78}-and-conjugated-postlogism\textsuperscript{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{100}, beyond-the-consciousness-awareness-teleology\textsuperscript{101}’<in-existentialextrication-as-of-existential-unthought\textsuperscript{\textasciitilde}, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments\textsuperscript{106} implications of postlogism \textsuperscript{-and-conjugated-postlogism\textsuperscript{78}} including psychopathy and social psychopathy arising given the relative-ontological-incompleteness\textsuperscript{89}-of- ‘reference-of-thought’ of our procrypticism as disjointedness-as-of\textsuperscript{84}’reference-of-thought. This explains how and why re-originary--as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{\langle imbued-postconverging/dialectical-thinking \textsuperscript{\textprime}projective-insights\textprime/\textprime epistemic-projection-in-conflatedness \textsuperscript{\textprime-of-\textprime notional–deprocrypticism-prospective-sublimation\textsuperscript{\rangle}} 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{104}universal-transparency\textsuperscript{105}<\textsuperscript{\langle transparency-of-totalising-entailing,-as-to-entailing-\textprime amplituding/formative–epistemicity\textprime>totalising–in-relative-ontological-completeness\textsuperscript{\rangle}} at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social\textsuperscript{104}universal-transparency\textsuperscript{105}<\textsuperscript{\langle transparency-of-totalising-entailing,-as-to-entailing-\textprime amplituding/formative–epistemicity\textprime>totalising–in-relative-ontological-completeness\textsuperscript{\rangle}} turn out to be better and possibly leading to the dismantling of the prior and vested and attendant 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{\textprime<as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{\textprime apriorising-psychologism\textsuperscript{\rangle}} (as an operant construal) at its uninstitutionalised-threshold\textsuperscript{103}
what defines it as uninstitutionalised-threshold\textsuperscript{103} which is decentered and preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism from the prospective institutionalisation perspective
while that of its \textsuperscript{84}reference-of-thought–prologism\textsuperscript{9}–as-of-conviction,-in-profound-
supererogation\textsuperscript{97} -<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\textsuperscript{2}/longness and human temporality\textsuperscript{99}/shortness as
the ‘more fundamentally ontological-primemovers-totalitative-framework\textsuperscript{23} analysable operant
agency of the human condition as of human knowledge-and-virtue or vices-and-impediments\textsuperscript{106}
respectively as such individuations then accrue in varying degrees in individuals as of varying
circumstances’; and so-construed respectively as of intemporal individuation
apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} which enables prospective
institutionalisations or temporal individuations distinctive-alignment-to\textsuperscript{3}reference-of-thought-
<of-apriorising/axiomatising/referencing>\textsuperscript{9} that induce uninstitutionalised-threshold\textsuperscript{103} at all
the institutionalisations uninstitutionalised-threshold\textsuperscript{103}. The conceptual technique for
disambiguating individuations as to \textsuperscript{84}reference-of-thought–prologism -as-of-conviction,-in-
profound-supererogation\textsuperscript{97} -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> at institutionalisation-threshold/institutionalisation and threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–
psychologism> at uninstitutionalised-threshold\textsuperscript{107} has to do with the given \textsuperscript{84}reference-of-
thought–closeness-of-tethering–to–prologism -as-of-conviction,-in-profound-supererogation\textsuperscript{9} -
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
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>}

individuation’s mental-disposition threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> failing existential-
contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-
completeness ”-of- reference-of-thought- devolving-as-of-instantiative-context as a ‘vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging ”-as–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation -of-tethering-trajectory to reference-of-thought–prelogism -as-of-
conviction,-in-profound-supererogation ”<-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> can be seen transparently in the instance of the childhood psychopathy
spilling water on a chair as a dereifying mental-shortcut to accuse another. Such personality
development into adult psychopathy at which point social  universal-transparency  is undermined with its
increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding
conjugated-postlogism leads to contextualised social dynamics of temporal individuations
 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> that underlies various shades of threshold-of–

1945
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> (threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation -<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 of existential-contextualising-contiguity’s—
reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-
thought—devolving-as-of-instantiative-context of meaningfulness-and-teleology
whether as of ‘direct or derived vague-rhyming-or-copied-mimicry—or-formulaic-projection-or-
projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging 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 of reference-of-
thought—devolving-as-of-instantiative-context with the intemporal/conviction-as-to-profound-
supererogation mental-disposition; so-construed as of their contrastive-synopsising-depths-
of—meaningfulness-and-teleology rather for a ‘conflation construal/conceptualisation’ and
not a rather deceptive analytical reflex of ‘constitutedness’ of reference-of-thought
construal/conceptualisation’. The fact is by mental-reflex we relate to social meaningfulness-
and-teleology by apriorising/axiomatising/referencing—constitutedness as of elaboration-
as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-
existential-contextualising-contiguity which by habit or chance will often turn out to be as of
normalcy/postconvergence>–existentialism-form-factor but we fail to do this due to our amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag metaphysics-of-presence>(implicitized-nondescript/ignoreable–void ’as-to-presencing—absolutising-identitive-constitutedness } disposition as of institutionalisation and thus wrongly implying intemporal construal as of our secondnatured institutionalisation which while inconsequential within the ambits institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-threshold with the latter rather requiring a temporal-to-intemporal appraisal as of metaphysics-of-absence> (implicitized-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 apriorising/axiomatising/referencing—conflicatedness requires ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by apriorising/axiomatising/referencing—conflicatedness to establish the uninstitutionalised-threshold reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology rather as of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold, and so over the mental-reflex of assuming secondnatured
institutionalisation as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity (construed as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human registry-worldview’s/dimension’s institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold which require their own new specific reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology which so established then enables the practical effectiveness of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-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-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness} level there is a chance of mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child’s condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold 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-<amplituding/formative-epistemicity>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.

1950
as of its social model at uninstitutionalised-threshold \(^{103}\), and so by way of \(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{55}\)—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposuring existential-contextualising-contiguity\(^{107}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{88}\)-of\(^{84}\) 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\(^{39}\) 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 on the basis of the established \(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\),-for- aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\(^{100}\). Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology\(^{100}\) before the institutionalisation of such a specific uninstitutionalised-threshold\(^{101}\) 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\(^{39}\). 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 going by the visitor’s relative-ontological-incompleteness-reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional-deprocrypticism-reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of notional-deprocrypticism-reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology and gives up on positivism–procrypticism-reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold with respect to the childhood psychopathy, a new notional-deprocrypticism-reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology has superseded the prior positivism–procrypticism-reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for operant/incidenting predication as elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. This is equally implied at the registry-worldview/dimension-level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one incident of childhood psychopathy but rather the dynamic-cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and as of postlogism/psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-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-deprocripticism
that implies that the registry-worldview/dimension is in circular-pervasiveness of procrysticism or 'disjointedness-as-of'-reference-of-thought'-as-misappropriated-“meaningfulness-and-teleology

 will meet with a mental-complex of "amplituding/formative-epistemicity" totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence-(implicited-'nondescript/ignorable-void 'as-to-presencing—absolutising-identitive-constitutedness ) and can only arise as of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

(Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied notional-deprocrysticism reference-of-thought–categorical-imperatives/axioms/registry-teleology

 construing a storied-construct/ontologically-valid-narration driven by such postlogism/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging maturation/indirectness/spatialisation/credulity/craftiness induced narration-construed-as-instantiative-moulting involving childhood psychopathy to adulthood psychopathy development, and corresponding evolving of social relations as of dynamic-cumulative-aftereffect ‘disjointedness-as-of'-reference-of-thought'-misappropriated—‘meaningfulness-and-teleology

 involving compelling–nonconviction/madeupness/bottomlining


 1954
ontological-contiguity> -<disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>⟩ as of psychopathic/postlogism

categorical-imperatives/axioms/registry-teleology

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

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-constrained-as-instantiative-moulting’). However, we can still get a sense of such de-mentative/structural/paradigmatic causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-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
such that implying that our prior positivism–procrypticism, as of its \[\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\], -for-aposteriorising/logicising/deriving/intelligising/measuring--\[\text{meaningfulness-and-teleology}\], cannot longer be upheld at such uninstitutionalised-threshold \[03\] but requiring in lieu a notional–deprocrypticism \[\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\], -for-aposteriorising/logicising/deriving/intelligising/measuring--\[\text{meaningfulness-and-teleology}\] will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold \[03\]–defect–as-Being-or-ontological-or-existential–defect>\[26\]. 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\[78\] 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–procrypticism 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\[57\]/dereification \[\text{entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity}\]<\text{profound-supererogation}-of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema>-with superstitious claims in its \[\text{meaningfulness-and-teleology}\]. An explainer to the visiting
cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very ontologically-central notion of every registry-worldview/dimension uninstitutionalised-threshold which should thus be always construed as being in distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing with respect to its prospective institutionalisation. It is effectively derived-denaturing that induces threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism as of uninstitutionalised-threshold, as we can appreciate that the childhood psychopathy and the visitor’s meaningfulness-and-teleology are in effect ontologically-speaking threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism-as-of-conviction,-in-profound-supererogation-as-to-attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing—confatedness as of positivism reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossegenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in
teleology and with the preconverging–de-mentating/structuring/paradigming relatively easily perceived at childhood, much like the early modern human biologists relatively simplistic but counterintuitive-as-of-their-epochs understanding of disease provided deeper insight in understanding how the complexity of the human body works. Both individuation-level understanding of postlogism in a non-positivism as of notions-and-accusations-of-sorcery and positivism social-setup as of psychopathy and social psychopathy divulge a bigger reality at the registry-worldview/dimension-level dynamic-cumulative-afteffect/aftereffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism 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, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-afteffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to reference-of-thought–<of-apriorising/axiomatising/referencing> as undermining apriorising/axiomatising/referencing—conflatedness induces psychological-complexes pointing to, as of dynamic-cumulative-afteffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness–of–reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be
expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy’. The explainer of the situation ‘as of its reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation-as-of-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 apriorising/axiomatising/referencing—conflatedness as of its asymmetrisation with respect to the visitor whose reference-of-thought ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought as not factoring in the childhood psychopathy postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-\textsuperscript{75} perversion-of-\textsuperscript{84} reference-of-thought-&lt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; as of relative-ontological-incompleteness\textsuperscript{89}-of-\textsuperscript{84} reference-of-thought and intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as prospective relative-ontological-completeness\textsuperscript{88}-of-\textsuperscript{84} reference-of-thought. One cannot depart from both ‘the state of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as derived-\textsuperscript{75} perversion-of-\textsuperscript{84} reference-of-thought-&lt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; or any states of temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-\textsuperscript{75} perversion-of-\textsuperscript{84} reference-of-thought-&lt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt;’ to construe meaningfulness-and-teleology\textsuperscript{100} as of intrinsic-reality/ontological-veridicality dementatively/structurally/paradigmatically by their relative-ontological-incompleteness\textsuperscript{89}-of-\textsuperscript{84} reference-of-thought, as all the meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{88}-of-\textsuperscript{84} reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the meaningfulness-and-teleology\textsuperscript{100} 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\(^{100}\) as of prospective notional–deprocrypticism over our positivism–procrypticism. The point here is to highlight that ‘conflatedness’\(^{14}\) doesn’t imply any symmetrisation of meaningfulness-and-teleology\(^{100}\) with regards to perversion-and-derived-\(^{75}\) perversion-of-reference-of-thought\(^{-}\)<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{97}\)> since the latter is de-mentatively/structurally/paradigmatically not logically-due for \(^{54}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^{54}\) in the very first place as is erroneously assumed by temporal projection mental-reflex. But rather, it implies an utter de-mentative/structural/paradigmatic reconstrual of meaningfulness-and-teleology\(^{100}\) as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness\(^{88}\)-of-reference-of-thought. The psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications associated with perversion-and-derived-\(^{75}\) perversion-of-reference-of-thought\(^{-}\)<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{97}\)> ultimately falls to the grander issue of prior relative-ontological-incompleteness\(^{99}\)-of-reference-of-thought as fundamentally endemising/enculturating such perversion-and-derived- perversion-of-reference-of-thought\(^{-}\)<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{97}\)> possibilities; such that an intemporal/ontological/social/species/\(^{104}\) universal/transcendental/\(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{85}\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as \(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation is not one that simply identify a perversion-of-reference-of-thought\(^{-}\)<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{97}\)> in a social-construct
veracity. The bigger point being that symmetrisation implying mutual recognition of reference-of-thought as-of-conflatedness as existential/ontological transcendental-enabling/sublimating/supersorative/dementativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity-as-of-reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation exercise which is then an altogether different issue of effective/ineffective logic as prelogism-as-of-conviction.-in-profound-supererogation<-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 postlogism/psychopathy and conjugated-postlogism/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived-perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> rather reflected-as-of-soundness-or-ontological-good-faith/authenticity-as-of-reference-of-thought in determining whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-afteffect/afteffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is contiguous as of meaningfulness-and-teleology as of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect as from the individuation-level to the registry-worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-level childhood postlogism/psychopathy phenomenon relatively
resolvable at that individuation-level to fail resolution with the myriad of such cases at the
circular-complexification registry-worldview/dimension-level of more surreptitious adulthood
pathological postlogism⁷/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency⁸-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } with consequent conjugated-postlogism⁸ ‘involving beyond-the-consciousness-awareness-teleology⁹-{in-existential-extrication-as-of-existential-unthought}>⁶ dynamics further associated with a generalised social ‘lack of constraining social universal-transparency⁸-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness -of- reference-of-thought thus reflecting the uninstitutionalised-threshold⁴ backdorp for the registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁵-{as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>. In other words, social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is de-
mentatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-worldview’s/dimension’s prior relative-ontological-incompleteness -of- reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-
functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-
teleology⁹-{in-existential-extrication-as-of-existential-unthought}>⁶ with the implication that ‘lack of constraining social universal-transparency⁸-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } at this uninstitutionalised-threshold⁴ allows for denaturing⁶, which is rather
subpar to the notional–confoundedness / constitutedness\(^1\)–to-confoundedness\(^2\) required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, 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\} \) failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to be construed as socially-functional-and-accordant\(^9\), with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness\(^3\)–of– reference-of-thought driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in rearticulating such a prospective institutionalisation ‘constraining social \(^{10}\) universal-transparency\(^{11}\) \{transparency-of-totalising-entailing,—as-to-entailing—\<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \} reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{12}\), for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness\(^{13}\)–of– reference-of-thought; wherein notional–confoundedness / constitutedness \(^1\)–to-confoundedness \(^2\) reflects their institutionalisation and denaturing \(^{14}\) reflects their uninstitutionalised-threshold\(^{15}\). Hence in the bigger picture explaining why the successive registry-worldviews/dimensions are construed as of diminishing–human-epistemic-abnormalcy-or-preconvergence\(^{16}\) towards ontological-normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity with respect to social \(^{17}\) universal-transparency \(^{18}\)-\{transparency-of-totalising-entailing,—as-to-entailing—\<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \}.
which critically tends to be solicited at its beyond-the-consciousness-awareness-teleology\textsuperscript{(10)}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} as in this individuation-level analysis, apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} can equally be construed as tying down transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{9}/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{(10)} to ontological-normalcy/postconvergence as ontological-completeness-of- reference-of-thought avails as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, and hence its construal as of ‘intemporal-prioritisation-of—reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting; while apriorising/axiomatising/referencing—constitutedness\textsuperscript{13} can equally be construed as tying down ‘supposed objectivity as of conscious or unconscious denaturing’ ontological-bad-faith/inauthenticity\textsuperscript{64} to the \textsuperscript{amplituding/formative} wooden-language\textsuperscript{8} (imbued—temporal–mere-form/virtualities/dereification /akrasiatie-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{(10)} failing intemporal-preservation-entropy-or-contiguity–or—ontological-preservation as of ontological-normalcy/postconvergence enabled by relative-ontological-incompleteness –of- reference-of-thought in temporal prioritisation teleology\textsuperscript{(10)}. As such apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} is the underlying drive of a human hermeneutic/reprojecting/supererogating/zeroing psychology as of an ontologically-driven developing psyche as ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ construed as of notional–conflatedness /constitutedness\textsuperscript{11}-to-conflatedness\textsuperscript{3} from apriorising/axiomatising/referencing—constitutedness\textsuperscript{11}/recurrent-utter-uninstitutionalisation,
first-level—presencing—absolutising-identitive-constitutedness of base-institutionalisation—
ununiversalisation, second-level—presencing—absolutising-identitive-constitutedness of
universalisation—non-positivism/medievalism, third-level—presencing—absolutising-
identitive-constitutedness of positivism—procrypticism, and full-
otional—conflatedness /deprocrypticism. We can appreciate that prior relative-ontological-
incompleteness of—reference-of-thought inherently undermines the capacity for transcendentally-enabling-level—of-ontological-good-
faith/authenticity/objectification/desubjectification-as-objectification—<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> of a

notional <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification, such that our transcendentally-enabling-level—of-ontological-good-faith/authenticity/objectification/desubjectification-as-
objectification—<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as antinihilism> enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of—reference-of-thought driven by apriorising/axiomatising/referencing—conflatedness as articulated above over denaturing, and explaining why apriorising/axiomatising/referencing—conflatedness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigating the ontological-contiguity—of-the-human-institutionalisation-process behind the successive institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected-epistemicity-relativism\rangle is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing referencing of any one registry-worldview’s/dimension’s institutionalisation\rangle reference-of-thought-categorical-imperatives/axioms/registry-teleology failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend in reflecting holographically-\langle conjugatively-and-transfusively\rangle the ontological-contiguity—of-the-human-institutionalisation-process as of our positivism–procripticism.

Notional–confoundedness /constitutedness-to-confoundedness 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–deprocripticism from our positivism–procripticism 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 \langle amplituding/formative–epistemicity\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-complex of considering the \langle 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 \rangle while failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality within the given registry-worldview/dimension, be it at the backend in reflecting holographically-\langle conjugatively-and-transfusively\rangle the ontological-contiguity—of-
the-human-institutionalisation-process\textsuperscript{58} as our positivism–procrypticism. A naïve conceptualisation of ontology/virtue construal ideal by the mere fact of simply being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of our positivism–procrypticism institutionalisation doesn’t speak of our firstnatured/intemporal projection-of-thought but rather of a secondnatured institutionalisation that induced our prospective relative-ontological-completeness -of- reference-of-thought by the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} that cannot be confused with the idea of construing our present positivism–procrypticism uninstitutionalisation \textsuperscript{84}reference-of-thought as the definite ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} that has gone before in providing the secondnatured possibilities of our present as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality-driven notional–conflatedness /constitutedness -to-conflatedness, and in that respect conjure how we can equally undertake our own part of the human existential tale homework in summoning ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven notional–conflatedness /constitutedness -to-conflatedness as an opened-structure 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, and not a closed-structure naïve <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{73} nombrilism as of flawed/perverted reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{40} at our positivism–procrypticism uninstitutionalisation

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normalcy/postconvergence>’–existentialism-form-factor meaningfulness-and-teleology

'amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-'nonpresencing,-for-explicating-ontological-contiguity’, as of ‘historiality/ontological-eventfulness'/ontological-aesthetic-tracing='<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicit in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction bound to disrupt thought and analysis in the social as of its ‘relatively low results-constraining-effectiveness nature’. Along the same argument and with regards to the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction inherent in the social, it is important to grasp that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment that goes well beyond any given specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness )/incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment as of aetiologisation/ontological-escalation for universal retrospective to prospective understanding of postlogism psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment is inherently the more expansive, universal, decisive, objective
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\(\{\text{implicit}-\text{epistemic-veracity-of}\}\) nonpresencing\(\langle\text{perspective-ontological-normalcy/postconvergence}\rangle\) refers to any such projections, as of human imaginative capacity derived from our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so construed as the enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework\(\langle\text{amplituding/formative–epistemicity}\rangle\) causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing, 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 \[1984\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[100\],-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\[100\] was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold\[03\] that then became a new specific institutionalisation\[84\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[100\],-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\[100\] thereafter amenable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity\[100\] such that the prior non DNA-based construal/conceptualisation (as of reference-of-thought–categorical-imperatives/axioms/registry-teleology\[100\],-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\[100\]) with respect to that now DNA-based genetics specific institutionalised \[<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger picture as a contributory apriorising/axiomatising/referencing—conflatedness\[12\] within the same positivism registry-worldview institutionalisation. (In fact, the institutional-cumulation/institutional-recomposure\[\langle\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing}<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}>\rangle\] are the conjoined effect of all specific uninstitutionalised-threshold\[03\] institutionalisation breakthroughs of reference-of-thought–categorical-imperatives/axioms/registry-teleology\[100\],-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\[100\] construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however the ‘emotional involvement’ in apriorising/axiomatising/referencing—
conflatedness within the same positivism registry-worldview of appraisal is way low compared to the high ‘emotional involvement’ in making the same construct as of a contrastive transcending/superseding of a prior registry-worldview/dimension institutionalisation reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation reference-of-thought like between non-positivism and positivism or prospectively between our positivism–procrypticism and notional–deprocrypticism as in this latter instance such a construal/conceptualisation is comprehensively redefining of the human psyche and tend to elicit the highest levels of ‘emotional involvement’ thus requiring rather a crossgenerational adjustment as apriorising/axiomatising/referencing—conflatedness over the prior distractive-alignment-to reference-of-thought->apriorising/axiomatising/referencing>. In conclusion, such a construal/conceptualisation as of notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology over our positivism–procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of our ‘lived social’ uninstitutionalised-threshold with respect to psychopathy and social psychopathy and procrypticism in general is a wholly new dramatically different depth of understanding, and from our present inclination of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity within the positivism institutionalisation framework. Beyond the above constrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology,
thought) with its supposedly grander intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driving/behind its construal, turns out to be a prospective institutionalisation ‘reset framework for human temporal-to-intemporal mental-dispositions’ respectively in reference-of-thought—looseness-of-tethering—to—prelogism—as-of-conviction,—in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and reference-of-thought—closeness-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> of the new reference-of-thought; as facing/dealing anew with human temporal-to-intemporal mental-dispositions but this time around doing the same thing as occurred with the prior institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology (with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness of reference-of-thought limiting/constraining on the possibilities of vices-and-impediments); implying an underlying ontological-contiguity of the reality of human temporal-to-intemporal mental-dispositions across all the registry-worldviews/dimensions. Thus while ‘ontologically superseding the prior beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> and prior ‘lack of constraining social universal-
transparency\textsuperscript{10} \langle transparency-of-totalising-entailing,-as-to-entailing-\rangle \text{amplituding/formative–epistemicity} \text{totalising–in-relative-ontological-completeness} \rangle \text{this does not imply apart from such institutionalisation-as-secondnaturin a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold \textsuperscript{03} as its beyond-the-consciousness-awareness-teleology\textsuperscript{100} \langle in–existential-extrication-as-of-existential-unthought\rangle \text{and ‘lack of constraining social universal-transparency \textsuperscript{10} \langle transparency-of-totalising-entailing,-as-to-entailing-\rangle \text{amplituding/formative–epistemicity} \text{totalising–in-relative-ontological-completeness} \rangle \rangle \text{inducing anew the new reference-of-thought owns threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation} \langle\text{as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing \text{apriorising–psychologism}\rangle. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold \textsuperscript{03} can be construed ontologically as arising out of a further temporal/shortness-of-register-of–meaningfulness-and-teleology \textsuperscript{100} distortedness of the new \langle\text{amplituding/formative–epistemicity} \text{totalising–circumscribing/delineating} \text{reference-of-thought} \rangle \text{devolving-as-of-instantiative-context–} \langle\text{meaningfulness-and-teleology} \rangle \text{in the social extended-informality} \langle\text{susceptible-to-effecting-parimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology} \rangle \text{ultimately extending to the extended-informality} \langle\text{susceptible-to-effecting-parimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology} \rangle \text{spheres of formal constructs distorting formal construal of meaninglessness-and-teleology} \textsuperscript{100}, and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised meaninglessness-and-teleology \textsuperscript{100} and its uninstitutionalised-threshold \textsuperscript{03}’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle as-to–‘attendant-intradimensional’–prospectively–
disontologising–preconverging/dementing apriorising-psychologism>. The operant and technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology apriorising/axiomatising/referencing—confledness ² for ontologically-veridical meaningfulness-and-teleology¹⁰⁰ and ‘human notional–firstnatures—temporal-to-intempernal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> condition’ of reception/distortion across the successive registry-worldviews/dimensions involving denaturing where there is ‘lack of constraining social universal-transparency¹¹ {(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )}. The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation reference-of-thought can thus be construed as of pure-ontology apriorising/axiomatising/referencing—confledness¹² for ontologically-veridical meaningfulness-and-teleology¹⁰⁰, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intempernal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory–de-mentativity ontological-prime movers-totalitative-framework⁷³ (as it supersedes the prior beyond-the-consciousness-awareness-teleology¹⁰⁰,<in-existential-extrication-as-of-existential-unthought>⁵ meaningfulness-and-teleology¹⁰⁰ and the prior ‘lack of constraining social universal-transparency¹⁰⁰ {(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )}, and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-
and-teleology as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation reference-of-thought as of pure-ontology apriorising/axiomatising/referencing—conflatedness for prospective relative-ontological-completeness reference-of-thought meaningfulness-and-teleology. But then in due course and at the uninstitutionalised-threshold of this prospective institutionalisation reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) wanes as the reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence nature sets in as it is related to at the uninstitutionalised-threshold by the registry-worldview’s/dimension’s least common denominator as wooden-language⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩ for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness -of-reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework, and is rather oriented to sovereign extrication over knowledge-reification at this uninstitutionalised-threshold as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought—categorical-imperatives/axioms/registry-teleology are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold that in effect the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think that a ‘sense of rightness’ is all that matters before the law, and this extends to human meaningful and organisational principles in general. Such that temporal-dispositions fulfilment of such ‘mechanistic’ effectiveness as mechanical-knowledge ‘without the non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the emanant-kind that-had-driven the reference-of-thought construal in the first place’ distort in due course organic meaningfulness-and-teleology, as of temporal mental-dispositions of shortness-of-register-of meaningfulness-and-teleology. Thus such implied prospective reference-of-thought, social organisations and institutions as organic meaningfulness-and-teleology then tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasional gravely alien’ to the (especially in the extended-informalities of the social and institutions) original organic-knowledge conceptualisation as of the implied prospective reference-of-thought social and institutions meaningfulness-and-teleology. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supercogulatory–de-mentativity ontological-prime-movers-totalitative-framework construal for the notional-deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the meaningfulness-and-teleology behind the construal of notional-deprocrypticism and the ‘reality of a human condition of temporal-dispositions distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing’, and so as of notional–conflatedness/constitutedness–to-conflatedness as historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological–
distractive-alignment-to<sub>34</sub> reference-of-thought<sub>-</sub>of-apriorising/axiomatising/referencing<sub>-9</sub> dynamics (as of the previous two) as social ontology/aetiologisation/ontological-escalation, and equally serves as an ideal storied-construct/ontologically-valid-narration of intuitive elucidation framework. The implication of such ‘temporal distractive-alignment-to<sub>34</sub> reference-of-thought<sub>-</sub>of-apriorising/axiomatising/referencing<sub>-9</sub> of institutionalisation<sub>5</sub> meaningfulness-and-teleology<sub>100</sub>’ across all registry-worldviews/dimensions is that<sub>5</sub> meaningfulness-and-teleology<sub>100</sub> as of prospective registry-worldview/dimension institutionalisation involves ‘its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing—conflatedness<sup>12</sup> of meaningfulness-and-teleology<sup>100</sup> exactly by transcending/superseding the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights behind the prior registry-worldview/dimension uninstitutionalised-threshold<sup>03</sup>’. As critically the naivety of amplifying/formative wooden-language—{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} within a same registry-worldview/dimension uninstitutionalised-threshold<sup>03</sup> reference-of-thought is that its defect of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights arising as perversion-of<sub>25</sub> reference-of-thought<sub>-</sub>as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>97</sup> due to its prior relative-ontological-incompleteness<sup>74</sup> 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 1997
<amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, universalisation, positivism and deprocrypticism), is that meaningfulness-and-teleology can then still be upheld on the basis of the same uninstitutionalised-threshold/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights rather than the more ontologically-verbatim implication of prospective registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing—conflatedness. Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or our positivism–procrypticism perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or notional-deprocrypticism utter psychical-and-institutional apriorising/axiomatising/referencing—conflatedness of meaningfulness-and-teleology, and not wrongfully setting-aside/glossing-over/ignoring with the idea that meaningfulness-and-teleology is still to be construed as of non-positivism/medievalism or positivism–procrypticism; as the grander human living as of the species ‘existential tale’ is in construing
that the respective prospective institutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-
incidenting-predicative-insights when availed by contemplation as based-institutionalisation,
universalisation, positivism and notional-deprocrypticism implies transcending/superseding the
respective uninstitutionalised-threshold apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-
incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and procrypticism, enabling the cumulative recomposuring of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity—of-the-human-institutionalisation-process as of difference-
conflatedness -as-to-totalitative-reification -in-singularisation<-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemic-
determinism -<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’, as of
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming and not temporal extricatory
preconverging–de-mentating/structuring/paradigming parasitising/co-opting to the species
existential-tale.]
The statements articulated priorly (before the square brackets texts digression) speak of the
reality of ‘human temporal uninstitutionalised-threshold mental-disposition’ even in our own
positivism reference-of-thought registry-worldview. It is fair to say the statement made
before, “Z … will look down on B, C, D, E and F mental-dispositions perversion-and-derived-
perversion-of- reference-of-thought<-as-effectively-apriorising-in-

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‘flawed egos’ and is of no ontologically-veridical import). The point of this distinction made
between the nature of ‘human registry-worldview’/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 individualisations
as being relatively more exceptional than the solipsistic nature of humans in prior epochs is
false, with such wrongly implied exception rather being a confusion between ‘cumulated
institutionalisation’ (which we carry by being secondnatured at the backend in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process as of human limited-mentation-capacity-deepening leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense
of intemporality/longness (which overall is no more greater than that of humans of previous
successive registry-worldviews/dimensions); and further that we are just of the same ‘human
temporal uninstitutionalised-threshold mental-disposition’ as all humans past when it comes
to making solipsistic choices at uninstitutionalised-threshold, which choices when of
intemporality -drive solipsistic-choices are maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation leading to prospective
institutionalisations. This notion of human mental-disposition and by extension
meaningfulness-and-teleology as comprising, rather as a more complete and grander
conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an
uninstitutionalised-threshold -facet, so-construed by metaphysics-of-ab senes<implicated-
epistemic-veracity-of- nonpresencing—<perspective—ontological-normalcy/postconvergence>},
carries institutionalisation and uninstitutionalised-threshold implications with respect to the
determination of ontologically-veridical meaningfulness-and-teleology as of pertinent

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scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. Such metaphysics-of-absence\{(implicated-epistemic-veracity-of- nonpresencing<-perspective-ontological-normalcy/postconvergence->\}) considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold\(^\text{103}\) 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’\(^\text{102}\). 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\(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\) (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\(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\) 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—<in-existential-reality mental-disposition that conceive of positivistic meaningfulness-and-teleology in the uninstitutionalised-threshold social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ontological-primemovers-totalitative-framework and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-<in-deferential-formalisation-transference> possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and
transversality~of-affirmative-and-unaaffirmative~disambiguated~motif-and-apriorising/axiomatising/referencing'). In another respect, with regards to scientific meaningfulness-and-teleology and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will 'produce the greater human Good', as at the prior as uninstitutionalised-threshold when such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of 'relatively free-for-all opinionatedness and imaginary knowledge constructs' with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for 'social consensus as of social-aggregation-enabling by human temporal amplituding/formative wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-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 as-of-reference-of-thought increasingly defer domains of meaningfulness-and-teleology more and more to formal constructs while increasingly reducing the sphere of the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology} as of its free-for-all nature. The bigger point being that even in our positivism~procrypticism
registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> } mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining
the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions and projections’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism /psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that is based on ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions and projections’, and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism /phenomenon including psychopathy on the assumption of an overall
‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social as of the present as \( \text{metaphysics-of-presence}\{\text{implicated-`nondescript/ignorable–void } \} \)-as-to-presencing—absolutising-identitive-constitutedness \) instead of assuming a ‘human temporal uninstitutionalised-threshold’ \( \) mental-disposition’ of the social by prospective \( \text{metaphysics-of-absence}\{\text{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} \}\), since the construal of our postlogism \( \) as of psychopathy and social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic/notional–projective-perspective, reflected from futural \( \text{Being} \)-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \( \) as of prospective notional–deprocrypticism registry-worldview’s/dimension’s \( \) reference-of-thought. Insightfully, by \( \text{metaphysics-of-absence}\{\text{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}\}\) we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the nonpositivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality-drive whereas in fact it is one of human uninstitutionalised-threshold \( \) of temporalities-drives such that it is endemised/enculturated in various temporality\( /shortness \) shades (\( \) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s \( \) reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the \( \text{amplituding/formative} \) wooden-language-\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-`nondescript/ignorable–void } \}-with-regards-to-prospective-apriorising-
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-normalecy/postconvergence-reflected-epistemicity-relativism, but rather the intemporal mental-disposition (intemporal-disposition) to strive as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for universalisation to supersede base-institutionalisation–ununiversalisation equates that striving for positivism to supersede universalisation–non-positivism/medievalism equates
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-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle)/postdication rather than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness\textsuperscript{88}–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\textsuperscript{88}—unenframed-conceptualisation intemporality\textsuperscript{88}–drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of existential-contextualising-contiguity\textsuperscript{89} here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness\textsuperscript{9} and relative-ontological-completeness\textsuperscript{99 88} reference-of-thought and respectively as of their divergent non-positivists dereification\textsuperscript{97} perspective and positivist reification\textsuperscript{7} perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’ will be the confirmation for members of the
non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of existential-contextualising-contiguity\(\text{\textsuperscript{\textdegree}}\)-in-reification\(\text{\textsuperscript{\textdegree}}\)/dereification\(\text{\textsuperscript{\textdegree}}\) as of their prior relative-ontological-incompleteness \(\text{\textsuperscript{\textdegree}}\)-of-reference-of-thought, contrasted with the positivist naturalist conception of existential-contextualising-contiguity \(\text{\textsuperscript{\textdegree}}\)-in-reification \(\text{\textsuperscript{\textdegree}}\) as-seeking-a-cure as of its prospective relative-ontological-completeness \(\text{\textsuperscript{\textdegree}}\)-of-reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrypticism registry-worldview/dimension as of its prior relative-ontological-incompleteness \(\text{\textsuperscript{\textdegree}}\)-of-reference-of-thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity\(\text{\textsuperscript{\textdegree}}\)-reification\(\text{\textsuperscript{\textdegree}}\) as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing->\(\text{\textsuperscript{\textdegree}}\) projected epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity \(\text{\textsuperscript{\textdegree}}\)-<profound-supererogation-\(\text{\textsuperscript{\textdegree}}\) of-mentally-aestheticised~postconverging/dialectical-thinking \(\text{\textsuperscript{\textdegree}}\)-qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter \(\text{\textsuperscript{5}}\) meaningfulness-and-teleology \(\text{\textsuperscript{10}}\) as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the \(\text{\textsuperscript{10}}\) universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the
de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness of reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in  

syncretising/circularity/interiorising/akrasiatic-drag; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning contortion is rather in transversality—of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing’ of the prior relative-ontological-incompleteness of reference-of-thought and the contorted prospective relative-ontological-completeness of reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness of reference-of-thought projection is what marks ‘transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning’ whether of philosophical implications as with say Socrates or philo-religious implications as of nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness of reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness of reference-of-thought but for the induced crossgenerational transcendental metaphoricity possibility, and the contortion is more of a token as of the metaphoricity possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and without which token contortion there
is ‘no existential reference for such transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’, as a gesturing of metaphoricity\(^5\) that is ‘beyond the prior relative-ontological-incompleteness’\(^{89}\)-of-\(^{88}\) reference-of-thought full \(^{56}\) meaningfulness-and-teleology\(^{100}\) implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity’\(^5\) possibility for prospective relative-ontological-completeness\(^{88}\)-of-\(^{84}\) 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\(^{88}\)-of-\(^{84}\) reference-of-thought transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity into the ordinariness of prior relative-
ontological-incompleteness\(^{89}\)-of-\(^{84}\) reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness\(^{88}\)-of-\(^{84}\) 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\(^5\) gesturing for prospective relative-ontological-completeness\(^{88}\)-of-\(^{84}\) 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\(^4\) rather as of reasoning-through/messianic-reasoning asceticism\(^4\), different from asceticism\(^1\) as reasoning-from-results/afterthought or institutional asceticism\(^4\), should basically be understood as of the general notion that all human \(^{56}\) meaningfulness-and-teleology\(^{100}\) are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

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The fundamental ontological dearth of identitive-constitutedness as -epistemic-totality -dereification -in-dissingularisation -presencing -absolutising-identitive-constitutedness as -flawed-epistemic-determinism as of dissingularisation -presencing -absolutising-identitive-constitutedness /epistemic-nonimmanence/flawed-epistemic-determinism, is that it falsely implies ‘an imaginary wholeness/nested-congruence’ of amplituding/formative-epistemicity-totalising/circumscribing/delineating meaningfulness-and-teleology with ‘no-tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-intemporal-ontological-performance -<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—reproductibility-of-aestheticisation falsely implies that its meaningfulness-and-teleology is necessarily as of ‘identitive
or-dialectical-thinking\textsuperscript{103}–apriorising-psychologism’ even at its uninstutionalised-threshold\textsuperscript{103} where it is effectively preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of existential-contextualising-contiguity\textsuperscript{103}. We can imagine as of a non-positivistic social-setup\textsuperscript{8} reference-of-thought identitive-constitutedness\textsuperscript{13}–‘epistemic-totality\textsuperscript{36}’-dereification\textsuperscript{36}–indissingularisation-<as-to-the-disjointedness/disentailment-of-‘presencing—absolutising-identitive-constitutedness\textsuperscript{13}>\textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{19} 4\textsuperscript{4}<amplituding/formative-epistemicity>totalising/circumscribing/delineating\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{103}, 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\textsuperscript{8} procrypticism–or–disjointedness-as-of-\textsuperscript{8} reference-of-thought as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{103}; and in both cases the ‘trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of ontological wholeness/nested-congruence’ as of existential-contextualising-contiguity\textsuperscript{9} knowledge-reification\textsuperscript{87} breaks down at the uninstutionalised-threshold\textsuperscript{103} thus assuming a nondescript/ignorable–void\textsuperscript{1} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) identitive-constitutedness\textsuperscript{13}–‘epistemic-totality’–dereification\textsuperscript{87}–indissingularisation-<as-to-the-disjointedness/disentailment-of-‘presencing—absolutising-identitive-constitutedness\textsuperscript{13}>\textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{19} 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 apriorising
psychologism superstition’ and ‘preconverging-or-dementing apriorising
veridical difference-conflatedness\textsuperscript{1} as to totalitative-reification\textsuperscript{1} in singularisation-<as to the nondisjointedness/entailment-of-prospective-\textsuperscript{1} nonpresencing>-\textsuperscript{\textsuperscript{93}} as veridical-epistemic-determinism\textsuperscript{21} as of notional–deprocrypticism, with such singularisation-<as to the nondisjointedness/entailment-of-prospective-\textsuperscript{1} nonpresencing>-\textsuperscript{93} projected epistemic-immanence/veridical-epistemic-determinism reflecting an \textsuperscript{46} historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of all such de-mentative/structural/paradigmatic limits/thresholds-construed-as-mathesis/motif/thrownness-disposition of \textsuperscript{9} reference-of-thought ontological conception. In effect, such a trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> can be construed as a ‘creative metaphoricity\textsuperscript{42} tracing’ of human temporal-to-intemporal ontological-performance\textsuperscript{1}-<including-virtue-as-ontology> of human meaninglessness-and-teleology\textsuperscript{10} as of the dynamics of ‘overall human Being-personality-growth and the implications for its living-personality-growth and institutional-personality-growth’ implied as of notional–deprocrypticism ontologically-uncompromised—referentialism, as a fundamental hermeneutic/reprojecting/supererogating/zeroing psychological science which as of singularisation-<as to the nondisjointedness/entailment-of-prospective-nonpresencing>-\textsuperscript{93} projected epistemic-immanence/veridical-epistemic-determinism articulates-and-rearticulates such tracing/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of comprehensive/totalising-entailing/nested-congruence apriorising/axiomatising/referencing—conflatedness\textsuperscript{1} from a most profound existential-contextualising-contiguity\textsuperscript{9} knowledge-reification\textsuperscript{87} depth of notional–deprocrypticism protracted-consciousness. Such a hermeneutic/reprojecting/supererogating/zeroing psychology is necessarily cognisant and departs from a construal of the fundamental instigation of human knowledge and emancipation

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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’, as establishing in the very first place the prospective relative-ontological-completeness reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation for reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojecting/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/intelligibilitysetup/measuringinstrument ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity instigation of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
positivism–procrypticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrypticism human subject superegoic vices-and-impediments\textsuperscript{100}’. It should be noted that the way the construction of knowledge works at \textsuperscript{8}reference-of-thought-level of reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of \textsuperscript{3}reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{100} aposteriorising/logicising/deriving/intelligising/measuring.
In this regard, we can construe that even the \textlangle amplituding/formative\textrangle wooden-language\textsuperscript{2} meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to—prospective-apriorising-implications\textrangle mental-disposition in a non-positivism/medievalism social-setup has a sense of human knowledge development and emancipation but with a mental-reflex that such a conception is necessarily by way of the non-positivism/medievalism social-setup reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of \textsuperscript{3}reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{100} aposteriorising/logicising/deriving/intelligising/measuring.
The idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

In the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective ontologically-uncompromised—referentialism notional–deprocrypticism reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring is the route for ontologically-veridical human knowledge transformation and emancipation in

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futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism is very much alien to our positivism—procrypticism cloistered-consciousness. In both instances the notion of prospective metabolicity is one that necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested ‘epistemic-totality reference-of-thought/epistemic-totalising—self-referencing-syncretising/circularity conception of meaningfulness-and-teleology’ which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-ontological-completeness! In fact such an insight can be extended across ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemic-determinism—<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity to imply that the state of recurrent-utter-uninstitutionalisation is cognisant of emancipation but doesn’t anticipate that emancipation as of prospective relative-ontological-completeness is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, and likewise the latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism.
The fact is human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor at its uninstitutionalised-threshold implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation—as-to-the-disjointedness/desentailment-of-presencing—absolutising-identitve-constitutedness as if in a fully-attained state of singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemic-determinism, as of the-very-central-implication-of-thrownness, as reflected by the successive prior relative-ontological-incompleteness reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,—normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,—normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness of reference-of-thought meaningfulness-and-teleology state is downright ontologically ridiculous and the manifestation of an 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-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism has its very own complete transformative and emancipative potential as if of fully-attained singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism, but an ontologically-verbatim psychology rather warrants implying the human subject displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness registry-worldviews/dimensions superegoic vices-and-impediments; wherein postconverging-or-dialectical-thinking—apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation at its uninstitutionalised-threshold is construed as preconverging-or-dementing—apriorising-psychologism as of prospective postconverging-or-dialectical-thinking—apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such a hermeneutic/reprojecting/supererogating/zeroing psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation of the possibility for prospective human emancipation’, since by its ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ it is beyond the idea of convincing for convincing sake as it is simply ‘a blunted eliciting of a solipsistic sense of intemporal/longness-of-register-of—meaningfulness-and-teleology projection in any human and no more’ with no point going beyond that point as it then becomes as of intellectual-and-
moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{63} -<shallow-supererogation\textsuperscript{97}-of-mentally-aestheticised-preconverging/dementing\textsuperscript{97}–qualia-schema>; and so, as its essential\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} is as of a solipsistic transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} 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,-elicitng-of-prospective-supererogation\textsuperscript{97}<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s\textsuperscript{2} on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s\textsuperscript{2} but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-elicitng-of-prospective-supererogation\textsuperscript{97}<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of ontological-primemovers-totalitative-framework\textsuperscript{71}. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold\textsuperscript{03} and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but
then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ of human ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology/ reference-of-thought-devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing—apriorising-psychologism uninstitutionalised-threshold which it tends to represent as nondescript/ignorable—void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into prospective institutionalisation. This reality is known as human ‘supererogatory–de-mentative constraint’ to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of the possibility of prospective relative-ontological-completeness–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 wooden-language ⟨imbued—temporal—mere—}
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing – narrativess 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 aetiolisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness, for resolving a given registry-worldview/dimension vices-and-impediments; this notion of human supererogatory de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity as implied by a ‘postconverging-or-dialectical-thinking – psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical– de-mentation–stranding-or-attributive-dialectics), rather than a second-guessing mented or stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity, and thus making the given presence reference-of-thought as our positivism–procrypticism ‘all-determinative of what can be construed as psychological emancipation’ as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag.
despite the fact of its prior relative-ontological-incompleteness\(^8\)-of-\(^7\) reference-of-thought to futural Being-development/ontological-framework-expansion—\(^{as-to-depth-of-ontologising-development-as-infrastructure-of—^5\) meaninglessness-and-teleology\(^{100}\) as of prospective notional-deprocrypticism prospective relative-ontological-completeness\(^8\)-of-\(^4\) reference-of-thought. The underlying issue here as well as of ontologically-veridical difference-conflatedness\(^1\)-as-to-totalitative-reification\(^8\)-in-singularisation-\(<\)as-to-the- nondisjointedness/entailment-of-prospective- nonpresencing\(^2\)\>-as-veridical-epistemic-determinism\(^21\) has to do with deficient human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification\(^7\)/contemplative-distension\(^2\) (as of human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally–collateralising- beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency\(^1\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\(^7\)/shortness \(<\)amplituding/formative\> wooden-language\(<\)\>(imbued—averaging-of-thought-\(<\)as-to-leveling/ressentiment/closed-construct-of— meaninglessness-and-teleology -as-of—‘nondescript/ignorable–void ’-with-regards-to- prospective-apriorising-implications\(>\)) in construing \(^5\) meaninglessness-and-teleology\(^{100}\) beyond the constraint of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the underlying possibility for human transcendence-and-sublimity/sublimation/supercruciform-de-mentativity as of human intemporal/ontological/social/species/\(^{104}\) universal/transcendental/\(^6\) maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In this regard as of lack of dispensing- with-immediacy-for-relative-ontological-completeness\(^1\)-by-reification\(^7\)/contemplative-distension\(^2\) is the human temporal inclination to decontortion construed as a disposition to undermine ‘intemporal ontological-veracity as of \(^{100}\) universal existential import’ for the sake of
‘temporal narrow-and-specific existentially-invested advantage/interest with little concern about emancipatory \({}^{104}\) universal \({}^{100}\) “meaningfulness-and-teleology”, and so as the very contrary disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human \({}^{45}\) <amplituding/formative–epistemicity>totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag \({}^{56}\) incrementalism-in-relative-ontological-incompleteness \({}^{89}\)—enframed-conceptualisation is rather counter to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality disposition by its deterministic hanging onto prior relative-ontological-incompleteness \({}^{89}\) of reference-of-thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-veracity implications of the trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of reifying existential-contextualising-contiguity \({}^{103}\), and thus adopting a dereification \({}^{87}\) posture as enabled by ‘lack of constraining social \({}^{104}\) universal-transparency \({}^{105}\) ⟨transparency-of-totalising-entailing,-as-to-entailing-\<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩’. Such a human disposition to decontortion at uninstitutionalised-threshold \({}^{103}\) arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of \({}^{56}\) meaningfulness-and-teleology \({}^{100}\) as it reflects existence’s coherence/contiguity as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\nonpresencing>_\({}^{81}\) projected 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 \({}^{103}\) where we are actually preconverging-or-dementing \({}^{19}\) –apriorising-psychologism and prospectively dialectically-primitive,
notwithstanding our attendant \(<\text{amplituding/\textit{formative–epistemicity}>\text{totalising}-\text{self-referring-syncretising/circularity/interiorising/akrasiatic-drag}^\text{\textdagger}}\) and vague untransvaluated–temporal-intemporality \(^2\) gesturing. The ontological-contiguity\(^\text{\textdagger}^{\text{\textdagger}}\)—of-the-human-institutionalisation-process\(^\text{\textdagger}^{\text{\textdagger}}\) can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness\(^\text{\textdagger}^{\text{\textdagger}}\); wherein across the successive institutional-cumulation/institutional-recomposure\(\{\text{as-to- historiality/ontological-eventfulness}\)/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}\}\rangle\), decontortion is ontologically-constrained both as of the ‘dynamic construal of appropriate-as-intemporal existential phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential human mental-disposition’. The former is ontologically-constrained as of ontological-primemovers-totalitative-framework\(^\text{\textdagger}^{\text{\textdagger}}\) 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 \(^\text{\textdagger}^{\text{\textdagger}}\)\(\text{universal-transparency}\(^\text{\textdagger}^{\text{\textdagger}}\)\{\text{transparency-of-totalising-entailing,-as-to-entailing-<\text{amplituding/\textit{formative–epistemicity}>\text{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\(^\text{\textdagger}^{\text{\textdagger}}\)-as–‘epistemic-totality\(^\text{\textdagger}^{\text{\textdagger}}\)-dereification\(^\text{\textdagger}^{\text{\textdagger}}\)-in-dissingularisation\(<\text{as-to-the-disjointedness/disentailment-of–presencing—absolutising-identitive-constitutedness }\rangle\)–as-flawed-epistemic-determinism\(^\text{\textdagger}^{\text{\textdagger}}\) as of dissingularisation\(<\text{as-to-the-disjointedness/disentailment-of–presencing—absolutising-identitive-}\)
constitutedness\textsuperscript{13}>\textsuperscript{17}/epistemic-nonimmanence/flawed-epistemic-determinism also has implications with the ontological-performance\textsuperscript{22}>\textsuperscript{28}-<including-virtue-as-ontology> as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology\textsuperscript{37} in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness -as-‘epistemic-totality’ -dereification\textsuperscript{87}- in-dissingularisation-<as-to-the-disjointedness/disentailment-of-\textsuperscript{19} presencing—absolutising-identitive-constitutedness > -as-flawed-epistemic-determinism\textsuperscript{49} implied as of dissingularisation-<as-to-the-disjointedness/disentailment-of-\textsuperscript{19} presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{7} as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-\textsuperscript{13} projected epistemic-immanence/veridical-epistemic-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness\textsuperscript{13}-as-‘epistemic-totality’ -dereification\textsuperscript{7}-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-\textsuperscript{19} presencing—absolutising-identitive-constitutedness\textsuperscript{13}>\textsuperscript{38}-as-flawed-epistemic-determinism\textsuperscript{49}’ 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\textsuperscript{19} without the constraint of existential-contextualising-contiguity\textsuperscript{19} knowledge-reification\textsuperscript{87} as of existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as—sublimating-withdrawal,—eliciting-of-prospective-
supererogation”<as—to-perspective-ontological-normalcy/postconvergence-implied—
‘prospective-aporeticism-overcoming/unovercoming’> as its very own transcendental signifier
which ultimately manifestly-as-inherently enables transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as the very essence of knowledge. This
has led in many ways to a dissonance between their knowledge productivity implications and
existential reality wherein for instance psychological and psychiatric science seems to imply
that all along its practice human psychological illnesses have multiplied many times over as of
ever transforming and expanding formalisation credo, while the analytical tradition of
philosophy by the avowals of its internal critics has been involved in a recurrent second-
guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside
of social reality’ wrongly mimicking a natural science tradition whose domain-of-study
ecstatically allows for such an attitude/mental-disposition/care—and—episteme. Such an
approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather
abstract as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside-existential-contextualising-contiguity. Such that beyond its abstracting
exercise, as when it returns in striving to supposedly elucidate social and other existential
phenomenality, it is lost to it that social and other existential phenomenality is already
precedingly/superseding 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\(^{19}\)/relative-ontological-completeness\(^{19}\) (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\(^{72}\)-
<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\(^{39}\) knowledge-reification\(^{7}\) 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 apriorising/axiomatising/referencing—constitutedness\(^{13}\) nature just an implied existentially decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying apriorising/axiomatising/referencing—conflatedness\(^{12}\) connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness -as-'epistemic-totality’-dereification\(^{5}\)-in-dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness\(^{11}\)>-as-flawed-epistemic-determinism\(^{19}\) <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity\(^{67}\) posture as of atomising/taking-to-
nondisjointedness/entailment-of-prospective- nonpresencing as-veridical-epistemic-determinism

amplituding/formative-epistemicity causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity; thus further articulating meaningfulness-and-teleology as from prior relative-ontological-incompleteness to prospective relative-ontological-completeness, and so from the epistemic/notional perspective of existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression as-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 accordion ing-as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as-to-the-redounding/w avering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance including-virtue-as-ontology of narratives’ as of the social epistemic-totality of meaningfulness-and-teleology. This totalising-entailing insight is reflected in the Derridean deconstruction orientation with its obvious narratology implications pertinence to literary studies as of its apriorising/axiomatising/referencing—conflatedness with existential-contextualising-contiguity in contrast to such a notion like language games when construed rather in apriorising/axiomatising/referencing—constitutedness. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-‘epistemic-totality’ implied as of ontologically-flawed identitive-constitutedness as-‘epistemic-totality’ dereification in-dissingularisation-as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness
as against the ecstatic-totalising-entailing/nested-congruence disposition for reifying-
epistemic-totality\textsuperscript{13}\textsuperscript{-for-completeness implied as of ontologically-veridical difference-
conflatedness\textsuperscript{13}\textsuperscript{-as-to-totalitative-reification\textsuperscript{27}\textsuperscript{-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-\textsuperscript{13}\textsuperscript{-nonpresencing>-as-veridical-epistemic-
determinism}\textsuperscript{27}; wherein the apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} mental-reflex
is involved in construing of both the right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-
prospective-deprocrypticism-dissemination\textsuperscript{27} and thus the knowledge for that right mindset-as-of-
prospective-deprocrypticism-dissemination\textsuperscript{27} for completeness as of ontologically-
uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected
apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} (as of singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-\textsuperscript{13}\textsuperscript{-nonpresencing>\textsuperscript{27} projected epistemic-
immanence/veridical-epistemic-determinism and dissingularisation-<as-to-the-
disjointedness/disentailment-of-\textsuperscript{8\textsuperscript{p}} presencing—absolutising-identitive-
constitutedness\textsuperscript{13}>\textsuperscript{3}\textsuperscript{-epistemic-nonimmanence/flawed-epistemic-determinism
\textsuperscript{4}\textsuperscript{-amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective-\textsuperscript{13}\textsuperscript{-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{26} of
‘supererogatory—acuity/perspicacity.astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} with regards to
human limited-mentation-capacity-deepening\textsuperscript{23} as prospective psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring’ which speaks of the recurrent
edging towards completion of ontological-performance\textsuperscript{27}-<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 apriorising/axiomatising/referencing—constitutedness\(^\text{12}\) 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\(^\text{99}\). 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\(^\text{66}\) as of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking\(^\text{20}\)–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\(^\text{100}\) that exists is about existential-contextualising-contiguity\(^\text{99}\) knowledge-reification\(^\text{87}\) as of ontological-primemovers-totalitative-framework\(^\text{73}\) <amplituding/formative—epistemicity> causality— as to projective-totalitative—implications-of-prospective—nonpresencing,—for explicating-ontological-contiguity\(^\text{67}\) of supposedly coherent ontological-commitment\(^\text{66}\) 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 as herein articulated by this author is as difference-conflicatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemic-determinism-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity as from existence-potency~sublimating–nascence, disclosed from prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism supposedly coherent ontological-commitment about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’; articulating knowledge as ontologically-veridical meaningfulness-and-teleology as of the existential-contextualising-contiguity knowledge-reification causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of human underlying 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-normaley/postconvergence)}. This underlying notion of ontological-performance as including-
virtue-as-ontology> speaks more fundamentally of aetiologisation/ontological-escalation, as explicitly underlined in all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity elucidating/reifying subject-matters and sciences, unlike approaches that do-not-or-poorly-appreciate the fact that just as scientific studies are transformative the study of the social rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to prospective human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\(^{100}\), even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject\(^{45}\)<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\(^{45}\). Whereas the analytic tradition posture as with ‘speech act’ gives precedence to logical-commitment as reflected in its atomising/taking-to-pieces formalisation approach (implied as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{39}\)) geared towards identitive-constitutedness\(^{1}\)-as-‘epistemic-totality’\(^{66}\)-dereification -in-dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\(^{12}\)>\(^{87}\)-as-flawed-epistemic-determinism\(^{49}\), which by the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment\(^{66}\) in want of existential-contextualising-contiguity\(^{45}\) knowledge-reification\(^{87}\) for knowledge as ontologically-veridical \(^{56}\)meaningfulness-and-teleology\(^{100}\), as can be validated and falsified by ontological-primemovers-totalitative-framework\(^{1}\)<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity. This fundamental difference of conceptualisation very often underlies the disagreements between the analytic philosophical orientation and other philosophical traditions, in the sense that while the latter might be implicitly implying supposedly coherent ontological-commitment about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ when making its argument, the former will tend to be making a logical-commitment argument as of formalisation construct that ignores/overlooks-and-hence-is-poorly-constrained to the precedence/supersedingness/ascendancy of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in need of existential-contextualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework, and goes on to naively deploy outside existential-contextualising-contiguity knowledge-reification such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in apriorising/axiomatising/referencing—constitutedness as ends in themselves, rather than construing logic as of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ of supposedly coherent ontological-commitment for knowledge elucidating/reifying which validation and falsifiability is rather a matter of ontological-primemovers-totalitative-framework, and 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
<amplitudding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, and so as of articulated axiomatic-constructs; is rather reflected either in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> when the conceptualising is in prospective relative-ontological-completeness, or is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing–apriorising-psychologism> when the conceptualising is in prior relative-ontological-incompleteness, and in both instances as substantiated or unsubstantiated respectively by ontological-primemovers-totalitative-framework in reflection of the ascendency of existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression. For instance, with the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs over classical-mechanics—axiomatic-constructs as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing–apriorising-
psychologism>. This is also the case as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking apriorising-psychologism> of the ‘relative-ontological-completeness of reference-of-thought’ over ‘relative-ontological-incompleteness of reference-of-thought’ as unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing apriorising-psychologism>; for instance, 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 or in the case of our positivism over prior non-positivism–medievalism. Logic arises as a mental-reflex of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in knowledge construing-as-of-ontology/apriorising/axiomatising/referencing of Being and beings. However, because a reference-of-thought is already an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of its underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking apriorising-psychologism>, logic seems to be the only mental exercise involved since the underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking apriorising-psychologism> of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
(sublimating—referencing/registering/decisioning, as-self-becoming/self-conflatedness /formative-supererogating-(projective/reprojective—

aestheticising-re-motif and re-apriorising/re-axiomatising/re-referencing, in-perspective—ontological-normalcy/postconvergence)), is further elucidative of the notions of incrementalism-in-relative-ontological-incompleteness enframed-conceptualisation and

Whereas maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation associated with organic knowledge is about ‘utterly resolving as of totalising—renewing-realisation/re-perception/re-thought’ the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
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/relative-ontological-completeness.

presencing—absolutising-identitive-constitutedness conventioning-referencing in medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation


With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly grasp/appreciate the conflicting implications of their differing
knowledge commitments as of supposedly coherent ontological-commitment implied ecstatic-totalising-entailing/nested-congruence with the former and logical-commitment implied atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-patterning-as-devoid-of-‘existential-contextualising-contiguity’-s-reifying/elucidating-of-prospective-relative-ontological-completeness, 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

about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of existential-contextualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework

causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity, and logic can only be the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of such supposedly coherent ontological-commitment, and all the physics that is relevant is their further existential-contextualising-contiguity knowledge-reification as physics knowledge as of its ontological-veridical meaningfulness-and-teleology as can be validated and is falsifiable by ontological-primemovers-totalitative-framework. Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the existential-contextualising-contiguity knowledge-reification constraining implications of its ‘equal sign’, speaking of a self-conscious awareness that
calculations should reflect-and-be-constrained as per calculations operative validation and falsifiability with regards to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment ‘concurrent formatting as formalisation’ being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ towards that purpose. Such reflecting-and-constraining to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ can difficultly be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment articulated as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead
reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicited/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment in producing knowledge as meaningfulness-and-teleology; such that critically, appropriate philosophical phenomenal insight with regards to ‘the general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to ontological-prime-movers-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 apriorising/axiomatising/referencing—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
apriorising/axiomatising/referencing—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/eczstasy 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-primemovers-totalitative-framework . Inherently, because human-subpotency supposedly coherent ontological-commitment is very much intimately linked with the ontological-performance <including-virtue-as-ontology> of human as of prospective relative-ontological-completeness appraisal, it is always ever the case that as of human amplituding/formative–epistemicity totalising–thrownness-in-existence the validation of knowledge as meaningfulness-and-teleology as of supposedly coherent ontological-commitment is equally as of the very-same-immanent-existence/intrinsic-
to imply unconnectedness-with/not-in-nested-congruence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal’ or <amplituding/formative-epistemicity>totalising~devolved~purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality, hence implicitly-or-explicitly liable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. This apriorising/axiomatising/referencing—constitutedness of the notion of cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework arises as of the ‘basic and mere mimicking and deployment’ of supposedly science approaches and methodologies on the naïve assumption that their mere deployment is inherently of epistemic-veracity, such that such deployment when it undermines the ‘inherently nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal’ or <amplituding/formative-epistemicity>totalising~devolved~purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality’ is in effect just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Rather any such science approaches and methodologies striving to validate knowledge as meaningfulness-and-teleology by the supposedly coherent ontological-commitment reflected by ontological-primemovers-totalitative-framework as to existence-potency~sublimating~nascence, disclosed-from-prospective-epistemic-digression, 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 specifisms of existence’s ecstatic manifestation’ of the natural science domains-of-study, these are just as driven by a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as reflected in the often ‘unspoken/unelaborated scientific hunches and fine-tuning’ which is effectively what drives their deployed science approaches and methodologies for their sought after scientific reifying outcomes; and it is this subsuming/nestedness that keeps such science approaches and methodologies in nested-congruence with existential-contextualising-contiguity as of apriorising/axiomatising/referencing—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 specifisms of existence’s ecstatic manifestation’ as of the amplituding/formative-epistemicity—totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicit nature
in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of ontological-primemovers-totalitative-framework will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theoricisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a 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 dementatively/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 <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition). Ultimately the bigger issue arises as of the poorly-singularised/poorly-immanented nature of many a social domain-of-study unlike the grand singularised/immanented totalising/circumscribing/delineating ‘<amplituding/formative–epistemicity> reference-of-thought devolving {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 singualised/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 ‘attendant-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-
eptic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
ppriorising/re-axiomatising/re-referencing–conceptualisation) so-reflected in its philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-
plied-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 naїve 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-logically-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 foregrounding—entailment-(postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;—as-operative-
notional–deprocrypticism) implications articulated herein in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-
institutionalisation-process" can be garnered by the fact that all the knowledge-reification herein implied arises as of the very same underlying ‘objectifying cogent unifying process and gesturing’ as from ‘prospective "nonpresencing-<perspective–ontological-
normalcy/postconvergence> reflection of ’<amplituding/formative–epistemicity>causality–as-
to-projective-totalitative–implications-of-prospective-"nonpresencing-,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-
normacy/postconvergence))’, which is exactly what avails in the good practices of the natural
sciences as driven by their ‘cogent-unifying-operant-dynamics’ whether with regards to say
‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or
‘objectifying biological processes articulations’, contrary to a practice of disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
contiguity”> in many a social domain-of-study wherein supposedly reified knowledge ‘hardly
has any underlying implied knowledge-reification” process/gesturing for its derivation’ as
‘cogent-unifying-operant-dynamics’ such that these turn out to be poorly operant or non-
operant with the conceptual-patterning-<as-devoid-of–‘existentional-contextualising-
contiguity”’s-reifying/elucidating-of-prospective-relative-ontological-completeness”–<as-
devoid-of–‘existentional-contextualising-contiguity”’s-reifying/elucidating-of-prospective-
relative-ontological-completeness””> gesturing of mere-referring-confused-with-explicating,
mere-mentioning-confused-with-deriving and mere-conceptual-synonymising-confused-for-
knowledge-reification\textsuperscript{87}, such that the underlying ‘cogent-unifying-operant-dynamics’ of the supposed knowledge-reification\textsuperscript{87} is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-reification\textsuperscript{87} in the social should reflect such blurriness\textsuperscript{7}-as-of-disparateness rather than the ultimate objectifying foregrounding—entailment\textsuperscript{4}\{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in-reflecting–‘immanent-ontological-contiguity ’;—as-operative-notional–deprocrypticism\}, and so by conjugating ‘relative-ontological-completeness\textsuperscript{44}’

\textlangle\textit{amplituding–formative–epistemicity}\rangle\textit{causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity’} together with ‘subject-matter breadth and depth’ to achieve such an overall subject-matter knowledge-reification\textsuperscript{87} as of objectifying foregrounding—entailment\textsuperscript{4}\{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in-reflecting–‘immanent-ontological-contiguity ’;—as-operative-notional–deprocrypticism\}, in order to elucidate the blurriness\textsuperscript{7}. Such that quite often as of institutional practice the notion of foregrounding—entailment\textsuperscript{4}\{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in-reflecting–‘immanent-ontological-contiguity ’;—as-operative-notional–deprocrypticism\} is often misconstrued non-aporetically/undilemmatically/unreframed/untransformed as ‘merely bringing together disparate conceptualisations for their cross-examination (on the basis of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation)’ in a naïve substitution of the idea that foregrounding—entailment\textsuperscript{4}\{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in-reflecting–‘immanent-ontological-contiguity ’;—as-operative-notional–deprocrypticism\} truly speaks of human-subpotency—
to-reflect-‘immanent-ontological-contiguity’ is inherently convenient as of a mental-reflex oriented towards ordinary wooden-language \(\text{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology - as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\} 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 \(\text{amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,-for-explicating-ontological-contiguity ways-of-looking-at-things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of existential-contextualising-contiguity apriorising/axiomatising/referencing—conflicatedness that points to the specific scientific methodology of relevance or irrelevance, given that in certain cases the qualitative nature of things will for instance render statistical and mathematical methods irrelevant. This further explains why Derridean deconstruction and Foucauldian discourse analysis have been found in many social domains-of-study, including domains like medical and healthcare practice for instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-

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 attendant-ontology—as-of-conventioning-referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying supposedly coherent ontological-commitment as validatable and falsifiable by ontological-primemovers-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-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness—>—as—
epistemicity>causality~as-to-projective-totalitative~implications-of-prospective-
nonpresencing.-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}) 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 conceptualisations thus
undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-
reification of concepts and conceptualisations, and as such identitive positivistic modern
thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought
knowledge-reification process/gesturing as from prospective nonpresencing-<perspective-
ontological-normalcy/postconvergence> reflection of <amplituding/formative-
epistemicity>causality~as-to-projective-totalitative~implications-of-prospective-
nonpresencing.-for-explicating-ontological-contiguity of relative-ontological-
incompleteness/relative-ontological-completeness

{sublimating~referencing/registering/decisioning~as-self-becoming/self-
conflatedness/formative~supererogating-(projective/reprojective~aestheticising-re-motif-
and~re-apriorising/re-axiomatising/re-referencing~in-perspective~ontological-
normalcy/postconvergence). Such a recurrent ontologically-flawed predisposition is
tantamount to say construing Newtonian physics in the absolute terms—as-of-axiomatic-construct of its concepts and conceptualisations of say space, time, force, etc. to then project this predisposition by mere referring, mentioning and synonymisation of these Newtonian physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will enable the elucidation, derivation and knowledge-reification of Einsteinian physics, whereas the latter implies an utterly different reification\(^7\) process/gesturing for its specific physics elucidation, derivation and knowledge-reification\(^7\) as from prospective nonpresencing-

\(<\text{perspective–ontological-normalcy/postconvergence}>\) reflection of its

\(<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitave–implications-of-prospective–nonpresencing,}\text{for-explicating-ontological-contiguity}/\text{relative-ontological-incompleteness}/\text{relative-ontological-completeness}\rangle\). It is rather the suprastructuralism/postmodernism reification\(^7\) process/gesturing as from prospective nonpresencing-

\(<\text{perspective–ontological-normalcy/postconvergence}>\) reflection of \(<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitave–implications-of-prospective–nonpresencing,}\text{for-explicating-ontological-contiguity}/\text{relative-ontological-incompleteness}/\text{relative-ontological-completeness}\rangle\) that supersedingly induces postmodern-thought implied concepts and conceptualisations elucidation, derivation and knowledge-reification\(^7\), just as the same can be said of Einsteinian physics reification\(^7\) process/gesturing as from prospective
nonpresencing<-perspective-ontological-normalcy/postconvergence> reflection of
<amplituding/formative–epistemicity> causality~as-to-projective-totalitative~implications-of-
prospective-nonpresencing,-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-
normality/postconvergence)) in supersedingly inducing its specific implied concepts and
conceptualisations elucidation, derivation and knowledge-reification of say space-time, force,
e tc. In both instances, when interpreted from the relative-ontological-incompleteness
perspective in ontologically-flawed presencing—absolutising-identitive-constitutedness of
naïve positivistic modern thought or Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as
relativistic’ since the latter do not assume a presencing—absolutising-identitive-
constitutedness with concepts like truth, space, time, force, etc. and the latter rather perceive
these as ontologically-flawed elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity as from the relative-ontological-completeness perspective which emphasises construing existential-reality as it manifests itself as of existential-contextualising-contiguity in apriorising/axiomatising/referencing—conflicatedness; and likewise, the fact that existential-contextualising-contiguity in apriorising/axiomatising/referencing—conflicatedness ‘epistemically implies human limited-mentation-capacity-deepening for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference
conflicatedness -as-to-totalitative-reification -in-singularisation<-as-to-the-
nondisjointedness/entailment-of-prospective nonpresencing>-as-veridical-epistemic-
determinism\(^3\), all presencing—absolutising-identitive-constitutedness\(^1\) traditional conceptions beyond their simplistic conceptual-patterning-<as-devoid-of–‘existential-contextualising-contiguity’\(^9\)>s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^8\)> to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness\(^9\) perspective in presencing—absolutising-identitive-constitutedness\(^1\) as nominalistic rather than as of ‘foregrounding—entailment’ \(<\text{postconverging–narrowing-down~sublimation-as-to–‘existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation ‘–in-reflecting–‘immanent-ontological-contiguity ‘–as-operative-notional–deprocrypticism}\> supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as from the relative-ontological-completeness\(^8\) 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-<as-devoid-of–‘existential-contextualising-contiguity’\(^9\)>s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^8\)> 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\(^6\) 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 as from prospective\(^6\) nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of \(<\text{amplituding/formative–epistemicity~causality~as-to-projective-totalitative–implications–of-prospective}^\text{–}^\text{of-presencing,–for-explicating-ontological-contiguity}^\text{–}^\text{of relative-ontological-incompleteness}^\text{–}^\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)) implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of—meaningfulness-and-teleology between the relative-ontological-incompleteness and relative-ontological-completeness such that the former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring¬<as-to-preconverging-or-dementing—apriorising-psychologism> and cannot simply be projected as the latter which is what is rather truly and effectively of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

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

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation) as of existential-contextualising-contiguity apriorising/axiomatising/referencing—conflatedness with regards to as from
prospective nonpresencing-<perspective-ontological-normalcy/postconvergence> reflection of <amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications-of-prospective nonpresencing,.for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness, such that for instance even a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness is shown to be veridically rather as of existential-contextualising-contiguity apriorising/axiomatising/referencing—conflatedness going by the successive relative-ontological-completeness physics conception 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 apriorising/axiomatising/referencing—conflatedness as of <amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications-of-prospective nonpresencing,.for-explicating-ontological-contiguity, speaks of the epistemic-veracity of the fact that ‘all knowledge is truly developed as of a hermeneutic/reprojecting/supererogating/zeroing circle for relative-ontological-completeness’ that involves human limited-mentation-capacity-deepening. This hermeneutic/reprojecting/supererogating/zeroing circle knowledge-reification process/gesturing is furthermore reflected in both human scholarly-and-pedagagic exercise
wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/reprojecting/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/reprojecting/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/reprojecting/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/reprojecting/supererogating/zeroing circle levels of knowledge-reification’. Such a supposed scholar or student cannot depart from ordinary/banal wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications)—level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification process/gesturing should be directly and fully graspable to it as of a wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications)—predisposition to incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation. The fact is the various pedagogic hermeneutic/reprojecting/supererogating/zeroing circle levels of any subject-matter/domain-of-study as of successive maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation are meant to transmit a ‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic/reprojecting/supererogating/zeroing circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification in its maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal wooden-language⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩ level of knowledge conception, and implicited in its knowledge-reification—gesturing/process is the notion that the prior/all-the-prior hermeneutic/reprojecting/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/reprojecting/supererogating/zeroing circle of levels of understanding’ more or less
very transparent, with regards to the blurriness\textsuperscript{7} of the social such a postmodern-thought
‘hermeneutic/reprojecting/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
\textsuperscript{2}reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as
from the underlying \textsuperscript{2}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\textsuperscript{7} as of inherent
existence/ontological implications, as fundamentally requiring contemplative reification
arising with human limited-mentation-capacity-deepening\textsuperscript{5}, 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,-
ailing-to-reflect-‘immanent-ontological-contiguity\textsuperscript{6}‘> but rather implying a furtherance of the
overall hermeneutic/reprojecting/supererogating/zeroing exercise involved in the advancement
of all human knowledge as of \textsuperscript{4}amplituding/formative–epistemicity\textsuperscript{4} totalising–renewing-
realisation/re-perception/re-thought, wherein all such knowledge-reification\textsuperscript{7} is a
hermeneutic/reprojecting/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\textsuperscript{1} up-to-date knowledge-reification\textsuperscript{87} 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-\textit{originality—as-unenframed/unbeholdening/outlier-conceptualisation-}\{imbued-postconverging/dialectical-thinking -'projective-insights'/epistemic-projection-in-conflatedness '-of-notional–deprocrypticism-prospective-sublimation\textsuperscript{1} up-to-date knowledge-reification\textsuperscript{7} process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification\textsuperscript{87}; and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance\textsuperscript{72}-<\textit{including-virtue-as-ontology}> of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability\textsuperscript{41} as of inherent existence/ontological implications thus amenable to \textit{foregrounding—entailment}\textsuperscript{44} (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) with other so-constructed knowledge-reification\textsuperscript{87}, that are well beyond a disparateness-of-conceptualisation-\textit{<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 apriorising/axiomatising/referencing—
confoundedness, 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-of-
prospective\textsuperscript{-}nonpresencing, for explicating ontological-contiguity\textsuperscript{-} involved in knowledge-reification, and is reflected in a lack of parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight that ‘poorly grasp the philosophical analysis implications of the existential background/development of becoming-as-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\textlangle perspective–ontological-normalcy/postconvergence-reflected-\textquotesingle epistemicity-relativism\textquotesingle >, 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 \textlangle amplituding/formative\textrangle wooden-language-\text{\{imbued—averaging-of-thought\textlangle as-to- levelizing/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of- nondescript/ignorable–void \textquotesingle with-regards-to-prospective-apriorising-implications\textrangle\} in its given \textsuperscript{8} 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\textsuperscript{11} in apriorising/axiomatising/referencing—confatedness \textquotesingle; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojecting/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\textsuperscript{12}—\textquotesingle epistemic-totality\textsuperscript{13}—dereification\textsuperscript{17} in-dissingularisation—\textlangle as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness \textrangle as flawed-epistemic-determinism\textsuperscript{19} 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/reprojecting/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 implicit social and philosophical stakes of contention-and-conflict. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of existential-contextualising-contiguity in apriorising/axiomatising/referencing—conflatedness and are actually more scientifically profound in that respect than meets the eye as to the fact that such analyses are more than just ‘archivistic retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability and validation in determining ontological-veracity as of a critical exercise of <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. In this regards, such hermeneutic/reprojecting/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-devoid-of–‘existential-contextualising-contiguity’’s-reifying/elucidating-of-prospective-relative-ontological-completeness as our modern conception of democracy; but this is rather unnuanced with regards to what was a more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-rule democracy’ is not what prevails today and more critically the fact is the modern democracy model whether of direct or indirect manifestations is rather more critically informed by these criticisms of the Socratic-philosophers (and not intellectual inspiration from any such mob-rule instigating sophists) wherein we rather place emphasis on ‘informed expertising and expertising-institutions for the comprehensive process of our modern democracy’ such that modern-day crises of democratic governance with regards to bad governance, institutional crisis, economic crisis or undesirable wars are rather generally construed as arising from ‘failure or sophistry of expertise and expertising-institutions’ in need of better expertising, and furthermore major political calamities of the 20th century leading to totalitarian governments and their instigation of genocides arose exactly due to misinformed populist democracy. Paradoxically, this insight validates the point advanced herein that human meaningfulness-and-teleology is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality
dimensionality-of-sublimating

\{\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativness/epistemic-growth-or-}
conflatedness /\text{transvalutative-rationalising/\text{transepistemicity/anamnestic-residuality/\text{spirit-}
-drivenness-equalisation}\rangle \text{that then feeds into prospective originariness-parrhesia,–as–}
spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s
specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-
reification’\text{—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 \text{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- \text{historiality/ontological-}
eventfulness /\text{ontological-aesthetic-tracing-〈perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’〉} \text{in reflecting holographically-}
〈\text{conjugatively-and-transfusively}〉 \text{the ontological-contiguity—of-the-human-}
institutionalisation-process\text{―but rather the more critical insight lies with its novel and}
transformative \text{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{ infrastructure impact on the developing enlightenment social}
developments and as this budding-positivism metaphoricity\text{—epistemic-
ricochettingly/\text{transepistemically brought about our positivism/rational-empiricism modern}
society. The analyses of human becoming so-implied as of parrhesiastic and}
hermeneutic/reprojecting/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/reprojecting/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/reprojecting/supererogating/zeroing insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its very own tentative analyses’ speaks of ‘a supposed intellectualism’ that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the ‘mother of all disciplines’. The fact is ‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture’ but rather ‘a human abstract-property co-opted institutionally in deferential-formalisation-transference to the extend that that deference fulfils its promise of knowledge-reification for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’. In this regards, the transcendental-and-sublimity possibilities of 7.5 billion humans today and human posterity cannot be construed as
hanging on such terms of institutional-being-and-craft dispositions prevailing in many a social
domain-of-study and even some of the natural sciences as of naïve science-ideology, and so
because beyond the temporal human disposition to contemplate of existence as of a-lifespan-of-
extistence-implications there need to be ‘human intemporal contemplation that abstractly
lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of
meaningfulness-and-teleology infrastructure’, something which a ‘human lifespan
extricatory punctuality/immediacy of depth-of-thought’ as of a
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}-> is not
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 as reflected by ontological-
primemovers-totalitative-framework as of existence-potency—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; wherein objectifying foregrounding—entailment
{postconverging—narrowing-down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—
eliciting-of-prospective-supererogation —‘in-reflecting—‘immanent-ontological-contiguity ‘—
as-operative-notional—deprocrypticism} as good-practice/epistemic-veracity of knowledge-
reification\textsuperscript{87} involves the construal of ontological-primemovers-totalitative-framework\textsuperscript{73} as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as ‘ontological-primemovers-totalitative-framework\textsuperscript{73} as of existential-contextualising-contiguity\textsuperscript{9} apriorising/axiomatising/referencing—conflatedness\textsuperscript{12}, whereas disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\textsuperscript{67}> as bad-practice/epistemic-impertinence of knowledge-reification\textsuperscript{87} involves the construal of ontological-primemovers-totalitative-framework\textsuperscript{73} as ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as ‘ontological-primemovers-totalitative-framework\textsuperscript{73} in apriorising/axiomatising/referencing— constitutedness\textsuperscript{1}\) outside existential-contextualising-contiguity\textsuperscript{39}. Thus ‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\textsuperscript{67}>’ basically undermines the veridical underlying ‘ontological-totalitative-framework as of existential-contextualising-contiguity\textsuperscript{9} apriorising/axiomatising/referencing—conflatedness\textsuperscript{12}, 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\textsuperscript{67}>’ undermines the inherent ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity\textsuperscript{9} apriorising/axiomatising/referencing—conflatedness\textsuperscript{12}, such that the supposed exercise of knowledge-reification\textsuperscript{87} ends up ‘losing the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} of axiomatic-constructs as reflective of existential-reality’; as of the flawed disjointing/disparateness/disentailing of overall inherent existential-reality

(sublimating–registering/decisioning,–as-self-becoming/self–conflatedness/}{formative–supererogating–(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence)). While in many a natural science ‘the high-and-immediate subjection to existential/experimental falsifiability and validation as of

falsifiability\textsuperscript{11} and validation as of causality-as-to-projective-totalitative-implications-of-prospective\textsuperscript{1} nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67} of conceptualisations’ in many a social domain-of-study relatively undermines ‘good-practice/epistemic-veracity selectiveness towards cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity\textsuperscript{9} apriorising/axiomatising/referencing—conflatedness\textsuperscript{12}, as the latter is inclined to an institutional-disposition that construes of the unification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ > substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison’ rather than as of ‘existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression driven \textsuperscript{4} foregrounding—entailment\textsuperscript{10} (postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textsuperscript{9}’-in-reflecting-‘immanent-ontological-contiguity ’; as-operative-notional–deprocrypticism)’. This equally explains this author emphasis that ontological-veridicality cannot be construed as the mutual-agreement as of human-subpotency but rather as of the constraining sublimating-over-desublimating implications of existence-potency\textsuperscript{19}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression on human-subpotency. Human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as of its ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>- is the outcrop of human-subpotency conscious-able aestheticisation of ecstatic-existence. Human aestheticisation speaks of the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human \textsuperscript{36} meaningfulness-and-teleology\textsuperscript{100} as from: human ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity ^9 
foregrounding—entailment {(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’; in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in 
elucidating ontological-contiguity’<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective’}, precedes-and-defines 
the pertinence of ‘methods/methodologies/approaches as to reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’. This inversely-
varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and 
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, 
given human limited-mentation-capacity implications, is reflected in all human aestheticisation 
construals whether as of reflex aestheticisation construct, instant aestheticisation construct, 
shallow aestheticisation construct, dragged-out aestheticisation construct, profound 
aestheticisation construct or subsuming aestheticisation construct with respect to sought out 
ontological-performance ^12 <including-virtue-as-ontology> implications. The inevitability of 
this relation of originariness-parrhesia,—as—spontaneity-of-aestheticisation and 
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation 
in all human aestheticisation of ^9 ‘meaningfulness-and-teleology ^10 lies with the fact that, 
however human limited-mentation-capacity-deepening ^13 implications of more and more 
profound reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of- 
aestheticisation given supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ^3 
for 
^9 ‘meaningfulness-and-teleology ^10 aposteriorising/logicising/deriving/intelligising/measuring, 
human-subpotency is ever always unduly prospectively-aporetic/prospectively-
undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-
deficient/prospectively-limitative/prospectively-constraining in its ontological-performance\textsuperscript{72} <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 \textasciitilde 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-ricochet/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance\textsuperscript{72} <including-virtue-as-ontology> of human aestheticisation of meaningfulness-and-teleology in the construal of existential-reality’ while overcoming the stalling in ontological-performance\textsuperscript{72} <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 human conscious-able works-of-art/artistry’, for instance in the dynamic reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation reflected with genres of music as of their originariness-parrhesia,–as—spontaneity-of-aestheticisation setting-up/establishing of drifting/derivating
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>, and as the originariness-parrhesia,—as—spontaneity-of-aestheticisation enabling the institutional-cumulation/institutional-recomposure—{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—’epistemicity-relativism’> to occur reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly ontological-performance

<including-virtue-as-ontology> wherein originariness-parrhesia,–as–spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-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

<including-virtue-as-ontology> of prior reproducibility—

mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

meaningfulness-and-teleology as to existence-potency

~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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

aestheticisation (as of human ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’), is reflective of underlying ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ human aestheticisation process with respect to living-development–as-to-personality-development

meaningfulness-and-teleology, institutional-development–as-to-social-function-development


meaningfulness-and-teleology, and so epistemic-

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ricochettingly/transepistemically as of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ with respect to unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance<including-virtue-as-ontology> wherein originariness-parrhesia,—as—spontaneity-of-aestheticisation re-stakes/puts-back-at-stake the reconstruing of existential-reality despite the taxingness-of-originariness. This human aestheticisation process involves inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (so-construed as of ‘high/low parrhesiastic-pressure-of-aestheticisation’ with respect to ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology'), reflecting the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’. For instance with regards to living-development—as-to-personality-development meaningfulness-and-teleology, human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology’ involves initially a more direct focus on instant-sensations-and-carefreeness with the child aspiring for social-integration-and-evolving at successive stages as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility
achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{18}\)/by-reification\(^\text{19}\)/contemplative-distension\(^\text{20}\) 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\(^\text{10}\) (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’) in existential-contextualising-contiguity\(^\text{9}\) apriorising/axiomatising/referencing—conflatedness\(^\text{11}\) involving ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as \(<\text{amplituding/formative-epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought}<\text{amplituding/formative-epistemicity}>\)’ 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/reprojecting/supererogating/zeroing reactualising as \(<\text{amplituding/formative-epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought}<\text{amplituding/formative-epistemicity}>\)’ long before a child’s language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in

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development–as-to-social-function-development
outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness
conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply presencing—absolutising-identitive-constitutedness of meaningfulness-and-teleology (even as the privileged social conceptualisation of say language is as of language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness orientation’ implied as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that fundamentally renders/makes human institutional-development–as-to-social-function-development meaningfulness-and-teleology outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions’ to be necessarily as of existential-contextualising-contiguity in apriorising/axiomatising/referencing—conflatedness and not in apriorising/axiomatising/referencing—constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. In another respect, ‘living-development–as-to-personality-development ‘meaningfulness-and-teleology aestheticisation’ is of ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human childhood to adulthood personality development as of the forming individual need to assimilate/integrate human progressive cultural cumulation, and this is very much in contrast to institutional-development–as-to-social-function-development meaningfulness-and-
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for such ‘institutional-development–as-to-social-function-development meaningfulness-and-teleology aestheticisation’ underlying ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as \(4\) <amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, the ‘institutional-development–as-to-social-function-development meaningfulness-and-teleology aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human meaningfulness-and-teleology aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising, re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation). reflected in human underlying supposedly coherent ontological-commitment, is ultimately potentiated/ontologisable as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’. This instigation of human aestheticisation of
‘are not the absolute possibility of ontological-performance\(^{(7)}\)\(\langle\text{including-virtue-as-ontology}\rangle\), as of their induced reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological meaninglessness-and-teleology\(^{(10)}\) given that such underpinning–suprasocial-construct and \(\langle\text{amplituding/formative}\rangle\) wooden-language\(-\{\text{imbued—averaging-of-thought\langle\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}\rangle-as-of—}'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\rangle\) are effectively rather secondnatured institutionalisation outcome of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In this regards, the more profound basis for prospective generation of human intemporal-as-ontological meaninglessness-and-teleology\(^{(10)}\) arises as of transepistemic/epistemic-ricochetting originariness-parrhesia,–as–spontaneity-of-aestheticisation that renews reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of prospective existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications of human limited-mentation-capacity-deepening\(^{(3)}\). This underlying insight is reflective of the fact that ‘secondnaturedness is no substitute for originariness as from prospective \(^{(9)}\) nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of \(\langle\text{amplituding/formative–epistemicity}\rangle\) causality~as-to-projective-totalitative–implications-of-prospective-’nonpresencing,-for-explicating-ontological-contiguity\(^{(7)}\) of relative-ontological-incompleteness\(^{(8)}\)/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 originariness is ever always about ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) of the registry-worldview/dimension meaningfulness-and-teleology beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in contrast to the essentially mechanical/mere-form of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of secondnatures. This fundamental originariness and secondnature 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—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
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument . In other words, the uninstitutionalised-threshold of all registry-worldviews/dimensions as of their shiftiness-of-the-Self are the aporetic point at which their languages collapse into ‘wooden languages’ that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-
indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance<sup>78</sup>-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating—\(\langle\text{amplituding/formative}\text{supererogatory\text{-}de\text{-}mentativeness/epistemic\text{-}growth-or-conflatedness /transvaluative\text{-}rationalising/\text{transepistemicity/anamnestic\text{-}residuality/spirit\text{-}drivenness--equalisation}\rangle\) of the registry-worldview/dimension\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{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-existentia
l-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existentia
l-reality dimensionality-of-sublimating \(\langle\text{amplituding/formative}\text{supererogatory\text{-}de\text{-}mentativeness/epistemic\text{-}growth-or-conflatedness /transvaluative\text{-}rationalising/\text{transepistemicity/anamnestic\text{-}residuality/spirit\text{-}drivenness--equalisation}\rangle\) renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/\text{transepistemically salvageable as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications as of ontological-prime
movers-totalitative-framework\textsuperscript{71}. That is, between reasoning—as-reasoning-from-results/afterthought and
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-
sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩, however its recurrent re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-
thinking ’projective-insights’/’epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation) intemporal instigation as of originariness-
parrhesia,—as—spontaneity-of-aestheticisation in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity’—of-the-human-institutionalisation-process’, speaks
to the fact that the sense of prospective base-institutionalisation in prior recurrent-utter-
uninstitutionalisation is potentially an actionable possibility as of the latter’s ontological-good-
faith/authenticity’—postconverging–de-mentating/structuring/paradigming’ construed as ‘its-
given-developed-level-of-Will/Spirit/Drive in 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⟩), and likewise between base-institutionalisation and
universalisation, non-positivism/medievalism and positivism/rational-empiricism, and
prospectively positivism—procrypticism and deprocrypticism. But then in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity’ —of-the-
human-institutionalisation-process’ what is easily lost is exactly ‘this most vital but brittle
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating \{<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equation\} element of \textsuperscript{5} 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’\textsuperscript{77}—<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\textsuperscript{52} as of the shiftiness-of-the-Self\textsuperscript{3} of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality\textsuperscript{72}/shortness within such a framework as of \{<amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\} is wrongly reconstrued as ‘intemporality\textsuperscript{72}’ (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\textsuperscript{102} 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’\textsuperscript{77}—<including-virtue-as-ontology>’ along the overall ontological-contiguity\textsuperscript{2}—of-the-human-institutionalisation-process\textsuperscript{3}, effectively elicits originariness-parrhesia,–as—spontaneity-of-aestheticisation but then as of its ‘foregrounding—entailment\textsuperscript{69} (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-
ontological-faith-notional~or-ontological-fideism dimensionality-of-sublimating

\langle amplituding/formative\rangle supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation\rangle specific originariness-parrhesia, as spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity narrative; and so-construed as implying that notional~deprocrypticism as of its protensive–self-consciousness achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening so-reflected with the ontological-contiguity—of-the-human-institutionalisation-process\[^6^8\] dimensionality-of-sublimating\[^9^2\]

\langle amplituding/formative\rangle supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation\rangle as to difference-conflatedness -as-to-totalitative-reification\[^7^7\] -in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective~nonpresencing>-as-veridical-epistemic-determinism\[^3^4\] <amplituding/formative~epistemicity> causality~as-to-projective-totalitative~implications-of-prospective~nonpresencing, for-explicating-ontological-contiguity\[^6^7\] successiveness of registry-worldviews/dimensions involving underlying successive construction-of-the-Self enabling successive human knowledge-reification\[^8^7\] capacity. This is achieved rather as of notional~deprocrypticism self-conscious construing of human ontological-performance\[^7^7\] <including-virtue-as-ontology> at constructiveness-of-ontological-performance -<including-virtue-as-ontology> and vices-and-impediments\[^4^6\] at destructuring-threshold-{uninstitutionalised-threshold\[^1^0^3\] /presublimating-
desublimating-decisionality} of ontological-performance<sup>72</sup> <including-virtue-as-ontology> as inherently defined de-mentatively/structurally/paradigmatically by ‘the <amplituding/formative–epistemicity> causality as to projective-totalitative–implications-of-prospective-<sup>4</sup> nonpresencing, for explicating ontological-contiguity<sup>7</sup> in reflecting holographically<sup>8</sup> the ontological-contiguity —of-the-human-institutionalisation-process<sup>8</sup> in reflection of underlying human limited-mentation-capacity as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnaturedness—temporal-to-intemporal-dispositions<sup>9</sup> so—construed—as—from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor ‘relative-ontological-incompleteness<sup>10</sup> /relative-ontological-completeness<sup>10</sup> ⟨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<sup>57</sup> as rede—mentating/restructuring/reparadigming—psychologism<sup>90</sup> induced/spawned/hatched/emerged difference-conflatedness as to totalitative-reification<sup>11</sup> in—singularisation<sup>11</sup> as to the nondisjointedness/entailment-of-prospective<sup>11</sup> nonpresencing<sup>10</sup> as—veridical—epistemic—determinism as instigating both human constructiveness—of—ontological-performance<sup>72</sup> <including-virtue-as-ontology> and human destructuring—threshold<sup>12</sup> ⟨uninstitutionalised—threshold /presublimating—desublimating—decisionality⟩ of—ontological-performance<sup>72</sup> <including-virtue—as—ontology> across the successive registry—worldviews/dimensions; thus eliciting the construal of aetiologisation/ontological—escalation as of a reflection of human—subpotency as to overall reifying—and—empowering—reflexivity—of—ecstatic—existence—as—panintelligibility<sup>7</sup> ⟨imbued—and—

prospective

nonpresencing

-as-veridical-epistemic-determinism

in order to

construe/assess/supersede by its induced virtue at the prospective constructiveness-of-ontological-performance

-<including-virtue-as-ontology>

over vices-and-impediments

at the destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance

-<including-virtue-as-ontology>

The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-contiguity—of-the-human-institutionalisation-process arises in the sense that as previously articulated the postlogism

-<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 of any given registry-worldview/dimension is just a difference-in-kind/difference-in-aposteriorising-or-logicising on the basis of the same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

construed as of the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the given registry-worldview’s/dimension’s reference-of-thought–devolving meaninglessness-and-teleology. Thus a registry-worldview’s/dimension’s postlogism

-<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 is
rather as of an ‘inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~of-
attendant-intradimensional–apriorising/axiomatising/referencing–imbued<contextualising/existentialising–attendant-
ontological-contiguity>–educing—self-referencing-syncretising–forward-
facing–postconverging/dialectical-thinking –apriorising-psychologism>⟩ manifestation is
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’ that contrasts with the registry-
worldview’s/dimension’s ‘ordinary/expected/assumed-normal attendant-intradimensional–
ontologising<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>⟩ higher-threshold of
human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-
ontological-completeness’ by-reification /contemplative-distension for living-development–
as-to-personality-development’ considered as prelogism ⟨as-of-the-‘intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism, of-‘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; so-
reflecting ‘a difference-in-kind/difference-in-aposteriorising-or-logicising with regards to the
difference between postlogism <decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising and
prelogism attendant-intradimensional–ontologising<as-to-attendant-intradimensional–
apriorising/axiomatising/referencing–imbued–contextualising/existentialising–attendant-ontological-contiguity as respectively decontextualising/de-existentialising and contextualising/existentialising on the basis of the very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the given registry-worldview/dimension’. The implication here is that ‘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–}
worldview/dimension) to be veridically of ‘relative-ontological-incompleteness’ or prior-registry-worldview/dimension manifest preconverging/dementing—apriorising-psychologism


(imbued—temporal—mere-form/virtualities/dereification /akrasiatic


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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
meaningfulness-and-teleology) eliciting adhoc conjugated-postlogism social dynamics as of
conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-
exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-
aggregation/conjugated-temporal-enculturation-or-temporal-endemisation. Likewise, the same
registry-worldview/dimension construed rather as of its ‘relative-ontological-incompleteness’
or prior–registry-worldview/dimension manifest preconverging/dementing–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-
‘inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-
 attribution for social-functioning-and-accordance’ (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) speaks of
the de-mentative/structural/paradigmatic manifestation of its given corresponding
notional–procrypticism/notional–disjointedness/notional–disjointedness-as-of reference-of-
thought ‘as to its threshold of failing to reflect existential-contextualising-contiguity (as so-
underlied with its <amplituding/formative> wooden-language–(imbued—temporal–mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging–or–dementing –
narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-
teleology⟩ and associated dominance/vested-interest-subontologising-skewed-influence-as-
to-social-vestedness/normativity—<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) in
reflecting the ontological-contiguity—of-the-human-institutionalisation-process (so-
referenced in ratiocination/ratiocontiguity as from deprocrypticism–or–preempting—
disjointedness-as-of–reference-of-thought
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
non-rules—apriorising/axiomatising/referencing—psychologism given dispensing-with-immediacy-for-relative-ontological-completeness —by-reification/or—contemplative-distension

so-construed from 1 deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought protensive—self-consciousness perspective. And this in underlining the epistemericicochetting/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)

meaningfulness-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—
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—
‘attendant-intradimensional—ontologising’—as-to-attendant-intradimensional—
facing—postconverging/dialectical-thinking—apriorising-psychologism>) manifestation upon
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-{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
 teleology } (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/intelligibilitysetup/measuringinstrument1 as renewed
meaningfulness-and-teleology10 infrastructure induced difference-in-nature/difference-in-
apriorising-or-axiomatising-or-referencing2 ) . What is central and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-logicising22 and difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing23 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 /contemplative-distension76 for living-
development—as-to-personality-development’ associated with postlogism78–as-psychopathy-as-
of ‘attendant-intradimensional’–preconverging/dementing ‘apriorising-psychologism3

‘<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–


(as so-construed from within the very same registry-worldview/dimension supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ perspective), is the fact that ‘all that humankind has got for conceptualising ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,’-as-to-


But by so doing wrongly impliciting as to in-effect absolution that humankind has ever always been as of the given prelogism’-{as-of-the-‘intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism,-of-‘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> disposition without drawing the implications arising as to ‘relative-ontological-
incompleteness’ or prior–registry-worldview/dimension manifest preconverging/dementing –
apriorising-psychologism>{‘decontextualising/de-existentialising–of-prospective-
apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-
derejecting-the–attendant-prospective-registry-worldview/dimension–ontologising’-
as-to-
apriorising/axiomatising/referencing–’more-profoundly-sublimating-
over-desublimating’–imbued–contextualising/existentialising–attendant-ontological-
contiguity> -educing—self-referencing-syncretising–forward-
face–postconverging/dialectical-thinking –apriorising-psychologism>’ in factoring in
<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating-ontological-contiguity as of relative-ontological-
incompleteness /relative-ontological-completeness
(sublimating–registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–(projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normacy/postconvergence))}; and so in the sense that the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument of recurrent-
utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,  universalisation–
non-positivism/medievalism and our positivism–procrypticism respectively reflexive of their
relative-ontological-incompleteness prelogism –(as-of-the–‘intradimensional’–
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–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument ; that is, human aestheticisation as from prospective originariness-parrhesia,—as–spontaneity-of-aestheticisation instigation develops by recomposuring as from ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ to ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’ with the latter achieving the given registry-worldview/dimension reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
ontologisation/ontological-veracity/aestheticisation-towards-ontology. Basically, human
aestheticisation, in reflection of human limited-mentation-capacity and human limited-
mentation-capacity-deepening\(^2\) possibility, ever always involves a ‘human disposition in
portraying/reflecting/construing existence/ontological-veracity’ as of ‘presencing—
absolutising-identitive-constitutedness\(^3\) finitism of aestheticisation’ and as of ‘human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ which then
define together the aestheticisation specificity of the culturally cumulated
outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating,-so-reflected-as-institutional-manifestations explaining why human
institutional constructs like language, cultural practices, etc. are inherently of their given
cultural specificness. In this regards, the social-setup in its furtherance of human
aestheticisation towards human ontologising of ‘meaningfulness-and-teleology\(^10\) is ever
always drawn between ‘presencing—absolutising-identitive-constitutedness\(^3\) finitism of
aestheticisation’ rather in apriorising/axiomatising/referencing—constitutedness \(^3\) as of its
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
and ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ rather in
apriorising/axiomatising/referencing—conflatedness \(^1\) as of instigative originariness-parrhesia,—
as—spontaneity-of-aestheticisation; explaining the de-mentative/structural/paradigmatic nature
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\textsuperscript{100} as to the respective possibility bound by either a non-transcendental wooden-language\textsuperscript{<amplituding/formative>} wooden-language\textsuperscript{\{imbued—averaging-of-thought\}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-\textsuperscript{'}nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} and a transcendental opened-construct-of—meaningfulness-and-teleology\textsuperscript{100} with regards to \textsuperscript{8}reference-of-thought-level supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument\textsuperscript{7}. The prospect for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is thus in many ways re-originary—as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{\{imbued—postconverging/dialectical-thinking—’projective-insights’/’epistemic-projection-in-conflatedness —of-notional—deprocrypticism-prospective-sublimation\}\textsuperscript{11} to any given social-setup by the mere token that it more critically construes of ontologisation/ontological-veracity/aesthetisation-towards-ontology as being within the framework of its value-construct ‘presencing—absolutising-identitive-constitutedness’ finitism of aestheticisation’ and so in incoherence with outlying implied ‘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; explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity cannot be construed as of \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation of presencing—absolutising-identitive-constitutedness finitism of aestheticisation’ but rather as \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness—enframed-conceptualisation of ‘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-ontology, and so where this discrepancy is sophistically perceived as advantageous to the
social-vestedness/normativity-<discretely-implied-functionalism> of social-stake-contention- or-confliction (as manifested with sophistic/pedantic mediums, shamans, witchdoctors, Ancient-sophists, medieval-scholasticism pedants and modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation} knowledge-reification maximalising) points out that all registry-worldviews/dimensions tend to assume a sub-ontological—as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s—sublimating-nascence> equilibrium at their
prospective destructuring-threshold- ⟨uninstitutionalised-threshold/presublimating-desublimating-decisionality⟩-of-ontological-performance- ⟨including-virtue-as-ontology⟩

and carries the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating

\( \langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \) of the registry-worldview/dimension \(^{56}\) 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’. But then human temporality \(^{77}\)/shortness loses sight of this ‘parrhesiastic instigative intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-promise of prospective knowledge-reification’ and assumes at the given registry-worldview/dimension destructuring-threshold \(^{103}\) (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance \(^{72}\)–<including-virtue-as-ontology> ‘an absolutising disposition as of temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\(^{64}\) reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising as mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflected in the absolutising of normativities, conventions, practices, etc.’ without or a poor sense of the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating –\( \langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \) of the registry-worldview/dimension \(^{56}\) meaningfulness-and-teleology \(^{100}\) beyond just its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’
(that is, as the shiftiness-of-the-Self\textsuperscript{2} loses sight of ‘Will/Spirit/Drive parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7} -by-reification\textsuperscript{7}/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-\textless unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’\textgreater at a registry-worldview/dimension destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72}–\textless including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as secondnatured institutionalised constructs assume absolute determinism that flawly override any parrhesiastic \textless amplituding/formative–epistemicity\textgreater 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\textsuperscript{100} 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\textsuperscript{100}, as well as modern-day overall 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 } as of institutional-being-and-craft normativities, conventions, practices, etc. in ‘procrypticism—or—disjointedness-as-of—reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of its lack of prospective —deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought foregrounding—entailment—(postconverging–narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in-
reflecting—‘immanent-ontological-contiguity’—as-operative-notional—deprocrpticism — supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—in-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument’ on the basis that such social practices are absolutely deterministic of ‘meaningfulness-and-teleology’. In other words, adherence to prospective knowledge-reification as of human temporality/shortness arises as of the existentially constraining untenability of positive-opportunism induced reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of—sublimating—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-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming’” that as of its reasoning-through/messianic-reasoning can overcome such 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>}, and so counterintuitively to any given registry-worldview/dimension notion/sense of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as rather occurring along its already seconndnatured established reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very much explains why the successive registry-worldviews/dimensions are successive parrhesiastic instigation of renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. Further the ‘renewed ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming’” in undermining prior ‘reference-of-thought-level and thus devolving-level of disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’>’ implies 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 existence-potency ~sublimating—nascence,—disclosed-from—
prospective-epistemic-digression, and not ‘unification as of human-subpotency elicited contrasting-and-comparison’ as the latter just leads to a complexification of disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity’> along the very same reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility—of—aestheticisation as of an ontologically-flawed human-subpotency
dialogical-equivalence that ‘allows the mortals that we are to average our thoughts’ rather than
existence-potency ~sublimating—nascence,—disclosed—from—prospective—epistemic—digression
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

supererogatory—acuity/perspicacity.astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ; as all that is as of knowledge-reification at uninstitutionalised-threshold is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for human transcendence-and—sublimity/sublimation/sublimation—supererogatory—de—mentativity, it is important to grasp that their validation lies in their ‘parrhesiastic—<amplituding/formative–epistemicity>totalising—renewing—realisation/re—perception/re—thought of—reference—of—thought—level—reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of—aestheticisation’ construed as from ‘nonpresencing—<perspective–ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity>causality—as—to—projective—totalitative—implications—of—prospective—nonpresencing,—for—explicating—ontological—contiguity—of—relative—ontological—completeness /relative—ontological—completeness—(sublimating—referencing/registering/decisioning,—as—self—becoming/self—
possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity that can-exist-as-of-existence-potency\(^\text{11}\)~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 parrhesiastic seeding-promise dimensionality-of-sublimating\(^\text{12}\)
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) for prospective knowledge-reification\(^7\), with respect to human
limited-mentation-capacity-deepening\(^5\) can only arise as to existence-potency\(^\text{11}\)~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-
onological-completeness\(^8\) parrhesiastic instigation implications of \(^{104}\)universalising-
idealisation as the \(^4\)fore grounding—entailment\(^{\{\text{postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-withdrawal,eliciting-of-prospective-
supererogation ’-in-reflecting–immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism}\) at \(^4\)reference-of-thought-level for devolving \(^5\)meaningfulness-and-
teleology\(^{104}\), and ‘not contrasting-and-comparison disparateness-of-conceptualisation-
<unforegrounding-disentailment,—failing-to-reflect–immanent-ontological-contiguity ’> in
human-subpotency dialogical-equivalence as of non-universalising sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation secondnatured
normativities, conventions, practices, etc. as of its lack of prospective Socratic-philosophers
universalising-idealisation \(^4\)foregrounding—entailment\(^{\{\text{postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-withdrawal,eliciting-of-prospective-
supererogation ’-in-reflecting–immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism}\)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
notional-deprocrypticism


of this prospective epistemic-ricochetting/transepistemicity indictment, this author laments a covert practice of an intellection that has been critical of postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such practices supposedly passes their institutional thresholds of admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification—gesturing/process as of disparateness-of-conceptualisation—unforegrounding-disentailment—failing-to-reflect—immanent-ontological-contiguity—implications, and along the same parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the theoretical orientation by a naïve ad-hoc synomising 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
reification\textsuperscript{67}-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing\textsuperscript{69}-as-veridical-epistemic-determinism\textsuperscript{21} over ontologically-flawed identitive-
constitutedness\textsuperscript{1}-as-'epistemic-totality\textsuperscript{70}'-dereification\textsuperscript{17}-in-dissingularisation-<as-to-the-
disjointedness/disentailment-of-\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13}>\textsuperscript{28}-as-
flawed-epistemic-determinism\textsuperscript{8}. In another respect this author’s re-elaboration of postmodern
difference conception, as of ontologically-veridical difference-conflatedness\textsuperscript{12}-as-totalitative-
reification\textsuperscript{1}-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing\textsuperscript{69}-as-veridical-epistemic-determinism\textsuperscript{21} contends that this effectively
captures-and-reflects the evolving reality of existential-contextualising-contiguity\textsuperscript{39} knowledge-
reification\textsuperscript{77} of human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}, and so over analytic
atomising/taking-to-pieces formalisation approach as of identitive-constitutedness\textsuperscript{11}-as-
'epistemic-totality\textsuperscript{'}-dereification\textsuperscript{17}-in-dissingularisation-<as-to-the-
disjointedness/disentailment-of-\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13}>\textsuperscript{28}-as-
flawed-epistemic-determinism\textsuperscript{8} that goes on to analyse as if all the analysis that has ever been
is as of \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} while ignoring the
\textsuperscript{4} <amplituding/formative-epistemicity> causality~as-to-projective-totalitative-implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{1} of human underlying
relative-ontological-incompleteness\textsuperscript{39}/relative-ontological-completeness\textsuperscript{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)) 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{1}. 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-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>-as-flawed-epistemic-determinism that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in existential-contextualising-contiguity and then reifies-out conceptualisations as of difference-conflatedness-as-to-totalitative-reification -in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemic-determinism. The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very wooden-language imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality framework of their study. Furthermore this contrast equally produces other distractive effects in the sense that when such abstract atomising/taking-to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced interpretation of existential-contextualising-contiguity in a rather blurry social domain-of-study, then it assumes that issues of mutual misunderstanding are due to poor writing, poor use of language or ambiguous conceptualisations of such ‘ecstatic totalising-entailing/nested-congruence’ proponents thought,
failing to factor in the existential-contextualising-contiguity\(^\text{39}\) 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\(^\text{39}\)/knowledge as of existential-contextualising-contiguity\(^\text{11}\) knowledge-reification’, as being rather all about elucidating the necessary-existential-states-and-conditions so-construed as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and not presuming-and-skirting-around them, before further expanding on the elucidation/reification\(^\text{87}\) of their manifestations as validated or can be falsifiable by ontological-primemovers-totalitative-framework\(^\text{73}\); 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\(^\text{87}\) as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining ontological-primemovers-totalitative-framework\(^\text{73}\) disposition rather than an orientation towards the ‘transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\(^\text{102}\) 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
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness—as-epistemic-totality—dereification—in-dissingularisation—as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness—as-flawed-epistemic-determinism. Such a construal of relative truth doesn’t imply a lack of commitment in truth, but is utterly the contrary as of ‘a much more critical and ontologically decisive commitment to truth and growing truth’ as any pertinent critique can garner in Foucault’s truth-delogocentering works/research-programme and its extensive interpretational citability in other scholarly works/research-programmes as of its scholarly advancing of the humanities and social sciences; as his works/research-programme quest for truth ‘expands the conception of truth beyond our presencing—absolutising-identitive-constitutedness’—<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions as if all the world that has ever existed is as of presencing—absolutising-identitive-constitutedness’, and displaces/decenters the human subject as of its presencing—absolutising-identitive-constitutedness cloistered-consciousness for a more mature and nuanced conception of truth and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications) populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective-ontological—
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity actually points to appropriate attitude/mental-disposition/care–and–episteme as of ontologically-veridical difference-conflatedness\textsuperscript{-}-as-to-totalitative-reification\textsuperscript{87}-in-singularisation-\textless{}as-to-the-nondisjointedness/entailment-of-prospective-\textgreater{}nonpresencing\textsuperscript{93}-as-veridical-epistemic-determinism\textsuperscript{1} for existential-contextualising-contiguity\textsuperscript{9} knowledge-reification\textsuperscript{87} 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\textsuperscript{9} 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\textsuperscript{1} as of existential-contextualising-contiguity\textsuperscript{9}–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-\textless{}as-to-the-nondisjointedness/entailment-of-prospective-\textgreater{}nonpresencing\textsuperscript{93} projected 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\textsuperscript{9} elucidation/reification\textsuperscript{7} rather than just mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are already naturally constraint to existential-contextualising-contiguity\textsuperscript{9} knowledge-reification\textsuperscript{7} by the implicated immediate-constraining ontological-primemovers-totalitative-framework\textsuperscript{7} transcendence-and-sublimity/sublimation/supererogatory–de-mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification\textsuperscript{87} 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. This process is one of human limited-mentation-capacity-deepening as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance-<including-virtue-as-ontology> of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness reflected as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemic-determinism, and not just a prior formalisation exercise as mere conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
‘human amplituding/formative–epistemicity totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness rather reflected as of ontologically-veridical difference-conflededness as-to-totalitative-reification in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing as-veridical-epistemic-determinism which implied singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemic-determinism enables transcendence-and-sublimity/sublimation/supererogatory de-mentativity which is ‘concurrently formatted as formalisation’. Thus we know of the recurrent stories of ‘mathematics invented by physicists or mathematicians working under the physics existential-contextualising-contiguity guise’ as of the insight of their existential-contextualising-contiguity knowledge-reification of the physics domain-of-study, with such mathematics ‘very often not well presented but essentially sublime’, and thereafter such existential-contextualising-contiguity initially reified mathematics is further reified as of mathematics more generalised-level of existential-contextualising-contiguity insight while ‘exquisitely formalised in concurrence’. This reality of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness unhframed-conceptualisation for existential-contextualising-contiguity knowledge-reification’, inducing successive
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-to-the-disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness as-flawed-epistemic-determinism implied dissingularisation-as-to-the-disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness /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 apriorising/axiomatising/referencing—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\textsuperscript{19}. Basically, the underlying implication of apriorising/axiomatising/referencing—conflatedness\textsuperscript{12}, and so over naïve apriorising/axiomatising/referencing—constitutedness\textsuperscript{13}, 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’\textsuperscript{97} –\textsuperscript{<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>} as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation-\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>}\textsuperscript{93} projected 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, \textsuperscript{amplituding/formative–epistemicity}>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} and logocentrism as of apriorising/axiomatising/referencing—constitutedness\textsuperscript{13}. Critically, no concepts have any veridical\textsuperscript{56} meaninglessness-and-teleology\textsuperscript{100} but only rather as of their apriorising/axiomatising/referencing—conflatedness\textsuperscript{12} with existence, and cannot be construed as ‘existing in existence’ as implied by apriorising/axiomatising/referencing—constitutedness\textsuperscript{13} which just leads to ontologically-flawed dissingularisation-\textsuperscript{<as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness>}\textsuperscript{17}/epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness ‘as—‘epistemic-totality’’-dereification\textsuperscript{13}—in-dissingularisation-\textsuperscript{<as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness>}\textsuperscript{17}—as-flawed-epistemic-determinism\textsuperscript{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\(^9\) 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\(^9\) 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\(^9\) 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\(^9\). This failure in fully appreciating the import of ontologically-veridical difference-conflatedness\(^1\)-as-totalitative-reification\(^1\)-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-\(^1\) nonpresencing\(^2\)-as-veridical-epistemic-determinism\(^2\) ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness\(^3\)—unenframed-conceptualisation for existential-contextualising-contiguity\(^9\) knowledge-reification\(^7\), inducing successive differences of ontological-performance\(^7\)-<including-virtue-as-ontology> of meaningfulness-and-teleology\(^{10}\) 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\(^9\) as of implied singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\(^5\) projected epistemic-immanence/veridical-epistemic-determinism has fundamental <amplituding/formative–>
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67}, as transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity only arise as of human expansion of its
reifying grasp of existential-contextualising-contiguity\textsuperscript{67}. Consider in this regard that the
repeated maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88}—unenframed-
conceptualisation articulation by this author on the theme of conceptual patterning here further
complements as of further articulated reification\textsuperscript{87} of this very theme elsewhere herein, more
than just about a mechanical repeating; and this knowledge-reification\textsuperscript{87} insight often goes
missing with many a subscriber to the formalisation credo, as of reification\textsuperscript{87} along the three
frames indicated above (as of same scholar interest-of-study, scholars of the same generation
interest-of-study and scholars crossgenerationally developing interest-of-study). In this regard,
the contribution of post-structuralist scholars like Foucault, Derrida, Lyotard, Lacan, Deleuze
have now and then been belittled as not original, as of a very much naïve conceptual patterning
conception of knowledge; going by their profound association with earlier scholars and more
specifically Heidegger and Nietzsche. From a creative existential-contextualising-contiguity\textsuperscript{89}
knowledge-reification\textsuperscript{87} perspective of knowledge construal, this is no less silly as dismissing
and belittling as unoriginal the ideas of later physicists since their contributions are just more
evolved formalisation as of conceptual patterning of concepts originarily/as-of-event\textsuperscript{87} 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\textsuperscript{89} knowledge-reification\textsuperscript{87} 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 maxmalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for existential-contextualising-contiguity—knowledge-reification, inducing successive differences of ontological-performance—<including-virtue-as-ontology> of meaningfullness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding/formative-epistemicity’-totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness’. This is especially the case where such headway mirrors ‘pure-ontology’ articulation, as there is only one ontological as existential reality. This orientation and rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a solid ontological pathway just as physicists orientation and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth, in both instances as of their existential-contextualising-contiguity—knowledge-reification’. Ultimately, and it is this author’s contention, the various scholarly contributions to postmodern-thought can be understood as rather pointing to the de-mentative/structural/paradigmatic disseminative implications of futural Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought ontologically-veridical difference-conflatedness—as-to-totalitative-reification—in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—>—as—veridical-epistemic-determinism. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative metaphoricity’ orientation making the human subject thinking as of mathesis universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning wherein in their states of undecidability/aporia ‘left it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-and—sublimity/sublimation/supererogatory—de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism—procrypticism human subject is rather undecentered’ relative to the prospective postmodern—notional—deprocrypticism self-conscious mindset we fail to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to ‘continually select’ postmodern—
notional-deprocrypticism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints that are in many ways self-defeating for the purpose of profound existential-contextualising-contiguity knowledge-reification for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. But then with regards to the social notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly existential-contextualising-contiguity knowledge-reification here implies human displacement/decentering even though our temporal/shortness-of-register-of-meaningfulness-and-teleology dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendent-al meaninglessness-and-teleology. This further speaks to the fact that human knowledge is much more than distantly/remote-ly abstracted conceptions of meaninglessness-and-teleology of trite existential-contextualising-contiguity knowledge-
reification\(^\text{87}\) causality-as-to-projective-totalitative-implications-of-prospective-\(^\text{61}\) nonpresencing-, for explicating-ontological-contiguity\(^\text{87}\), 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\(^\text{39}\) knowledge-reification\(^\text{87}\) is ever always a ‘conflatedness\(^\text{12}\) totalising-entailing/nested-congruence’ as it aspires to grasping and articulating meaningfulness-and-teleology\(^\text{100}\) as portends to the wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human\(^\text{amplituding/formative–}\) epistemicity\(^\text{amplituding/formative–}\) totalising-purview-of-construal’; with such construal in reality rather very much as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\(^\text{61}\) nonpresencing>\(^\text{84}\) projected epistemic-immanence/veridical-epistemic-determinism rather than dissingularisation-<as-to-the-disjointedness/disentailment-of-\(^\text{16}\) presencing—absolutising-identitive-constitutedness \(^\text{28}\)/epistemic-nonimmanence/flawed-epistemic-determinism. It is thus not a surprise that many natural sciences in their ‘creative existential-contextualising-contiguity\(^\text{39}\) knowledge-reification’ develop as and aspire to be whole/congruent in conception, even though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of wholeness/nested-congruence’. Likewise, the underlying deprocrypticism—or-preempting—disjointedness-as-of-\(^\text{16}\) reference-of-thought apriorising/axiomatising/referencing—conflatedness\(^\text{12}\) totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\(^\text{61}\) nonpresencing>\(^\text{84}\) projected 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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—conflictedness totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective—nonpresencing,—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-<as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing> projected 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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—conflatedness with existence as of its ecstatic singularity’. While in many ways the natural sciences as immediately-and-directly constrained by ontological-prime-movers-totalitative-framework are naturally and ad-hocly postconvergingly—de-mentated/structured/paradigmed
prospective-^1 nonpresencing^1^1^ projected epistemic-immanence/veridical-epistemic-determinism being that as of its ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness^2^7-by-reification^7, as increasing prospective relative-ontological-completeness^8^9-of-^9^ 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 apriorising/axiomatising/referencing—conflectedness^12 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''<as—to—the—nondisjoinedness/entailment—of—prospective—^1 nonpresencing''^1^ projected epistemic-immanence/veridical-epistemic-determinism is not just artificially prompted but is rather the dementative/structural/paradigmatic consequence of the prospective relative-ontological-completeness''1 of'' reference-of-thought

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing—conceptualisation). Thus naturalistic methodologies are only as pertinent as of their explaining of underlying background of the social as of physical and biological reality, but not as substitutive explanations as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility —{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 apriorising/axiomatising/referencing—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-

‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
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 eminance as of the earliest of humans, speaking of an altogether ‘substantive existential-contextualising-contiguity’—{imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation} built up by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity of the human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective-
nonpresencing>\textsuperscript{61} - as-veridical-epistemic-
determinism\textsuperscript{21} <amplituding/formative–epistemicity> causality~as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67},
underlying the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
ormalcy/postconvergence-reflected-'epistemicity-relativism'>}. In this regard, immanence-
function-conflatedness rather reflects ‘the ontological-normalcy/postconvergence disposition
as of ontological-completeness-of reference-of-thought notional–deprocrypticism point-of-
departure/perspective as of its protensive self-consciousness’ that fulfils-and-assumes
meaningfulness-and-teleology\textsuperscript{10} as of singularisation-{as-to-the-
nondisjointedness/entailment-of-prospective-
nonpresencing}>\textsuperscript{61} projected epistemic-
immanence/veridical-epistemic-determinism going by its full comprehension of existence’s
ecstatic singularity immanence <amplituding/formative–epistemicity> causality~as-to-
projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-
ontological-contiguity\textsuperscript{67}, hence overcoming our positivism–procrypticism
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag mental-reflex in
apriorising/axiomatising/referencing—constitutedness\textsuperscript{13} that induces dissingularisation-<as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-
constitutedness\textsuperscript{13}/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-
apriorising/re-axiomatising/re-referencing–conceptualisation), and so-reflected the

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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 of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing, for explicating-ontological-contiguity of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing projected epistemic-immanence/veridical-epistemic-determinism; the ontological implication here being that ‘we are as potently transcendental as
from our flawed apriorising/axiomatising/referencing—constitutedness’ or ‘we are as potently
immanent as of our virtuous apriorising/axiomatising/referencing—conflatedness’.
Immanence-function-conflatedness points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness and prior relative-
ontological-incompleteness is fundamentally flawed as of apriorising/axiomatising/referencing—constitutedness, as all the objectifying discursivity that
is ontologically-veridical is as of the apriorising/axiomatising/referencing—conflatedness of
prospective relative-ontological-completeness over prior relative-ontological-
incompleteness construed as immanence-function-conflatedness. Thus metaphoricity of
non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a
positivism mindset registers as of positivism immanence-function-conflatedness reflection of
the underlying non-positivism mental-disposition with regards to such issues like existential
desublimation manifestations of superstition, spiritualism, etc. This same conception holds
with the notional–deprocrypticism immanence-function-conflatedness overriding the
meaningfulness-and-teleology of procrypticism–or–disjointedness-as-of-reference-of-thought mindset ‘supposedly in an objectifying/contending discursivity’ with the
notional–deprocrypticism mindset, as the latter reflects the underlying positivism–
procrypticism mental-disposition mindset with regards to existential desublimation manifestations of disjointedness-as-of-reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness implying that all the meaningfulness-and-teleology is necessarily as of the prospective relative-ontological-completeness over the prior relative-ontological-incompleteness; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of dementative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness with the obviousness there is no point implying an ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional-deprocrypticism immanence-function-conflatedness as of dementative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism–procrypticism mental-disposition with no pretence of such a positivism–procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-reference-of-thought inclination. In other words, immanence-function-conflatedness is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected 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 as if of prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness equally highlights knowledge as of its essential organic construct implications. As a apriorising/axiomatising/referencing—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\textsuperscript{89} reference-of-thought is an appropriate framework for prospectively implied reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional-deprocrypticism contortion reifying gesture necessarily questioning our positivism–procrypticism disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–dementativity. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument fails the objectifying/contending discursivity as of prospective base-institutionalisation immanence-function-conflicatedness\textsuperscript{102}, likewise does base-institutionalisation–ununiversalisation fails as of prospective universalisation immanence-function-conflicatedness, universalisation–non-positivism/medievialism fails as of prospective positivism immanence-function-conflicatedness\textsuperscript{104}.
and prospectively positivism–procrypticism fails in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} as of prospective notional–deprocrypticism immanence-function-conflatedness\textsuperscript{12}; so-implied as of singularisation–as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing\textsuperscript{10} projected 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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{11}–as-to-totalitative-reification–in-singularisation–as-to-the-nondisjointedness/entailment-of-prospective\textsuperscript{41} nonpresencing\textsuperscript{10}–as-veridical-epistemic-determinism\textsuperscript{21} \textsuperscript{12} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity\textsuperscript{67}’ implied organic knowledge is ever always as of the de-mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-ontological-completeness\textsuperscript{88} reference-of-thought as of immanence-function-conflatedness\textsuperscript{10}, with the pretence of prior relative-ontological-incompleteness of reference-of-thought for objectifying/contending discursivity nothing more but flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} temporal meaningfulness-and-teleology\textsuperscript{10}. The study of the social as of immanence-function-conflatedness\textsuperscript{11} insight grasp that the blurriness\textsuperscript{4}, <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} and remoteness of cause-and-effect invoke a more refined conception of ontological-primemovers-totalitative-framework\textsuperscript{73} as reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability\textsuperscript{81} 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{41}-or-deferring-falsifiability\textsuperscript{41} 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{39} knowledge-reification\textsuperscript{37} 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{39} knowledge-reification\textsuperscript{37}. This insight equally informs this author’s supplanting–conviction-as-to-profound-supererogation\textsuperscript{7}—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity\textsuperscript{39} knowledge-reification\textsuperscript{37}, as well as existential-contextualising-contiguity\textsuperscript{9} knowledge-reification\textsuperscript{9} 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—deprocripticism) of the ′de-mentative/structural/paradigmatic disseminative implications of postmodern and other human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of—′existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing—of-existence′ thought, that the ontological-pertinence assumes ontological-primemovers-totalitative-framework unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability-or-deferred-falsifiability and validation-or-deferred-validation as of existential-contextualising-contiguity knowledge-reification as implied by the articulation of ontological-good-faith/authenticity herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme′ implicitation of ontological-primemovers-totalitative-framework, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for existential-contextualising-contiguity knowledge-reification as knowledge. Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity criticism exactly because of its strong scholarly research-programme existential-contextualising-contiguity knowledge-reification, and thus an immanence-function-conflatedness insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in many ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold, human existential-investment as of its temporality/shortness cannot be predisposed to anti-intellectualism, as this insight is pertinent
in the sense that transcendental knowledge is articulated mostly as of its undermining of human
temporal existential-investment. The bigger point here being that the possibility of prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity lies in upholding-and-
defending authentic intellectualism even as of metaphoricity beyond
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> socially
intelligible ‘meaningfulness-and-teleology’ conceptualisation in <amplituding/formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’.
Metaphoricity as such ironises on social intellectual nihilism as it is bent on undermining any
temporality/shortness as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality solipsistic intemporality/longness parrhesiastic askance, and as of
immanence-function-conflatedness ‘highlights and keeps wide-opened the prospect’ for
prospective authentic intellectualism by undermining its blending with inauthentic
untransvaluated—temporal-intemporality manifestations that usurp and undermine human
transcendence-and-sublimity/sublimation/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–procrysticism 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—<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected epistemic-immanence/veridical-epistemic-
determinism so-implied as of ontological-normalcy/postconvergence associated with ontologically-uncompromised—referentialism deprocrypticism; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemic-determinism as of ontologically-compromised—categorising positivism–procrypticism. Thus, if immanence-function-conflicatedness 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 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 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-normaley/postconvergence)). It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound existential-contextualising-contiguity for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. While today that notion of contrariety has in many ways sanked in and been accepted with natural science knowledge especially so as
it hardly elicits social emotional-involvement, the fact of the matter is that the possibility of the profound study and emancipation of the social inevitably comes with a contrariety of our social ‘sense of presence’. Just as the ‘decentering of the subject’ was what brought about the positivistic mindset today that allowed for modern-day science to develop and just as well modern-day social science, it is inevitable that a further development of human knowledge as of its organic knowledge construct warrants a further ‘decentering of the human subject’ as implied by deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought; and justified by the fact that if previous generations had to undergo their psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are beyond the prospect of our transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Immanence-function-conflatedness analytical implications equally arise as of the ‘countervailing transversality—of-affirmative-and-unaffirmative—disambiguated—entifying-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—entifying-and-apriorising/axiomatising/referencing is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness as relevant for the protracted-consciousness of notional—deprocrypticism. Thus for such a notion of research-programme as articulated herein rather than just implying mere epistemic latitude/anarchy, it speaks instead of the construal/justification of epistemic-veracity as of precedence of prospective relative-ontological-completeness as amplituding/formative—
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity> of the de-
mentative/structural/paradigmatic implication of singularisation<as-to-the-
nondisjointedness/entailment-of-prospective->nonpresencing> projected epistemic-
immanence/veridical-epistemic-determinism over dissingularisation<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness > > /epistemic-nonimmanence/flawed-epistemic-determinism. Thus prospective relative-ontological-completeness is inherently bound with its very own epistemic
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-
nonpresencing,-for-explicating-ontological-contiguity> as of the ‘decentering of the human subject’ involved in knowledge-reification. This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold’ and ‘minimum select human epistemic articulations at prospective institutionalisations’, and so as of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-
mentativity transversally induced ontological-primemovers-totalitative-framework selective epistemic-veracity transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity. In this regard and at the general epistemic level of reference-of-thought-devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic social-setups credible construal of ontological-veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated
ontological-contiguity\textsuperscript{67}---of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{1}---as-to-totalitative-reification\textsuperscript{67}---in-singularisation---<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-\textsuperscript{12}---as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative--epistemicity> causality~as-to-projective-totalitative--implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67} is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness\textsuperscript{1} <amplituding/formative--epistemicity> causality~as-to-projective-totalitative--implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67} induced from ontological-primemovers-totalitative-framework\textsuperscript{73}. Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity\textsuperscript{67}---of-the-human-institutionalisation-process\textsuperscript{68} 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\textsuperscript{73} 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\textsuperscript{73} and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient <amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to- leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of- 'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} epistemic impertinence. Prospective notional--deprocrypticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness\textsuperscript{18}---of-
reference-of-thought associated ontological-primemovers-totalitative-framework, with the implication that our positivism–procrysticism uninstitutionalised-threshold epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-reference-of-thought uninstitutionalised-threshold and superseded by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrysticism disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supernatural–de-mentativity determinant selector as of the deprocrysticism–or–preempting—disjointedness-as-of- reference-of-thought disseminative research-programme coherence and ontological-contiguity. The idea being that the notional–deprocrysticism epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity equally imply an underlying falsifiability-or-deferred-falsifiability and validation-or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable to ontological-primemovers-totalitative-framework<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity capable of reflecting the unassailability of the most transversally profound theorisations and conceptualisations on the basis of their demonstrable operant implications as of existential-contextualising-contiguity knowledge-reification for transcendence-and-sublimity/sublimation/supernatural–de-mentativity. Such a notional–deprocrysticism epistemic-veracity implication is pertinent because blurriness and un-disambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to ontological-primemovers-totalitative-framework, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective
function of ontological-primemovers-totalitative-framework as developed in the natural sciences tends to be poorly developed in many a domain-of-study of the social. In this regard, we can appreciate for instance in the physics and other natural sciences 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 apriorising/axiomatising/referencing—conflatedness totalising-entailing/nested-congruence or how these conflate as of prospective
disclosed-from-prospective-epistemic-digression as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism

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\(^7\)..<including-virtue-as-ontology> as of the the-Good/understanding/knowledge-reification /ontological-prime-movers-totalitative-framework construal/conceptualisation with respect to prospective relative-ontological-completeness\(^8\) <amplituding/formative> causality—as to projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\(^9\) in accounting for human differences of ontological-performance\(^7\)..<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\(^1\)–as–‘epistemic-totality’\(^2\)’–de-reification\(^3\)–in-dissingularisation—as-to-the-disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness\(^4\)–as-flawed-epistemic-determinism\(^5\). Thus the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\(^7\)/ontological-fracturing/desublimation/gimmickiness complex’ refers to the mental dispositional state of de-mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance\(^7\)..<including-virtue-as-ontology>-of-the-self ‘as bound to define-and-shape any given registry-worldview’s/dimension’s specific ontological-performance\(^7\)..<including-virtue-as-ontology>-and-vices-and-impediments\(^6\)’. Rather an ontologically-veridical construction-of-the-Self is necessarily in apriorising/axiomatising/referencing—conflatedness\(^1\) as of the intemporal absolutising epistemic reference of existence-potency\(^7\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression constrainous-implications-over-human-subpotency so-implied as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism and
totalitative–implications-of-prospective-non-presencing, for explicating ontological-contiguity of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical meaningfulness-and-teleology implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by ontological-primemovers-totalitative-framework. Thus intemporal ontological-performance <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 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 equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascent-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually- and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative–epistemicity>totalising–thrownness-in-existence the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory—de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}>? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance as of human


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epistemicity> causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity\(^\circ\) in accounting for human differences of ontological-performance \(^\circ\) include-virtue-as-ontology> across the successive registry-worldviews/dimensions \(^\circ\) reference-of-thought-level of ontological-performance \(^\circ\) include-virtue-as-ontology> as well as the temporal-to-intemporal differences of ontological-performance \(^\circ\) include-virtue-as-ontology> as of each registry-worldview’s/dimension’s reference-of-thought—devolving-level, rather than flawed impression-driven/good-naturedness/wishfulness conceptualisation as of inherent identitive essences flawed accounting of human differences. This idea of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ fundamentally harkens back to the notion of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of its ‘seeding promise of human-subpotency ontological-performance \(^\circ\) include-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—of—its—coherence/contiguity’; wherein successive prospective relative-ontological-completeness\(^\circ\) reference-of-thought generate de-mentative/structural/paradigmatic existential implications as of ‘successive specific less-and-less-degenerate human akrasia-susceptibility—or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ with respect to the successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-performance \(^\circ\) include-virtue-as-ontology>—and-impediments\(^\circ\). Basically, construction-of-the-Self is herein construed rather as: ‘the self, as of its <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag metaphoricity’, as of its evolving-and-devolving constraining \(^\circ\) reference-of-thought pitting its preconverging/postconverging—de-
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective–
supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative–
notional–deprocrypticism) with the increasing existential ousting of superfluous notions like
superstitions, etc., likewise ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’ as of prospective relative-
ontological-completeness epistemically shrinks with the ontological-contiguity—of-the-
human-institutionalisation-process . That is, in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process epistemic-veracity of 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) constraining, the ‘human akrasia-susceptibility-or-akrasiatic-
drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ for
everyday existential occurrences as of ‘meaningfulness-and-teleology ‘is of less-and-less-
degenerate epistemic-veracity prompting’, and so successively as from: - the trepidatious-
consciousness shiftiness-of-the-Self complex (by its epistemic non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition relative 5 neuterising as of its random-as–uncircumscribing/undelineating-
as–‘epistemic-totality ’, existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-
teleology ), given its early hunter-gather recurrent-utter-uninstitutionalisation perceptivity-as-
of-bad-omen existential-contextualising-contiguity -lowest-level-reification ; - the warped-
consciousness shiftiness-of-the-Self complex (by its epistemic rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism relative 5 neuterising as of its tendentious–
circumscribing-as–‘epistemic-totality ’-or-delineating-as–‘epistemic-totality ’, existential–
epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology ), given its animistic base-
institutionalisation–ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-
people-or-specific-evil-period existential-contextualising-contiguity second-level-
reification; - the preclusive-consciousness shiftiness-of-the-Self complex (by its epistemic
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism relative neuterising as of its qualifying–circumscribing-as-‘epistemic-
totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–
meaningfulness-and-teleology), given its universalisation–non-positivism/medievalism
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 existential-contextualising-contiguity
-third-level-reification; - the occlusive-consciousness shiftiness-of-the-Self complex (by its
epistemic positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism relative neuterising as of its
categorising–circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’
existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology), given its
positivism–procrypticism perceptivity-as-of-full-rational-account-as-exclusive-cause-and-
effect-conceptualisation existential-contextualising-contiguity-fourth-level-reification; and
prospectively - the protensive-consciousness nonshiftiness-of-the-Self (by its epistemic
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 deneuterising —referentialism
as of referentialism–circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-
totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology’),
given its notional~deprocrypticism perceptivity-as-of-full-preempting-of-preconverging-or-
dementing
disjointedness-of-thought-conceptualisation existential-contextualising-contiguity full-level-of-reification. This reality in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity of-the-human-institutionalisation-process very much explains the statement ‘I know that I know nothing’ made by Socrates reflecting his conception of anamnesis, as the state of human limited-mentation-capacity implies that it is foolhardy to articulate in presencing—absolutising-identitive-constitutedness terms meaningfulness-and-teleology as of absolutising reproducibility—mathesis/motif/throwness-disposition, as—reproducibility-of-aestheticisation but rather ‘the anamnesis of meaningfulness-and-teleology reflects prospective originariness-parrhesia, as—spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility—mathesis/motif/throwness-disposition, as—reproducibility-of-aestheticisation’ (and so, in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity of-the-human-institutionalisation-process dimensionality-of-sublimating)

sublimating \{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} mental-disposition’) and not any \(^8\)presencing—absolutising-identitive-constitutedness\(^{13}\) as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific \(^{104}\)universalising-idealisation phronetic/practicality situations as to its defining existence-potency\(^7\)—sublimating—nascence,—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 \(^{104}\)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 \(^{104}\)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\(^7\)—<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 insight for further human limited-mentation-capacity-deepening (as to ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework 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
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/throwness-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/throwness-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 /presublimating–desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology>, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness—as-to-totalitative-reification—in-
occasion as of a positivism–procrypticism wooden-language

(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—nondescript/ignorable—void—within-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
as of prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation.

This point out the ontological-veracity for avoiding the absolutising/—presenting—absolutising-identitive-constitutedness referencing of psychology/psychoanalysis as of any human-subpotency epistemic/notional—projective-perspective in prior relative-ontological-incompleteness reference-of-thought as of identitive-constitutedness as—epistemic-totality dereification in-dissingularisation—as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness as—flawed-epistemic-determinism of notional-discontiguity/epistemic-discontiguity
as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism;
speaking of the veridical protractedness of the notional–deprocrypticism protensive self-
consciousness as of its 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/paradigmizing of the human psyche as it is caught up between
dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-
identitive-constitutedness

<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of prior relative-ontological-incompleteness
of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
and
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>
projected epistemic-immanence/veridical-epistemic-determinism

<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of prospective relative-ontological-
completeness
of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a
notional–deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag
complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given
registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its
uninstitutionalised-threshold construes that: as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human

<amplituding/formative–epistemicity>totalising–purview-of-construal’, the affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuring-instrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\textsuperscript{1}—apriorising-psychologism> of prospective relative-ontological-completeness \(\text{\textsuperscript{1}}\) like base-institutionalisation with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \(\text{\textsuperscript{100}}\) as from its singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>\(\text{\textsuperscript{93}}\) projected epistemic-immanence/veridical-epistemic-determinism perspective, lent to the akrasiatic judgment of prior relative-ontological-incompleteness \(\text{\textsuperscript{93}}\) like recurrent-utter-uninstitutionalisation as from its dissingularisation—<as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness \(\text{\textsuperscript{1}}\)/epistemic-nonimmanence/flawed-epistemic-determinism perspective, will be construed as of the latter’s \(\text{\textsuperscript{1}}\) in recurrent-utter-uninstitutionalisation conventioning-referencing over any such prospective base-institutionalisation pretence of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \(\text{\textsuperscript{100}}\) \(\text{\textsuperscript{1}}\) causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity \(\text{\textsuperscript{1}}\), and as of social-stake-contention-or-confliction it further elicits sophistic/pedantic significant-otherness dispositions inclined to undermine such prospective transcendental implications as it falsely absolutises the conventioning-referencing of recurrent-utter-uninstitutionalisation over any such implied prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \(\text{\textsuperscript{100}}\) of prospective base-institutionalisation; as so reflected across the successive uninstitutionalised-threshold \(\text{\textsuperscript{103}}\) in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity \(\text{\textsuperscript{57}}\)—of-the-human-institutionalisation-process \(\text{\textsuperscript{58}}\) inducing human transcendence-and-
presencing—absolutising-identitive-constitutedness\textsuperscript{13} conventioning-referencing in medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s or with a Rousseau Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{10} meaningfulness-and-teleology\textsuperscript{100} as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\textsuperscript{100}’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\textsuperscript{12}—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\textsuperscript{11} 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’—postconverging—dementating/structuring/paradigming—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\textsuperscript{17}. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from a \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{11} perspective is not actual \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} 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–de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification. In this regards, and as of extensive contemplation, it is herein contended that in many ways such ontological virginity with regards to intellectual practice today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of ontological-bad-faith/inauthenticity anticipating of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives
covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—

meaningfulness-and-teleology\(^{10}\). 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-othersness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the
reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}> dispositions as of a supposed notion of intellectual advancement. In this regards, this author is very much proud of the theoretical orientation taking herein as of a strictly ontological-veracity inclination as to the reality of the fact that existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression supersedes human-subpotency, and it is the latter that adjusts to the former. This is exactly what is reflected by ontological-fracturing, wherein the potential for ontological-normalcy/postconvergence is de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the successive given levels in reflecting holographically—<conjugatively-and-transfusively>the ontological-contiguity—of-the-human-institutionalisation-process; from recurrent-utter-uninstitutionalisation ontological-fracturing, base-institutionalisation—ununiversalisation ontological-fracturing, universalisation—non-positivism-medicievalism ontological-fracturing, positivism–procrypticism ontological-fracturing towards futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism ontological-normalcy/postconvergence; as of the implications of the ontological-faith-notion—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>
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/supererogatory-de-mentativity implications. In the same vein, we tend as of habit to construe of the fulfilment of human ideals as of the inherent institution and/or inherent individual identitive dispositions, rather than the fact that it is actually brought about by the de-mentative/structural/paradigmatic relations as of projected principles and essences implied intemporally (in cognisance of human temporal-to-intemporal-individuations-within-the-receptable-of-the-individual); and thus that our capacity to fulfil such principles and essences lies with our grasping-and-nurturing-appropriate-intemporal-individuation projection rather than falling back to identitive individual inherence or institutional inherence. As even where it may seem that any given individual or institutional ontological-performance-<including-virtue-as-ontology> is inherent, the underlying de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance-<including-virtue-as-ontology> in that individual or institution rather than just identitive inherence. In the bigger scheme of things, human registry-worldview’s/dimension’s institutionalisation outcome as of 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-
(imbued—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 in recurrent-utter-uninstitutionalisation, likewise for prospective universalisation and not a suprasocial or <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>}
absolutising epistemic reference of base-institutionalisation–ununiversalisation, likewise for prospective positivism and not a suprasocial or <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications>) absolutising epistemic reference of universalisation–non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do have a suprasocial or <amplituding/formative> wooden-language-(imbued—averaging-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider in this
regards for instance that while we generally tend to wrongly imply of a suprasocial absolutising
epistemic reference that can de-mentatively/structurally/paradigmatically bring about human
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, it is inevitably the
case that the examination of any such representation with say for instance the physics
<amplituding/formative-epistemicity>totalising-devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity necessarily had to pass through the intemporal indviduation 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 Copernicus, 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 indviduation transversality~of-affirmative-and-
ounaffirmative–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 \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\}\} absolutising epistemic reference about human nature transcendence-and-sublimity/sublimation/superrerogatory—de-mentativity idealisation ‘doesn’t truly exist’, but for effective operant human intemporal individuation transversality—of-affirmative-and-unaffective—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\{\textit{including-virtue-as-ontology}\} over the flawed notion of individual inherent and institutional inherent absolutising epistemic reference of intemporality\textsuperscript{2}, as of the awareness of the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal—to-intemporal-dispositions<-so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, that underlies the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{8} 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\textsuperscript{9}—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression as to intrinsic-reality/ontological-veridicality reflected in effective remedy as of ontological-prime-movers-totalitative-framework\textsuperscript{73} over imagined wooden-language\{imbued—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-sublimating \{supererogatory—de-mentativenss/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} epistemic internalisation for intemporal ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>. The secondnatured institutionalisation as reflected as of suprasocial or wooden-language\{imbued—averaging-of-thought\} as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of ‘nondescript/ignorable—void ’ with-regards-to-prospective-apriorising-implications\}\abstract integration/assimilation of such resultant intemporal ontological-performance \textsuperscript{72}—<including-virtue-as-ontology> is ever always ontologically jeopardisable/compromisable as of the de-mentative/structural/paradigmatic reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, wherein human temporal individuations are ever always bound to prospectively denaturing\textsuperscript{15} secondnatured institutionalised intemporal ontological-performance \textsuperscript{72}—<including-virtue-as-ontology> at the uninstitutionalised-threshold \textsuperscript{13} as without the constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
instigated
ontological-contiguity\textsuperscript{\textdegree}—of-the-human-institutionalisation-process\textsuperscript{\textdegree} as of difference-conflatedness—as-to-totalitative-reification\textsuperscript{\textdegree}—in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing\textsuperscript{\textdegree}—as-veridical-epistemic-determinism\textsuperscript{\textdegree}\textcourse{amplituding/formative—epistemicity}causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity\textsuperscript{\textdegree},
prospective
reference-of-thought

stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as 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-epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as of potentially the same ontological-performance–<including-virtue-as-ontology> possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment as of its ‘self-assuredness-of-ontological-good-faith/authenticity–postconverging–de-mentating/structuring/paradigming–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-
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-invalidations 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-to-the-nondisjointedness/entailment-of-prospective nonpresencing as-veridical-epistemic-determinism amplituding/formative-epistemicity causality as-to-projective-totalitative-implications-of-prospective nonpresencing, 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 according accounding 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 \(^4\)historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}’>\) 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\(^6\) 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\(^6\) of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity\(^0\)–postconverging–de-mentating/structuring/paradigming\(^7\)–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of the prospective relative-ontological-completeness\(^8\) as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency\(^3\)–sublimating–nascence, disclosed-from-prospective-epistemic-digression selection/skewing of ontological-primemovers-totalitative-framework\(^2\)\(\amalg\)amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\(^9\) and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity as to existence-potency\(^3\)–sublimating–nascence, disclosed-from-prospective-epistemic-digression of the underlying sciences and their applications. It is this insight as of ‘existence-potency\(^3\)–sublimating–nascence, disclosed-from-prospective-epistemic-digression selection/skewing of ontological-primemovers-totalitative-framework\(^2\)\(\amalg\)amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\(^9\)’ that animates the
identitive-constitutedness as ‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness-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


causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing—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—postconverging-de-mentating/structuring/paradigming
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/paradigming of societies. Such an overall prospective institutionalisation metaphoricity constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal meaningfulness-and-teleology for say a suprasocial or wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} human mindset processing’, but critically was an epistemic-ricocheating/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology.-<in-existential-extrication-as-of-existential-unthought> unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity as of a self-consciously instigated prior suprasocial or wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> comprehensive sense of prospective metaphoricity ’. This points to a more comprehensive reality of human epistemic-veracity arising as of our totalising–thrownness-in-existence with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability implications as of ontological-primemovers-
totalitative-framework, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> nonpresencing-<perspective–ontological-normalcy/postconvergence> ricocheting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> presencing—absolutising-identitive-constitutedness mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity implications of operant prospective intemporal individuation transversality—of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing’ Intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>
epistemic-veracity pretence, as expressed before with respect to Plato’s idea universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. Just as we can appreciate that in ‘the very same physics’ epistemicity totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness\textsuperscript{100}–of-axiomatic-construct-or\textsuperscript{100} 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 21\textsuperscript{st} century physics is mostly as of ricochetting prospective nonpresencing—\textlangle perspective–ontological-normalcy/postconvergence\textrangle. 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\textsuperscript{100} 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\textsuperscript{11}. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supercogitation/de-mentativity as of prospective meaningfulness-and-teleology\textsuperscript{100} as knowledge on a vague notion of any presencing—absolutising-identitive-constitutedness\textsuperscript{13} epistemic-veracity that at the very least doesn’t rise to
projectively contemplate and appraise of such prospective meaningfulness-and-teleology as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability. Thus metaphoricity as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology as say the commonality of such metaphoricity inclined re-originary–as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation⟩ thinkers sharing a common emancipatory metaphoricity mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology that is instigative, metaphoricity is critically about the prospective ricochetting 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~postconverging–de-mentating/structuring/paradigming–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 of-narratives is rather as of ontological-primemovers-totalitative-framework selecting/skewing-towards intemporality/ontological-veracity as to existence-potency–sublimating–nascence,disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-setup value construct lies somewhere between the possibility of its conventioning-referencing and its presencing—absolutising-identitive-constitutedness. Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, when it comes to assessing the possibility of prospective meaningfulness-and-teleology inducing of metaphoricity. It is not necessarily the case that a society that doesn’t or poorly appreciate the implication of science will value as of immediacy prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology like the cultivation of science over its conventioning-referencing as a cultural inclination or metaphysical predisposition or a creed; as we can appreciate the contrasting disposition towards the cultivation of science as in Europe and the Arabic world during the medieval period, or even disparity in ontological progressiveness within the very same societies at various epochs. Thus the assumption that any given society or period is absolutely turned/committed to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology including our modern period, is a flawed appraisal; as in many ways, beyond our amplituding/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-
presencing—absolutising-identitive-constitutedness\textsuperscript{13} conventioning-referencing speaks at a more fundamental level of the reality that the human subject is not psychologically necessarily driven by an absolute commitment to prospective ontological-veracity given its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{15}/ontological-fracturing/desublimation/gimmickiness complex’; and thus that it has an ontological-veracity destructuring-threshold\textsuperscript{10} (uninstitutionalised-threshold /presublimating–desublimating-decisionality)~of-ontological-performance\textsuperscript{72}~<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-teleology\textsuperscript{10}~<in-existential-extrication-as-of-existential-unthought>\textsuperscript{4} it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{4} <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3}, and so-reflected socially as of the uninstitutionalised-threshold\textsuperscript{10}. The underlying insight about such ontological-veracity destructuring-threshold~(uninstitutionalised-threshold /presublimating–desublimating-decisionality)~of-ontological-performance\textsuperscript{72}~<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\textsuperscript{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~as-of~‘nondescript/ignorable–void’~with-regards-to-prospective-apriorising-implications}> narratives ontological-performance\textsuperscript{72}~<including-virtue-as-ontology>’, ‘suprasocial narratives
ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’, and ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}<-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\textsuperscript{98}~sublimating~naissance,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework\textsuperscript{71} and then its percolation-channelling<-in-deferential-formalisation-transference> implications, while it can be appreciated that the preceding three dispositions as of their \textsuperscript{45}amplituding/formative–epistemicity\textsuperscript{33}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} are not critically as so-committed to ontological-veracity. Narratives as such are the very \textsuperscript{45}amplituding/formative–epistemicity\textsuperscript{33}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} drive for human ‘meaningfulness-and-teleology\textsuperscript{100} underlying language development, wherein ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’ as of its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{9} profoundness is as of singularisation<-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textsuperscript{99} projected epistemic-immanence/veridical-epistemic-determinism and so over the temporal–ontological-performance \textsuperscript{72}<-including-virtue-as-ontology>-of-narratives as of dissingularisation<-as-to-the-disjointedness/disentailment-of~presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemic-determinism.

The reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-performance\(^{72}\)-<including-virtue-as-ontology>-of-narratives across the institutional-cumulation/institutional-recomposure\(\{\text{as-to- historiality/ontological-eventfulness ontological-aesthetic-tracing-<perspective--ontological-normaley/postconvergence-reflected-‘epistemicity-relativism’}\}\), critically and
naturally makes of anthropology more of a universally and operantly principled construction of human existence reification as of anthropopsychology, beyond more or less a traditional orientation categorising epistemic disposition with regards to human cultural life, the social and practices of specific societies, with respect to the coherence of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor

destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩ of ontological-performance ~⟨including-virtue-as-ontology⟩ of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-narrative /ontological-performance ~⟨including-virtue-as-ontology⟩’ that is implicated with respect to the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–demmentating/structuring/paradigming ~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opening it up to prospective intemporal-as-ontological metaphoricity, such that sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing ⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism’⟩ in reflecting holographically ⟨conjugatively-and-transfusively⟩ the ontological-contiguity —of-the-human-institutionalisation-process can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative /ontological-performance ~⟨including-virtue-as-ontology⟩’, as it supersedes temporal–ontological-performance ~⟨including-virtue-as-ontology⟩-of-narratives as of its constraining to existence-potency 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 /ontological-performance ~⟨including-virtue-as-ontology⟩’ drive in generally overcoming human egregious superstitious beliefs towards our positivism and science orientation today as well as ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ about purviews-of-existence which are today articulated in institutionalised frameworks as of subject-matter narratives like physics, law, biology, etc. delegating social opinionatedness and substituting social percolation-channelling
deferential-formalisation-transference for ‘ontologically-hegemonising-narrative’ ontological-performance\(^7\)\<-<including-virtue-as-ontology>’. The ontological-contiguity\(^6\)\—of-the-human-institutionalisation-process\(^8\) successive overcoming of uninstitutionalised-threshold \(^6\) involves a migration of the hegemony of social \(^5\) meaningfulness-and-teleology\(^1\) away from ‘individual whim/impulsion narratives ontological-performance \<-<including-virtue-as-ontology>’, \{'amplituding/formative\}\ wooden-language\{imbued—averaging-of-thought\<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology \as-of—'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\} narratives ontological-performance\(^7\)\<-<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance\(^7\)\<-<including-virtue-as-ontology>’ which reflect human-subpotency \{'amplituding/formative–epistemicity\} totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag’, towards the hegemony of ‘ontologically-hegemonising-narrative\(^7\) ontological-performance\(^7\)\<-<including-virtue-as-ontology>’ rather reflecting existence-potency\(^3\)\—sublimating–nascence,-disclosed-from-prospective-epistemic-digression as validated or invalidated by ontological-primemovers-totalitative-framework\(^7\), thus involving the displacement/decentering-of-the-human-subject with regards to human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity arising as of constraining to existence/intrinsic-reality/ontological-veridicality. As such we can appreciate that our present positivism institutionalisation outcome is the result of prior institutional-cumulation/institutional-recomposure\{as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing\<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>\} in succession of mainly the ‘ontologically-hegemonising-narrative\(^7\) ontological-performance\(^7\)\<-<including-virtue-as-ontology>’ as to existence-potency\(^3\)\—sublimating–nascence,-disclosed-from-prospective-epistemic-digression\(_2\) while all ‘individual whim/impulsion narratives ontological-

meaningfulness-and-teleology fundamentally develops out of the constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold

{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance

<including-virtue-as-ontology> nature of the social-construct (as significant otherness to the individual), and as this social-construct conventioning-referencing is thereof reflected in its relationship with inherent ontological-veracity as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, that goes into building the individual capacity to uphold ontological-veracity when the social-construct as its significant otherness is constructive/institutionalising/nascent–sublimating-decisionality of meaningfulness-and-teleology as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance

<including-virtue-as-ontology> of meaningfulness-and-teleology as knowledge; as social-construct settings are fundamentally the background of significant otherness for their inherent generalised purposefulness and their enlivening of the possibility for individual human purposefulness as well, such that beyond-the-consciousness-awareness-teleology

<in-existential-extrication-as-of-existential-unthought> the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiology/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\textsubscript{103}/uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality\textsuperscript{100}/ontological-performance\textsuperscript{72}/including-virtue-as-ontology\textsuperscript{100} implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold\textsubscript{103}/uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality\textsuperscript{100}/ontological-performance\textsuperscript{72}/including-virtue-as-ontology\textsuperscript{100} effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold\textsuperscript{103} 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 \textsuperscript{100}meaningfulness-and-teleology\textsuperscript{100} as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold\textsuperscript{103}, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}/by-reification\textsuperscript{87}/contemplative-distension\textsuperscript{26}/contemplative-distension to strategically articulate such \textsuperscript{100}meaningfulness-and-teleology\textsuperscript{100} going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold\textsuperscript{103} as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akasia-susceptibility-or-akrasiac-drag/shiftiness-of-the-Self\textsuperscript{92}/ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment\textsuperscript{69} so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{69}~postconverging–de-mentating/structuring/paradigming\textsuperscript{70}–
fracturing/desublimation/gimmickiness complex’ as of prospective superseding re-de-
mentating/restructuring/reparadigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative—epistemicity>causality—as-to-projective-totalititative—implications-of-
prospective—nonpresencing—<for-explicating-ontological-contiguity>

for affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument
validating-measuring—<as-to-postconverging-or-dialectical-thinking—apriorising-
psychologism> of prospective registry-worldview/dimension. The ultimate point here being
that critically the notion of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity more often than not occur as ‘reasoning-
through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-
reinventing-prospective—nonpresencing—<perspective—ontological-
normalcy/postconvergence>-human-self-consciousness’ rather than as it can wrongly be
implied with ‘reasoning-from-results/afterthought postures as of presencing—absolutising-
identitive-constitutedness self-consciousness mastery and direction’ which are rather
ontologically-flawed

<amplituding/formative—epistemicity>totalising—self-referencing-
sycretising/circularity/interiorising/akrasiatic-drag. In this regards, ontological-veracity as of
a perpetual predisposition for prospective relative-ontological-completeness is ensured by
supposedly coherent ontological-commitment to undermine the social-construct
predisposition to destructure meaningfulness-and-teleology as of its conventioning-
referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, and
enable the construal of prospective ontological-veracity by ‘ontologically-hegemonising-
narrative—ontological-performance—<including-virtue-as-ontology>’, as of ontologically-
veridical difference-conflatedness\textsuperscript{1} -as-to-totalitative-reification\textsuperscript{11} -in-singularisation\textsuperscript{12} -as-to-the-nondisjointedness/entailment-of-prospective\textsuperscript{13} -nonpresencing\textsuperscript{14} -as-veridical-epistemic-determinism\textsuperscript{21}, over ‘individual whim/impulsion narratives ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’, \textsuperscript{12}amplitudizing/formative\textsuperscript{8} wooden-language\textsuperscript{12} imbuend-averaging-of-thought\textsuperscript{12} -as-to-leveling/resentiment/closed-construct-of\textsuperscript{12} meaningfulness-and-teleology\textsuperscript{12} -as-of\textsuperscript{12} nondescript/ignorable–void\textsuperscript{12} -with-regards-to-prospective-apriorising-implications\textsuperscript{12} narratives ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ in their various flawed identitive-constitutedness\textsuperscript{13} -as\textsuperscript{13} -epistemic-totality\textsuperscript{36} -dereification\textsuperscript{87} -indissingularisation\textsuperscript{13} -as-to-the-disjointedness/disentailment-of\textsuperscript{80} presencing\textsuperscript{—}absolutising-identitive-constitutedness\textsuperscript{13} -as-flawed-epistemic-determinism\textsuperscript{49} postures. The social epistemic-totality\textsuperscript{36} reality of the metaphoricity\textsuperscript{57} flux of temporal-to-intemporal–ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>-of-narratives thus implies that in effect a social-setup is a construct of ‘notional\textsuperscript{—}firstnaturedness—temporal-to-intemporal-dispositions\textsuperscript{12} so-construed-as-from-perspective\textsuperscript{—}ontological-normalcy/postconvergence\textsuperscript{—} accordioning\textsuperscript{12} varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbuend-ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>\textsuperscript{12} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as an epistemic-totality\textsuperscript{56} of meaningfulness-and-teleology\textsuperscript{100}, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative\textsuperscript{12} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ is de-mentatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>-of-narratives but with all such temporal-to-intemporal–ontological-performance\textsuperscript{72} -<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–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor, and are
variously enabled or inhibited in different spheres/settings wherein the extended-informality
including the extended-informality of institutional frameworks is more susceptible to spurious
and specific temporal–ontological-performance—<including-virtue-as-ontology>—of-narratives
unlike the strictly formalised institutional frameworks tending to totalisingly-
entailing/ontologising/institutionalising of narratives. It is this possibility of narratives
recombination as of formative and enculturating implications as well as the criss-crossing of
formal and informal spheres/settings differing temporal-to-intemporal value-references that
renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to
recombination with temporal–ontological-performance—<including-virtue-as-ontology>—of-
narratives, thus leading to their possible ontological denaturing as of uninstitutionalised-
threshold implications. Ultimately, it is herein contended that conceptualising ontological-
veracity reflecting existence-potency—~sublimating–nascence,—disclosed-from-prospective-
epistemic-digression as-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-completenss—amplituding/formative–epistemicity—causality—as-to-projective-
totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-
contiguity as of notional–depocrystalism. Effectively prospective meaningfulness-and-
telesiology, as articulated from ‘ontologically-hegemonising-narrative’ ontological-
performance—<including-virtue-as-ontology>’ reflecting existence-potency—~sublimating–
nascence,—disclosed-from-prospective-epistemic-digression as-to-ontologically-
reproducibility-of-aestheticisation for a ‘seeding promise of human-subpotency ontological-performance⁷—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’, which by that token as of the ‘reference-of-thought-level induces the ontological-contiguity⁶—of-the-human-institutionalisation-process as of difference-conflatedness -as-to-totalitative-reification⁸—in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-⁷-as-veridical-epistemic-determinism⁹ in ontological-contiguity⁰ from notional-deprocrypticism. In other words, ontologically-veridical ⁵‘meaningfulness-and-teleology’⁰⁰ as organic-knowledge is more critically overtly walking into the evil forest and finding a root or leaf cure as emancipatory to such animistic social-setup beyond just the immediate remedy as mechanic knowledge but more profoundly as of the prospective worldview possibility of undermining the flawed ontological implications of the animistic social-setup mythology in prior relative-ontological-incompleteness⁸ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as its ‘identitive-constitutedness⁹—as-'epistemic-totality⁶'-dereification⁷-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷-presencing—absolutising-identitive-constitutedness >⁸-as-flawed-epistemic-determinism⁹ of ⁵‘meaningfulness-and-teleology’⁰⁰, 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-completeness⁸ 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 ⁸-presencing—absolutising-identitive-constitutedness⁹ preconverging–de-mentating/structuring/paradigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective ⁶-nonpresencing-<perspective–ontological-normalcy/postconvergence> rede-
mentating/restructuring/reparadigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-
construed as of ‘difference-conflatedness\textsuperscript{17}-as-to-totalitative-reification\textsuperscript{17}-in-singularisation\textsuperscript{17}-as-to-the-nondisjointedness/entailment-of-prospective\textsuperscript{17}-nonpresencing\textsuperscript{17}-as-veridical-epistemic-determinism\textsuperscript{21} of meaningfulness-and-teleology\textsuperscript{100}; in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human\textsuperscript{amplituding/formative–epistemicity}\textsuperscript{22} totalising-purview-of-construal’ but with differing ontological-performance -<including-virtue-as-ontology> of ‘meaningfulness-and-teleology\textsuperscript{100} as it is such ‘difference-conflatedness\textsuperscript{17}-as-to-totalitative-reification\textsuperscript{17}-in-singularisation\textsuperscript{17}-as-to-the-nondisjointedness/entailment-of-prospective\textsuperscript{17}-nonpresencing\textsuperscript{17}-as-veridical-epistemic-determinism\textsuperscript{21} of meaningfulness-and-teleology\textsuperscript{100}’ construed as supererogatory\textsuperscript{3} acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{1} that induces the animistic social-setup\textsuperscript{84} reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation\textsuperscript{84} supererogatory\textsuperscript{3} de-mentativity into positivism/rational-empiricism. Thus, the prospect of all human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{3}, in reflecting holographically\textsuperscript{-<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{87}—of-the-human-institutionalisation-process\textsuperscript{87} as of human limited-mentation-capacity-deepening\textsuperscript{53} implications for prospective relative-ontological-completeness\textsuperscript{88} inducing the sublimating \textsuperscript{40} historiality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing\textsuperscript{-<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—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 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-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism over positivism–procrypticism construal of existence as of positivising/rational-empiricism-based-universalisation-directed-rulemaking. We thus appreciate that such reconstrual of existence is as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring instrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking> apriorising-psychologism> an altogether prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument and not incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation which will wrongly imply the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring instrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking> apriorising-psychologism> of the priorly superseded apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument instead of its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuring instrument-invalidating-measuring-<as-to-preconverging-or-dementing> apriorising-
psychologism>. Supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument as-of-
contrastive-preconverging-or-dementing–apriorising-psychologism-and-postconverging-or-
dialectical-thinking-differentiation reflection of historiality/ontological-
eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> highlights ‘human akrasia-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self/ontological-
facturing/desublimation/gimmickiness complex’ as of temporal-to-intemporal–ontological-
performance-including-virtue-as-ontology-of-narratives as so-disambiguated as of ‘reference-of-thought–devolving-level difference-conflicated -as-to-totalitative-
reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing-as-veridical-epistemic-determinism reflected as the differing temporal-to-
intemporal ontological-performance-including-virtue-as-ontology in the historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-
normalcy/postconvergence-reflectepistemicity-relativism)> at the given uninstitutionalised-threshold \(^{(0)}\), thus articulating the social epistemic-totality\(^{(3)}\) possibility of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioninge\(\text{(as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance }<-\text{including-virtue-as-ontology}>\) \text{ontological-performance} \(^{(7)}\) -<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’. ‘ontologically-hegemonising-narrative\(^{(21)}\) ontological-performance \(^{(2)}\) -<including-virtue-as-ontology>’ as intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^{(2)}\) \{(imbued-and-

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reproductive—aestheticising-re-motif—and-re-
apriorising/re-axiomatising/re-referencing—conceptualisation\} the reflection of the social epistemic-totality\(^{(6)}\) of human ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioninge\(\text{(as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance }<-\text{including-virtue-as-ontology}>\) \text{ontological-performance} \(^{(7)}\) -<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ 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-
onadoligising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{(10)}\), with respect
to existence-potency \(^{5}\)–sublimating–nascence, disclosed-from-prospective-epistemic-digression
as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism
contrastive disclosing of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’, and so-disambiguated
ontologically as of reference-of-thought-devolving-level ontologically-veridical difference-
conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemic-
determinism ‘differentiating/disambiguating transversality’ of ‘notional–firstnatures—
temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-
normalcy/postconvergence accordion-ing-as-of-varying-individuations-contextually-
transverse-desublimation/sublimation-as-to-the-redounding/wavering/waveforming-of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance-
including-virtue-as-ontology ontological-performance-
including-virtue-as-ontology of narratives’; wherein what marks out temporal–ontological-performance-
of-narratives is their ‘overt untransvaluated–temporal-intemporality existential-extrication-as-of-existential-unthought akrasia-susceptibility-or-
akrasiatic-drag complex’ as of the dynamic implications of direct and conjugating human
temporal dimensionality-of-sublimating-
manifestation 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-level difference-conflatedness-as-
to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing-as-veridical-epistemic-determinism reflected as the differing
temporal-to-intemporal ontological-performance-
including-virtue-as-ontology of the
construed from existence-potency\textsuperscript{18}–sublimating–nascence, disclosed from prospective-epistemic-digression as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is what allows for veridical aetiologisation/ontological-escalation as of transcendentally-enabling-level–of-ontological-good-faith/authenticity /objectification/desubjectification-as-objectification–as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{101} implied as of singularisation–as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textsuperscript{61} projected epistemic-immanence/veridical-epistemic-determinism over dissingularisation–as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\textsuperscript{13}/epistemic-nonimmanence/flawed-epistemic-determinism, just as with the natural sciences and so beyond the notion of subjectivity as of ontological-primemovers-totalitative-framework\textsuperscript{72} validation and falsifiability\textsuperscript{41} implications. It is important to grasp that since every registry-worldview/dimension social-construct is involved in a constructive (as of its institutionalising disposition) and destructuring (as of its disposition at its uninstitutionalised-threshold\textsuperscript{95}) relationship with ontological-veracity, this is exactly what inevitably validates the articulation of ontological-veracity/ontological-veridicality as more completely involving the displacement/decentering-of-the-human-subject priorly as implied with Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold\textsuperscript{14}/presublimating–desublimating-decisionality of ontological-performance\textsuperscript{72}–including-virtue-as-ontology to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completeneniss implications; reflecting the fact that human knowledge is more completely a two-fold process involving
building the right mindset-as-of-prospective-relative-ontological-completeness
and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected apriorising/axiomatising/referencing—conflatedness. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative apriorising/axiomatising/referencing—constitutedness since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology right up to our present, and as of prospective transformative emancipatory possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent—sublimating-decisionality and destructuring-threshold—{uninstitutionalised-threshold /presublimating—desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology> nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meaningfulness-and-teleology
whether with regards to the Socrates/Plato/Aristotle, Copernicus, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsche, 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\(\text{\textcircled{\text{uninstitutionalised-threshold}}/\text{\textcircled{\text{presublimating–desublimating-decisionality}}}~\text{of-ontological-performance}}\)-\text{\textcircled{\text{ontological-neutrality/objectivity}}}<\text{\textcircled{\text{including-virtue-as-ontology}}}~\text{nature}~\text{is~effectively~what~underlies~in~ontologically~neutral/objective~terms–as-of-axiomatic-construct~such~displacement/decentering-of-the-human-subject~narratives~like~Derridean~deconstruction~narrative~or~Foucauldian~genealogy-knowledge-and-power-discourse~narrative.~However,~the~capacity~to~appreciate~the~ontological~neutrality/objectivity~of~a~decentering~narrative~like~deconstruction~as~being~fully~more~of~a~purely~ontological~notion~is~caught~up~in~our~positivism–procrypticism~prior~relative-ontological-incompleteness~human~social-stake-contention-or-confliction~in~disjointedness-as-of-reference-of-thought,~and~thus~deconstruction~will~tend~to~be~deficiently~construed~in~terms–as-of-axiomatic-construct~of~the~circumstantial~social~primacy~of~this~temporal~framework~social-stake-contention-or-confliction~over~its~fuller~pure-ontology~as~of~prospective~relative-ontological-completeness~deprocrypticism;~explaining~in~many~ways~the~difficulty~for~Derrida~to~define~deconstruction.~Again,~such~a~social~situation~is~no~more~different~with~say~the~articulation~of~budding-positivism/rational-empiricism~science~in~say~a~non-positivism/medievalism~social-setup~as~caught~up~in~the~universalisation–non-positivism/medievalism~prior~relative-ontological-incompleteness~temporal~framework~of~social-stake-contention-or-confliction,~such~that~the~more~ontologically~pure~idea~we~may~appreciate~today~as~science~is~poorly~disentangled~from~that~circumstantial~social~primacy~of~the~non-positivism/medievalism~social-stake-contention-or-confliction~like~the~entrenched~interests~that~will~rather~focus~mindsets~rather~in~a~nominal~adversarial~binarity~perspective~as~of~defending~or~attacking~the~traditional~scholasticism~pedantic~literature~over~a~more~pure,
nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness\(^{37}\) positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness\(^{11}\) /reification\(^{16}\) /contemplative-distension\(^{26}\) (as of human self-surpassing—existentialism-form-factor,—in-overcoming—’notionally—collateralising-beholding-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency\(^{18}\) —sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\(^{9}\) /shortness \<amplituding/formative> wooden-language\(^{3}\) (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<as-of—’nondescript/ignorable—void ’-with-regards-to—prospective-apriorising-implications>}); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism prior relative-ontological-incompleteness\(^{39}\) 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\(^{33}\) 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\(^{12}\) —<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness\(^{33}\) 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\textsuperscript{88} notional-deprocrypticism herein construed as
human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>;\textsuperscript{89} 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\textsuperscript{88}/contemplative-distension as of a nominal adversarial
binarity predisposition in many ways renders such an ontologically more profound construct of
dehconstruction difficult. In this very contrastive sense with regards to our present prospective
relative-ontological-completeness\textsuperscript{88} 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 \textsuperscript{104} universally emancipatory as of social-stake-contention-or-
confliction, and so in both instances with regards to say medicine or civil technology or

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mented/structured/paradigmed dynamically as of prospective reasoning-through/messianic-reasoning epistemic-ricochetting/transepistemicity possibility exploiting the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity’~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. It is by this token that the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-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-primemovers-totalitative-framework validation induce transcendence-and-sublimity/sublimation/superradatory~de-mentativity thus constraining the positive opportunism for prospective human secondnatured institutionalisation as of crossgenerational 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/superradatory~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’~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’, rather than a naïve reliance on wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a universalising-idealisation self-consciousness but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acric’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness is then about superseding the lack, and such relative-ontological-incompleteness is superseded rather as of supererogatory—acuity/perspicacity.astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/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-of-prospective nonpresencing.-for-explicating-ontological-contiguity of human limited-mentation-capacity-deepening that goes well beyond a ‘golden mean’/moderation/temperance, etc. behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated elsewhere herein, doesn’t have an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/knowledge-reification ontological-primummovers-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 seeding-misprising of prospective meaningfulness-and-teleology as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance—including-virtue-as-ontology’). 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-of-prospective- nonpresencing,—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-mention-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\textsuperscript{72}<-including-virtue-as-ontology> is ever always constrained as of constructive and destructuring-threshold\textsuperscript{9} \{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> of meaningfulness-and-teleology\textsuperscript{56}. The destructuring-threshold\textsuperscript{9} \{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> of human articulated–or–acquiesced-to meaningfulness-and-teleology\textsuperscript{56} ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold \textsuperscript{9}, speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflected as from the full sublimating-over-desublimating implications of existence-potency\textsuperscript{38}–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\textsuperscript{20}–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\textsuperscript{59}/shortness and intemporality\textsuperscript{52}/longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism so-reflected with futural Being-
that all the successive registry-worldviews/dimensions reference-of-thought are marked at their reference-of-thought devolving-level by temporal-to-intemporal ontological-performance including-virtue-as-ontology speaking of differing ontological-performance including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism slantedness ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting wooden-language{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }. This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality of meaningfulness-and-teleology in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process. Further and of much more profound reification implications, is the reality that the social-construct constructive and destructuring nature can be fundamentally accounted for by the fact that human antiakrasiatic disposition aspiration is truly reflected as from the effective implications of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning ‘seeding promise of human-subpotency ontological-performance’ including-virtue-as-ontology equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity; thus with the latter reconceptualised as ‘human-subpotency equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ including-virtue-as-ontology’. This reflects the epistemic-veracity of construing human-
destructuring-transitoriness\textsuperscript{1}\textsuperscript{1}-as-of-deratiocination/deratiocontiguity; as implying in effect a destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{1}\textsuperscript{2}\textsuperscript{3}\textsuperscript{4}-<shallow-supererogation\textsuperscript{5}-of-mentally-aestheticised-preconverging/dementing\textsuperscript{2}-qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus denaturing the true ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{7}-<including-virtue-as-ontology>’ from the ontologically-veridical existence-potency\textsuperscript{8}\textsuperscript{9}\textsuperscript{10}-sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional–projective-perspective reflecting social-construct constructiveness-of-ontological-performance\textsuperscript{7}-<including-virtue-as-ontology>, so that it is a difference-conflatedness\textsuperscript{11}-as-to-totalitative-reification\textsuperscript{12}-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-\textsuperscript{13}-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{7}-<including-virtue-as-ontology> from this induced destructuring-transitoriness\textsuperscript{1}-as-of-deratiocination/deratiocontiguity denaturing whereas naïve identitive-constitutedness\textsuperscript{1}-as-'epistemic-totality\textsuperscript{16}'-dereification\textsuperscript{17}-indissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>-\textsuperscript{18}-as-flawed-epistemic-determinism\textsuperscript{19} will wrongly validate the so-induced destructuring-transitoriness\textsuperscript{1}-as-of-deratiocination/deratiocontiguity as of the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{1}-<shallow-supererogation\textsuperscript{27}-of-mentally-aestheticised-preconverging/dementing–qualia-schema> as ontologically-veridical by its flawed implying of ontological-contiguity\textsuperscript{6} 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-as-of-deratiocination/deratiocontiguity exactly reflects the
destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-
decisionality}–of-ontological-performance–<including-virtue-as-ontology> as the point where
human-subpotency from its ‘destructuring relative-ontological-incompleteness’ 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/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity–<shallow-supererogation/of-mentally-
aestheticised–preconverging/dementing–qua–schema>
of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as so-construed
notionally/epistemically from the ‘prospective relative-ontological-completeness as to
evidence-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’<amplituding/formative–
epistemicity>totalising/circumscribing/delineating–narrative-disposition’ and not any such
notion as propositional attitude because human ‘meaningfulness-and-teleology’ is
<amplituding/formative–epistemicity>totalising/circumscribing/delineating as of its given

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in notional–conflatedness with existence-as-of-existential-instantiations and as its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional–conflatedness with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification is all about elucidating the ontological-veracity/ontological-performance-of human-subpotency epistemic/notional–projective-perspective meaningfulness-and-teleology articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigmising–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic/notional–projective-perspective of ontological-primemovers-totalitative-framework as of prospective relative-ontological-completeness causality–as-to-projective-totalitative–implications-of-prospective nonpresencing,–for-explicating-ontological-contiguity, whereas the notion of propositional attitude is rather as of apriorising/axiomatising/referencing—constitutedness and not in apriorising/axiomatising/referencing—conflatedness with existence-as-of-existential-instantiations as failing to reflect the given devolving apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence devolving
disposition’, and seem to imply that propositions themselves have their attitude rather than the
fact that the true ontological-depth lies with the underlying ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating–narrative-disposition’ in
notional~conflatedness with existence-as-of-existential-instantiations which is thus reflected in
the devolving specific propositions aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a
totalising-entailing insight one or a few propositions in a series of propositions uttered may
‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-
and ‘$<\text{amplituding}/\text{formative–epistemicity}>\text{totalising}/\text{circumscribing}/\text{delineating}$

\text{postconverging}/\text{dialectical-thinking}$’$–\text{qualia-schema}$’; and further the notion of propositional attitude fails to reflect the fact of varying registry-worldviews/dimensions as of relative-ontological-incompleteness$^8$/relative-ontological-completeness$^9$

\text{(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness }$/\text{formative–supererogating-(projective/reprojective—aestheticising-re-motif—}

\text{and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence})$) with their varying $^4$‘$<\text{amplituding}/\text{formative–epistemicity}>\text{totalising}/\text{thrownness-in-existence}$’$^3$\text{reference-of-thought-level}\ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

‘$<\text{amplituding}/\text{formative–epistemicity}>\text{totalising}/\text{circumscribing}/\text{delineating–narrative-dispositions}$’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions $^3$\text{reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing }‘$<\text{amplituding}/\text{formative–epistemicity}>\text{totalising}/\text{circumscribing}/\text{delineating}

\text{postconverging}/\text{dialectical-thinking}$’$–\text{qualia-schema}$’ and ‘$<\text{amplituding}/\text{formative–epistemicity}>\text{totalising}/\text{circumscribing}/\text{delineating preconverging/dementing}$’$–\text{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$^3$ perspective
rather reflecting the non-positivism/superstitious relative-ontological-incompleteness\(^{89}\) perspective as of a \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing}–\text{qualia-schema}\) while the latter perspective wrongly holds on to an ontologically-flawed \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising/circumscribing/delineating postconverging/dialectical-thinking}–\text{qualia-schema}\). This is the fundamental conception underlying the notion of \(<\text{de-lementation}>\langle\text{supererogatory–ontological–de-lementation-or-dialectical–de-lementation—stranding-or-attributive-dialectics}\rangle\) as implying an underlying apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\text{ de-mentative/structural/paradigmatic misconstruing for aposteriorising/logicising/deriving/intelligising/measuring}\(^{56}\text{ meaningfulness-and-teleology}\(^{100}\), thus disambiguating/differentiating prospective relative-ontological-completeness\(^{88}\) as of \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising/circumscribing/delineating postconverging/dialectical-thinking}–\text{qualia-schema}\) and the prior relative-ontological-incompleteness\(^{89}\) as of \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing}–\text{qualia-schema}\). This is equally what very much underlies from a prospective relative-ontological-completeness\(^{88}\) constructiveness perspective of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness\(^{89}\) positivism–procrypticism destructuring-threshold\(<\text{uninstitutionalised-threshold}>\langle\text{presublimating–desublimating–decisionality}\rangle–\text{of-ontological-performance}\(^{72}–\langle\text{including-virtue-as-ontology}\rangle\) as of its disjointedness-as-of-reference-of-thought, wherein the fundamentally induced destructuring-by-flipping/\text{changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity}\(^{63}–\langle\text{shallow-supererogation}\rangle–\text{of-mentally}-
the-nondisjointedness/entailment-of-prospective<sup>61</sup> nonpresencing<sup>73</sup> projected epistemic-immanence/veridical-epistemic-determinism’ of phenomenal-abstractiveness given its persistently pervasive reshuffling thoughtfulness as from human anxiety, the underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ontological-performance<sup>72</sup>-<including-virtue-as-ontology> of any given registry-worldview/dimension as of its ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>7</sup>-<including-virtue-as-ontology>’ is limited due to human limited-mentation-capacity with regards to 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 that establishes prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument for aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical meaningfulness-and-teleology<sup>100</sup>, such that this reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument thus necessarily has a de-mentative/structural/paradigmatic prospective destructuring-threshold<sup>11</sup> (uninstitutionalised-threshold /presublimating–desublimating–decisionality)~of-ontological-performance<sup>77</sup>-<including-virtue-as-ontology> that is susceptible to its very own ontologically-flawed manifestation of its <amplituding/formative> wooden-language{(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology } so-implied as of postlogism<sup>73</sup>-
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
instigated as of ‘<amplituding/formative–epistemicity>totalising–random-as-impulsive
destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity’<shallow-supererogation> of mentally-
aestheticised–preconverging/dementing –qualia-schema> in dissingularisation<as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-
constitutedness’/epistemic-nonimmanence/flawed-epistemic-determinism’,
totalising–nominal-as-tendentious ‘<amplituding/formative–epistemicity>destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity’<shallow-supererogation> of mentally-
aestheticised–preconverging/dementing –qualia-schema> in dissingularisation<as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-
constitutedness’/epistemic-nonimmanence/flawed-epistemic-determinism’,
‘<amplituding/formative–epistemicity>totalising–ordinal-as-qualifying destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity’<shallow-supererogation> of mentally-
aestheticised–preconverging/dementing –qualia-schema> in dissingularisation<as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-
constitutedness’/epistemic-nonimmanence/flawed-epistemic-determinism’, and
‘<amplituding/formative–epistemicity>totalising–intervalist-as-categorising destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity’<shallow-supererogation> of mentally-
aestheticised–preconverging/dementing –qualia-schema> in dissingularisation<as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-
‘<amplituding/formative–epistemicity>totalising-ratio-contiguity/ratiocination-as-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with the destructuring in identitive-constitutedness\textsuperscript{13}-as-‘epistemic-totality\textsuperscript{14}-dereification\textsuperscript{16}-indissingularisation-<as-to-the-disjointedness/disentailment-of-‘presencing—absolutising-identitive-constitutedness\textsuperscript{13}>-as-flawed-epistemic-determinism\textsuperscript{19} with regards to the covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspersion-ontological-performance\textsuperscript{17}-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{13}-as-of-deratiocination/deratiocontiguity rather than disambiguating/differentiating it to restore ontological-veridicality as to existence-potency\textsuperscript{13}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so beyond-the-consciousness-awareness-teleology\textsuperscript{13}-<in-existential-extrication-as-of-existential-unthought>. Phenomenal-abstractiveness as of human-subpotency mental-processing for equivalence/correspondence with existence-potency\textsuperscript{13}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression effectively reflected herein as of the varied depth as from \textsuperscript{45}<amplituding/formative-epistemicity>totalising–random-as-impulsive, \textsuperscript{45}<amplituding/formative-epistemicity>totalising–nominal-as-tendentious, \textsuperscript{45}<amplituding/formative-epistemicity>totalising–ordinal-as-qualifying, interval-as-categorising and \textsuperscript{45}<amplituding/formative-epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism; with \textsuperscript{45}<amplituding/formative-epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness allowing notionally/epistemically the possibility for human fulfilment of ‘ontologically-hegemonising-narrative’ ontological-performance\textsuperscript{13}<-<including-virtue-as-ontology>’ which is what underlies the framework of social-construct constructiveness-of-ontological-performance\textsuperscript{13}<-<including-virtue-as-ontology>/institutionalisation and superseding its destructuring-threshold\textsuperscript{13}\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\} of-ontological-performance\textsuperscript{13}<-<including-virtue-as-ontology>, thus reflected as of
‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’. Inherently, this most profound \textsuperscript{1} amplituding/formative-epistemicity\textsuperscript{72} totalising-ratio-contiguity/ratiocination-as-referentialism human phenomenal-abstractiveness is what exactly enables human-subpotency to be able to supersede destructuring-threshold\{uninstitutionalised-threshold \presublimating\-desublimating\-decisionality\} of ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> by the underlying specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of \textsuperscript{4} amplituding/formative-epistemicity\textsuperscript{72} 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\textsuperscript{71} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’, and so as of the very ‘recurrent edging towards completion of ontological-performance\textsuperscript{72} -<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 \textsuperscript{4} reference-of-thought and \textsuperscript{8} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human \textsuperscript{4} amplituding/formative-epistemicity\textsuperscript{72} totalising-thrownness-in-existence is-not-acquiesced-to/is-rejected naturally by the human mental-processing disposition of \textsuperscript{4} amplituding/formative-epistemicity\textsuperscript{72} 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
of-ontological-performance' - '<including-virtue-as-ontology>/institutionalisation’, as from the
categorising register of ‘<amplituding/formative–epistemicity>totalising–ratio-
contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing
construal of Being and beings’, the qualifying register of ‘<amplituding/formative–
epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, the tendentious
register of ‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’ and the impulsive register of ‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, reflecting the human understanding process (with this so-
structured registers of lesser-and-lesser mental-processing reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, as derived from
the underlying registry-worldview’s/dimension’s reference-of-thought induced
‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-
referentialism ontology/apriorising/axiomatising/referencing construal of Being and beings’, forming the said registry-worldview’s/dimension’s notional~conflatedness
self-consciousness qualia-schema’ of memorisation as of replication-and-differentiation-in-a-
‘<amplituding/formative–epistemicity>totalising–disambiguation-in-notional~conflatedness’ -
with-existence-as-of-existential-instantiations’ and thus enabling the notional~conflatedness
of mental-processing in existence-as-of-existential-instantiations reflected in the ‘evolving-and-
devolving formation/learning-development metaphoricity'7 and transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity metaphoricity'7 subjoining in
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
meaningfulness-
and-teleology", and so as of impulsive mental-reflex, tendentious mental-reflex, qualifying mental-reflex, categorising mental-reflex and qualificational mental-reflex and totalising-ratio-contiguity/ratio-cognition-as-referentialism mental-reflex in their comprehensively underlying ‘notional–conflatedness’ with existence-as-of-existential-instantiations’; from whence meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring ensues as of notional–conflatedness with existence-as-of-existential-instantiations (‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional–conflatedness with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the ‘developing’ 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’ postconverging/dialectical-thinking–qualia-schema’ rather arises as of the implied reference-of-thought apriorising/axiomatising/referencing—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 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 apriorising/axiomatising/referencing—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 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
within which any specific quale then imports as of its replicability-and-differentiability-in-a-
‘<amplituding/formative–epistemicity>totalising~disambiguation-in-notional~conflatedness’ -
with-existence-as-of-existential-instantiations’ such that for instance the self-consciousness for
cognising colour and colour schemes with children develops rather as of culturally-directed
eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the
child’s developing ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating self-consciousness and by extension we can
grasp that the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
qualia-schema of successive registry-worldviews/dimensions ^reference-of-thought are grasp
rather as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing ^qualia-schema’ as of relative-ontological-incompleteness  
so construed from relative-ontological-completeness as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective or ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking ^qualia-schema’ as of relative-ontological-completeness
when so-construed in existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression as from a protracted-consciousness in relative-ontological-completeness
as of futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology  
as of prospective notional~deprocrypticism protensive-consciousness ‘<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–
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 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> from destructuring-threshold`{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance`<including-virtue-as-ontology>` operation of the comprehensive human
phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human meaningfulness-and-teleology\textsuperscript{10} as knowledge, is what brings about the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-ontological-completeness \textsuperscript{1}, and is reflected in the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68} reification\textsuperscript{87} of \textsuperscript{84}reference-of-thought-level successive self-consciousness/construction-of-the-Self as of the successive registry-worldviews/dimensions, and so conceptualised as from existence-potency\textsuperscript{41}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social as supposedly a ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking\textsuperscript{70}–apriorising-psychologism epistemic-projection of mere-formulaicity’ is one where ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>’ is effectively driven as of ‘\textsuperscript{amplituding/formative–epistemicity}>totalising–ratio-contiguity/ratioicination-as-referentialism constructiveness disposition in singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>\textsuperscript{93} projected epistemic-immanence/veridical-epistemic-determinism’ as ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>’ and as so-reflected at attained institutionalisation-level and constraint in formal social-settings; while as of human limited-mentation-capacity implications of phenomenal-abstractiveness, elicited covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{1}–<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{16}–as-of-deratiocination/deratiocontiguity arise variously at \textsuperscript{84}reference-of-thought-level uninstitutionalised-threshold\textsuperscript{103} and their \textsuperscript{84}reference-of-thought- developing-level unconstraint extended-informality as human ‘\textsuperscript{amplituding/formative–}
epistemicity>totalising–random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity


<shallow-supererogation>of-mentally-aestheticised–preconverging/dementing–qualia-schema> in dissingularisation<as-to-the-disjointedness/disentailment-of>presencing—absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemic-determinism’, and as these covertly pass as being of ‘amplitunding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation<as-to-

flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity^\textsuperscript{33} -<shallow-supererogation\textsuperscript{79}-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\textsuperscript{16}/epistemic-nonimmanence/flawed-epistemic-determinism that develop into the social dynamics manifestations of postlogism\textsuperscript{72}-slantedness\textsuperscript{72}/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation so-construed from the perspective of existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness-as-of-deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiotic disposition, that is further complexified with the blending of instances/instantiations of constructiveness disposition of ‘equivalence/correspondence antiakrasiotic-aspiration ontological-performance\textsuperscript{72}<-including-virtue-as-ontology’ with the marginal destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{63}<-shallow-supererogation\textsuperscript{79}-of-mentally-aestheticised-preconverging/dementing–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness\textsuperscript{16}/epistemic-nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-equivalence/correspondence–antiakrasiotic-aspiration-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> as to destructuring-transitoriness-as-of-deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{63}<-shallow-supererogation\textsuperscript{79}-of-mentally-aestheticised-preconverging/dementing–qualia-schema> in dissingularisation-<as-to-the-
personality adherence, personality formation and personality development as of the social-setting very own registry-worldview/dimension institutionalisation level, with regards to the construal of the social-construct in its constructiveness-of-ontological-performance\[72\] \(<\text{including-virtue-as-ontology}\>\) as of ‘equivalence/correspondence antiakrasia-aspiration ontological-performance\[71\] \(<\text{including-virtue-as-ontology}\>\)’, with such destructuring deficiency defining its uninstitutionalised-threshold\[103\]. Destructuring-transitoriness\[18\] \(<\text{deratiocination/deratiocontiguity}\>\) as it speaks to the ‘reference-of-thought’ devolving-level is a most potent social phenomenon in the extended-informality rather than defined-and-constrained formalised social-settings (though it more fundamentally speaks of the uninstitutionalised-threshold\[03\] implied overall registry-worldview/dimension prospective de-mentative/structural/paradigmatic ontological-performance\[72\] \(<\text{including-virtue-as-ontology}\>\) deficiency), as of the dearth of ontologically-hegemonising-narrative\[71\] as of ‘<amplituding/formative–epistemicity> totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>\[93\] projected epistemic-immanence/veridical-epistemic-determinism’ in the extended-informality with the latter variously substituted as of human phenomenal-abstractiveness ‘<amplituding/formative–epistemicity> totalising–random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\[63\] \(<\text{shallow-supererogation}\>\)–of-mentally-aestheticised–preconverging/dementing–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness\[28\] \(<\text{epistemic-nonimmanence/flawed-epistemic-determinism}\>\) totalising–nominal-as-tendentious ‘<amplituding/formative–epistemicity> destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\[63\] \(<\text{shallow-supererogation}\>\)–of-mentally-
aestheticised–preconverging/dementing –qualia-schema> in dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness>/epistemic-nonimmanence/flawed-epistemic-determinism’,
‘<amplituding/formative–epistemicity>totalising~ordinal-as-qualifying destructuring-
disposition—flipping/changing/transitoning-induced-notional-discontiguity/epistemic-
discontiguity</epistemic-nonimmanence/flawed-epistemic-determinism’ and
‘<amplituding/formative–epistemicity>totalising~intervalist-as-categorising destructuring-
disposition—flipping/changing/transitoning-induced-notional-discontiguity/epistemic-
discontiguity</epistemic-nonimmanence/flawed-epistemic-determinism’ as these covertly
pass as constructiveness disposition in ‘equivalence/correspondence antiakrasiatic-aspiration
ontological-performance</including-virtue-as-ontology>’, thus distinctly destructuring. It is
important to grasp here that this destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance
<including-virtue-as-ontology> analysis is notionally/epistemically as to existence-
potency</sublimating–nascence, disclosed-from-prospective-epistemic-digression
epistemic/notional–projective-perspective of notional–deprocrypticism which is in ontological-
normalcy/postconvergence and beyond/superseding the internal positivism–procrypticism
disjointedness-as-of-reference-of-thought human-subpotency social-stake-contention-or-
confliction perspective wherein the human-subpotency</amplituding/formative–
perspective of analysis as of its prior relative-ontological-incompleteness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
undisambiguated appraisal of its destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance
<including-virtue-as-ontology> 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
aetiologisation/ontological-escalation; and this is akin to the existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression projection to prospective positivism
insight of aetiologisation/ontological-escalation with regards to say the reflection of
destructuring-transitoriness–as-of-deratiocination/deratiocontiguity in the manifestation of
notions-and-accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-
confliction, with the construal of such purportedly constructiveness disposition of
‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’–<including-
virtue-as-ontology>’ as of positivism ontologically-hegemonising-narrative not necessarily
telling from within the perspective of the non-positivism human-subpotency social-stake-
contention-or-confliction narratives, but for the implied prospective metaphoricity as
prospective ontologically-hegemonising-narrative of positivism. Insightfully, such an
ontological-normalcy/postconvergence destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance
<including-virtue-as-ontology> analysis insight is more like a projective contrast as with the
case of the BODMAS characters deficient
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument


ontological-normalcy/postconvergence/Doppler-thinking perspective of analysis). It reflects the
abstract development of human-subpotency ‘dynamic phenomenal-abstractiveness possibilities
in their psychodynamic operant apriorising/axiomatising/referencing—conflatedness’ with the
social epistemic-totality of meaningfulness-and-teleology. This psychodynamic operant
apriorising/axiomatising/referencing—conflatedness reflects human-subpotency
‘constructiveness-of-ontological-performance’ metaphorising vacillating-conception of the
social epistemic-totality of meaningfulness-and-teleology; as can veridically be construed from
existence-potency—sublimating–nascence—disclosed—from—prospective—
epistemic-digression epistemic perspective as of ontological-normalcy/postconvergence with
respect to assessing ‘equivalence/correspondence antiakrasiatic-aspiration ontological-
performance’ metaphorising vacillating-conception of the social epistemic-totality of
meaningfulness-and-teleology; as so-implied by de-mentation—supererogatory—ontological—
de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics. The
comprehensive social susceptibility to destructuring-transitoriness—as-of—deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is
what underlies passive to active social mobbishness phenomena as of human limited-mentation-
capacity social dynamic implications of lacking social ontologically-hegemonising-narrative.
The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence antiakrasia-aspiration ontological-performance’\textsuperscript{2} -<including-virtue-as-ontology>’ arises because of destructuring-transitoriness\textsuperscript{1} -as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold\textsuperscript{2} \{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\textsuperscript{2} -<including-virtue-as-ontology> parasitism \textsuperscript{4} <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasia-drag \textsuperscript{4}, as beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasia-aspiration ontological-performance’\textsuperscript{2} -<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}.

Insightfully, it can be appreciated that the ontological-contiguity\textsuperscript{7} —of-the-human-institutionalisation-process\textsuperscript{68} is one long process involving the undermining of destructuring-transitoriness\textsuperscript{1} -as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold\textsuperscript{103} with relative ‘equivalence/correspondence antiakrasia-attainment ontological-performance’\textsuperscript{2} -<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative\textsuperscript{1} implied as of prospective ‘<amplituding/formative–epistemicity> totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>\textsuperscript{93} projected epistemic-immanence/veridical-epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening\textsuperscript{43} implications the
to existence-potency -sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemic/notional–projective-perspective in singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemic-determinism. This overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-painintelligibility -(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 as ‘destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance-
<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the
social-construct constructiveness-of-ontological-performance <including-virtue-as-ontology>,
as such an antiakrasiatic analysis of uninstitutionalised-threshold notionally/epistemically
reflects the ontological-contiguity —of-the-human-institutionalisation-process ; and so,
similarly as the analysis of prospective possibilities of disease and illness is not about being
pessimistic about the biology of human beings but is notionally/epistemically reflective of the
possibility for the further development and provision of medicine and healthcare, and just as the
projective analysis of lack of science and technology capacity is not about being pessimistic
about human technical development but is notionally/epistemically reflective of the possibility
for the further invention of technologies and scientific discoveries. We can appreciate here that
the very same epistemic/notional conceptualisation with respect to the human subject as with
natural subject-matters elicits in the former high emotional involvement whereas the latter as of
its direct ontological-primemovers-totalitative-framework <amplituding/formative–
epistemicity> causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity elicits low emotional-involvement,
but for the case where with regards to high and conflicting human social-stake-contention-or-confliction even the natural domain is not immuned from high emotional-involvement as with the climate change issue for instance. The point being made here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that human progress happens anyway, but then such naïve criticism only recounts the fact of human progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity implications for prospective human progress’ it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-{uninstitutionalised-threshold\(^{103}\)/presublimating–desublimating-decisionality}–of-ontological-performance\(^{72}\)-<including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold \(^{103}\). 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\(^{72}\)-<including-virtue-as-ontology> destructuring-threshold-{uninstitutionalised-threshold \(^{103}\)/presublimating–desublimating–decisionality}–of-ontological-performance –<including-virtue-as-ontology> and uninstitutionalised-threshold \(^{103}\), and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance\(^{72}\)-<including-virtue-as-ontology> for human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\). The implicated passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold-{uninstitutionalised-threshold\(^{103}\)/presublimating–
need to be integrated into the very core of such secondnurded 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\textsuperscript{52}—of-the-human-institutionalisation-process\textsuperscript{58}; such that prospective social-construct constructiveness-of-ontological-performance\textsuperscript{52}—<including-virtue-as-ontology> and institutionalisation is ever always a process of \textsuperscript{55}maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{77}—unenframed-conceptualisation to prospectively recapture the supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective organic-knowledge lost in secondnurded institutionalisation with the latter construed in temporality/shortness often bound to induce incrementalism-in-relative-ontological-incompleteness\textsuperscript{51}—enframed-conceptualisation as of poor apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across the various registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{52}—of-the-human-institutionalisation-process\textsuperscript{58}, the universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ and constructiveness as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’ inherently elicits from the human-subpotency epistemic/notional–projective-perspective reflected as of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
ineptness warranting the furtherance of temporal-dispositions as of untransvaluated–temporal-intemporal\(^7\) inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness\(^8\). We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising-teleological-elevation-in-ontological-contiguity\(^7\) beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as of its ‘\(<\text{amplituding/}formative–\text{epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing –qualia-schema’}\) in \(<\text{amplituding/}formative–\text{epistemicity}>\text{totalising/self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^9\)\), and likewise with the intemporal projection as of \(^9\) universalisation over base-institutionalisation–ununiversalisation, positivism over \(^9\) universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism over positivism–procrypticism. In this regards, the notion of preconverging-or-dementing\(^9\)–apriorising-psychologism as reflected as of ‘\(<\text{amplituding/}formative–\text{epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing –qualia-schema’}\) of prior relative-ontological-incompleteness\(^9\) is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking–apriorising-psychologism as reflected as of ‘\(<\text{amplituding/}formative–\text{epistemicity}>\text{totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’}\) with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity—of-the-human-institutionalisation-process\(^7\); 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 ‘\(<\text{amplituding/}formative–\text{epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing –qualia-schema’}\) by its self-conscious \(<\text{amplituding/}formative–\text{epistemicity}>\text{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 preconverging-or-dementing–apriorising-psychologism reflected as of \<amplituding/formative–epistemicity\>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’, and so whether from a retrospective, present or prospective perspective; speaking of the ‘miracle of the human mind malleable potential as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>’, and implying an obligation for any given registry-worldview/dimension to maximalise this human capacity for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing–apriorising-psychologism as such speaks of the fact that the entire cross-section of
humanity as of recurrent-utter-uninstitutionalisation is of a ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ with respect to prospective base-institutionalisation ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking 20–qualia-schema’, and likewise universalisation with respect to base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process 68 are just as equally relatively enmeshed in many ways with their reference-of-thought old psychology ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking 20–qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified presencing—absolutising-identitive-constitutedness 72 positivism–procrypticism disposition is all-encompassing as of our ‘amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ when we construe of ourselves as ‘postconverging-or-dialectical-thinking –apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking 20–apriorising-psychologism as of their constructiveness-of-ontological-performance 72-<including-virtue-as-ontology> reflected as of ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’ at their relative-ontological-completeness\textsuperscript{58} and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as of their destructuring-threshold—{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> reflected as of ‘\textsuperscript{amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ at their relative-ontological-incompleteness\textsuperscript{89}, we equally manifest the same and so-perceived from the prospective relative-ontological-completeness\textsuperscript{88} of deprocripticism—or—preempting—disjointedness-as-of\textsuperscript{5} reference-of-thought. The critical point here has to do with the fact that beyond the ‘attendant-ontologies—as-of-conventioning-referencing’ of successive registry-worldviews/dimensions, in their <amplituding/formative> wooden-language\textsuperscript{15} (imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of–‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>) as of their ontologically-flawed identitive-constitutedness\textsuperscript{13}—as–‘epistemic-totality\textsuperscript{36}’—dereification\textsuperscript{87}—in-dissingularisation–<as-to-the-disjointedness/disentailment-of–presencing—absolutising-identification-constitutedness\textsuperscript{13} >\textsuperscript{13}—as–flawed-epistemic-determinism\textsuperscript{9}, that are enabled by human limited-mentation-capacity-deepening\textsuperscript{53} as herein implied successively as of non-rules—apriorising/axiomatising/referencing–psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of base-institutionalisation, \textsuperscript{104}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of \textsuperscript{104}universalisation, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of our positivism and preempting—disjointedness-as-of\textsuperscript{11} reference-of-thought,–as–to–<amplituding/formative–
epistemicity>growth-or-conflatedness /transvalutative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-

formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-

non-rules—apriorising/axiomatising/referencing—psychologism of futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism; the

ontological-contiguity of-the-human-institutionalisation-process can thus be qualified as

the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology reflects the comprehensive ontological-

veracity of the successive registry-worldviews/dimensions becoming as of ontologically-

veridical difference-conflatedness—as-to-totalitative-reification—in-singularisation-as-veridical-epistemic-
determinism. This ‘true-ontology—as-of-Being-development/ontological-framework-

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-

and-teleology is ultimately construed as of notional~conflatedness with futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of—meaningfulness-and-teleology as of prospective notional~deprocrypticism

as notional~deprocrypticism, reflecting the fact that the ontological-contiguity—of-the-

human-institutionalisation-process as of successive registry-worldviews/dimensions outcomes

can be construed as one of human successive failings to attain deprocrypticism—or—

preempting—disjointedness-as-of-reference-of-thought singularisation—as-veridical-

nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemic-

immanence/veridical-epistemic-determinism and so up to the prospective human attaining of

deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought singularisation—
epistemic-immanence/veridical-epistemic-determinism. Thus the ontological-contiguity\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{58} ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{10}’ highlights that as of our positivism–procrypticism wooden-language\textsuperscript{8} imbued—averaging-of-thought\textsuperscript{9} leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications\textsuperscript{11} as of its ontologically-flawed identitive-constitutedness\textsuperscript{56} as—’epistemic-totality\textsuperscript{56}’—dereification\textsuperscript{87}—in-dissingularisation—as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness\textsuperscript{13} as—flawed-epistemic-determinism\textsuperscript{49}, we are involved in a fundamental disjointedness—as-of—reference-of-thought in the sense that we seem to imply in our <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that our ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’ as reflected by our positivist science-ideology and humanism ideology seemingly surpasses the very ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{20}, in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—as-of-the-human-institutionalisation-process\textsuperscript{68} that engendered our positivism/rational-empiricism creating as of epistemic-ricochetting the said science without the science-ideology and the said human emancipation without the humanism ideology. This fundamental disjointedness explains why and how our positivist science-ideology and humanism ideology so-misconstrued beyond-the-consciousness-awareness-teleology\textsuperscript{10}—<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} rather turns out to be denaturing\textsuperscript{15} 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 attendant-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<sup>67</sup> ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology<sup>100</sup>’ 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<sup>8</sup> (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>) as of their ontologically-flawed identitive-constitutedness<sup>13</sup>—as—‘epistemic-totality’—dereification<sup>87</sup>—in-dissingularisation—<as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness >’ as flawed-epistemic-determinism<sup>40</sup>, there has always been an ontologically-flawed inclination that
the given registry-worldview’s/dimension’s ‘attendant-ontology—as-of-conventioning-referencing’ in its \textit{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} inherently carries all the prospective possibilities of human emancipation and so oblivious-and-substituting of the underlying ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}. In other words, unlike we may contemplate as of our positivism/rational-empiricism\textsuperscript{8} ‘presencing—absolutising-identitive-constitutedness\textsuperscript{11} mindset, the notion of prospective human emancipation wasn’t alien to the recurrent-utter-uninstitutionalisation mindset though such a conception by mental-reflex was projected as of its very own ‘recurrent-utter-uninstitutionalisation attendant-ontology—as-of-conventioning-referencing’ \textit{wooden-language\textsuperscript{6}} (\textit{imbued—averaging-of-thought—\textlangle\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{100}}\textrangle} in ontologically-flawed identitive-constitutedness\textsuperscript{13} as-‘epistemic-totality\textsuperscript{36}’’-dereification\textsuperscript{87} in-dissingularisation\textsuperscript{28} as-to-the-disjointedness/disentailment-of\textsuperscript{80} ‘presencing—absolutising-identitive-constitutedness’\textsuperscript{28} as-flawed-epistemic-determinism\textsuperscript{49} hardly contemplative of the ontological-veracity of the underlying ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}’ 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-
wooden-language

'amplituding/formative

imbuened—averaging-of-thought—

leveling/ressentiment/closed-construct-of—

meaningfulness-and-teleology—as-of—

'nondescript/ignorable—void—'

-with-regards-to-prospective-apriorising-implications—

relative-ontological-incompleteness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

predilection is further subject to its internal social-stake-contention-or-confliction sophistry, with the implications that all prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity

'meaningfulness-and-teleology'

as reasoning-through/messianic-reasoning must necessarily be wary of all such sophistry that go on to emphasise logic as of the deficient destructuring-threshold—

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

(including-virtue-as-ontology)

and thus fails

reification

as of prospective existence-potency—

~sublimating—nascence—disclosed-from—

prospective-epistemic-digression

ontological-primemovers—totalitative-framework

'amplituding/formative—epistemicity

causality—

as-to-projective—totalitative—implications—of—

prospective—

nonpresencing—

for—explicating—ontological-contiguity

of aetiolagisation/ontological-escalation

in relative-ontological-completeness,

and not wrongfully imply its ontological-elevation

as of common/mutual logical-dueness implied

'postconverging-or-dialectical-thinking—apriorising-psychologism’

but rather realise the reality of its notional-discontiguity/epistemic-discontiguity—

<shallow—supererogation—

of—mentally-aestheticised—preconverging/dementing—qualia-schema>

that speaks of its

prospective preconverging-or-dementing—apriorising-psychologism and thus ontological-degradation. In other words the ontological-contiguity—

of-the-human-institutionalisation-process


meaningfulness-and-teleology

points out that our positivism/rational-empiricism induced science-ideology and humanism

ontology> as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’ and preconverging-or-dementing—apriorising-psychologism destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating–decisionality}—of-ontological-performance—as-including-virtue-as-ontology> as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’. Ultimately, human de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) is the notion underlying human self-consciousness as of construction-of-the-Self all along in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’. It all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-dementing—apriorising-psychologism’ in order to then ‘prospectively induce originarily/as-of-event prospective postconverging-or-dialectical-thinking—apriorising-psychologism’. In this regards, we can factor in for instance that more critically rather than construing the prospective reification of the humanities and philosophy for instance in terms of breakthroughs along the lines of say exceptional methods or capacity along the lines of our ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will rather be ‘a more candid face-up with our procrypticism—or–disjointedness-as-of–reference-of-thought’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology—in-existential-extrication—as-of-existential-unthought’ institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-mentatively/structurally/paradigmatically
as of a destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance

cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing postconverging–dementating/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

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–dementativity 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–dementativity. 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-thinking20—apriorising-psychologism and prior preconverging-or-dementing19—apriorising-psychologism, is merely a reflection of the fact that human meaningfulness-and-teleology10 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-completeness18{(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—
contextualising/existentialising/instantiative-devolving-meaningfulness’. It is this induced
<amplituding/formative–epistemicity>totalising–thrownness-in-existence
<amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of human
meaningfulness-and-teleology that renders it necessarily an exercise of
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of existence-in-devolving-existential-instantiations; such that the construal of human meaningfulness-and-teleology is rather as of the given registry-worldview/dimension ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of
<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking–apriorising-psychologism representation of human meaningfulness-and-teleology as to existence-potency ~sublimating–nascence, disclosed from-prospective-epistemic-digression epistemic/notional~projective-perspective is operantly elicited as of the construal of the ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{12} reference-of-thought\textsuperscript{85} devolving meaningfulness-and-teleology\textsuperscript{100}. Likewise, the idea of a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation of human meaningfulness-and-teleology\textsuperscript{100} as to existence-potency\textsuperscript{19}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression epistemic/notional–projective-perspective is operantly elicited as of the prospective relative-ontological-completeness\textsuperscript{88} postconverging-or-dialectical-thinking\textsuperscript{80}–apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism prior relative-ontological-incompleteness\textsuperscript{89} registry-worldview/dimension ‘dementing’ apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative implied ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’, so-reflected rather as from the prospective relative-ontological-completeness\textsuperscript{88} postconverging-or-dialectical-thinking\textsuperscript{80}–apriorising-psychologism registry-worldview/dimension ‘deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ as of the prospective <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{12} reference-of-thought\textsuperscript{85} devolving meaningfulness-and-teleology\textsuperscript{100}, as superseding the prior relative-ontological-incompleteness\textsuperscript{89} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism registry-worldview/dimension ‘shallower implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as–
subpotency implications of ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> articulated above, can more fully be abstracted to reflect the overall ‘effecting-phenomenality underlying existence and existential-manifestations’. The implied underlying singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{6}nonpresencing>-projected epistemic-immanence/veridical-epistemic-determinism of existence as to existence-potency\textsuperscript{18}-sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notionally/epistemically reflecting the ecstatic singularity of existence speaks of the imbued de-mentative/structural/paradigmatic unity of the reflected existential sublimation manifestations. Such an ecstatic singularity of existence is what renders intelligibility possible as of the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{69} as of ontological-primemovers-totalitative-framework\textsuperscript{73})

\textsuperscript{4}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{17} 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

\textsuperscript{4}<amplituding/formative–epistemicity>totalising–thrownness-in-existence \textsuperscript{23} appraisal but then enabling the ‘meaningfulness-and-teleology\textsuperscript{10} validatory possibility of any such state of

\textsuperscript{4}<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{23} by way of ontological-primemovers-totalitative-framework\textsuperscript{73} \textsuperscript{4}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{17}. 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)

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective~nonpresencing,-for-explicating-ontological-contiguity/ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); and this primordial ineffability is thus the epistemic guidance for the construal of intelligibility in all existential sublimation manifestations. This never failing ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework)

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective~nonpresencing,-for-explicating-ontological-contiguity/ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as shepherding/ushering/heralding the possibility of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression that is perpetually stood out’ for ‘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 ‭<of surrealistic–as-pseudoreal’–epistemic-abnormalcy> reflexively including the human-conceptualising-
subpotency-as-human-subpotency to engage with it as of both
as-pseudoreal’–epistemic-abnormalcy> ontological-veracity/ontological-performance

potential sublimating-over-desublimating implications of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as stood out outstanding/in-waiting/in-abeyance/in-pending. Thus existence can be construed more succinctly as of an epistemic unity reflected theoretically, conceptually and operantly in ‘notional—singularisation<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism’ as of existence’s supervening-conflatedness

intelligibility of phenomenal/manifest-subpotencies-{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence), and so-reflected as of the ‘overall metaphoricity'/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and


in (panintelligibility here is simply about the ‘overall epistemically phenomenal/manifest reifying and empowering reflexivity in apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—constitutedness of universal intelligibility as of a universal mind) wherein inherent existence’s ecstatic supervening-conflatedness is the phenomenal/manifest metaphoricity'/ecstasy of intelligibility as 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). Such an epistemic notion 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) conceives of ontological-
veracity/ontological-performance \(\text{\{including-virtue-as-ontology}\}
\)
‘phenomenal/manifest–subpotencies–\(\text{\{in-transitive-conflatedness –reflexivity,-in-the-full-}\}
potency-of-existence’s–sublimating–nascence\) in \(\text{\{amplituding/formative–}\}
epistemicity>totalising–thrownness-in-existence \(\text{\{of-}\}
\) surrealistic-as-pseudoreal’–epistemic-abnormalcy > as of transepistemic/epistemic-ricochetting veracity on the basis of the
latter inherently implied supposedly coherent ontological-commitment reflected as of
ontological-prime movers–totalitative-framework \(\text{\{amplituding/formative–}\}
epistemicity>causality>as-to-projective-totalitative–implications-of-prospective-
nonpresencing,–for-explicating-ontological-contiguity \(\text{\{of}\}
\) as from existence-potency \(\text{\{amplituding/formative–}\}
epistemic/notional–projective-perspective. Existence’s metaphoricity \(\text{\{intelligibility}\}
\) as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \(\text{\{imbued-}\}
\)
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) with regards to all
phenomenal/manifest–subpotencies–\(\text{\{in-transitive-conflatedness –reflexivity,-in-the-full-}\}
potency-of-existence’s–sublimating–nascence\) in \(\text{\{amplituding/formative–}\}

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\(^{10}\), it equally speaks of a \(^{80}\) presencing—absolutising-identitive-
constitutedness\(^{1}\) as of alienation—as-inauthentic/poorely-objectified/poorely-desubjectified-as-
objectified/ontological-bad-faith/inauthenticity\(^{/}/\) nihilistic and

‘phenomenal/manifest–subpotencies\{(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)\}—in—
<amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^{1}\),<of-‘\(^{98}\) surrealistic-
as-pseudoreal’–epistemic-abnormalcy> construal in apriorising/axiomatising/referencing—
constitutedness\(^{1}\) as of alienation—as-inauthentic/poorly-objectified/poorely-desubjectified-as-
objectified/ontological-bad-faith/inauthenticity\(^{/}/\) nihilistic and

‘phenomenal/manifest–subpotencies\{(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence)\}—in—<amplituding/formative–
epistemicity>totalising–thrownness-in-existence\(^{1}\),<of-‘\(^{98}\) surrealistic-as-pseudoreal’–
epistemic-abnormalcy> construal as of apriorising/axiomatising/referencing—conflatedness \(^{1}\)
in ontological-good-faith/authenticity\(^{/}/\) objectification/desubjectification-as-
objectification/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality/antinihilism; wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-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\} speaks of
ontologically-veridical apriorising/axiomatising/referencing—conflatedness \(^{1}\) ever always
displaying ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology } of such reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation’, but necessarily implies as of its organic-knowledge
implications a secondnaturing ontological-contiguity^67—of-the-human-institutionalisation-
process^68 implicated convergence of reasoning-through/messianic-reasoning in the elicited
notional–deprocrypticism reasoning-from-results/afterthought reflected as of a conception of
notional–deprocrypticism that is more than just its reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation but is reflexive of the assimilation of the
‘intemporal seeding promise of human-subpotency ontological-performance^72 -<including-
virtue-as-ontology> equivalence/correspondence with the full-potency-of-
existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ behind the reasoning-
through/messianic-reasoning inducing the successive registry-worldviews/dimensions in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity^67—of-
the-human-institutionalisation-process^68. In this regards, throughout the ontological-
contiguity^67—of-the-human-institutionalisation-process^68 ‘true-ontology—as-of-Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology^100’, the requisite dispensing-with-immediacy-
for-relative-ontological-completeness^30—by-reification^87/contemplative-distension^26 (as of
human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-
beholding-protohumanity'-to-‘attain-sublimating-humanity’-as-to-existence-
potency^36—sublimating–nascence,-disclosed-from-prospective-epistemic-digression to
supersede human temporality^7/shortness <amplituding/formative> wooden-language^8
{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
disposition to stifle the transformative implications of prospective human transcendence-and-sublimity/sublimation/superceratory—de-mentativity. The inevitability of a projection for the ‘universalising-idealisation coherence of contemplation’ as of dispensing-with-immediacy-for-relative-ontological-completeness‘-by-reification‘/contemplative-distension associated with the Socratic/Platonic/Aristotelian individual emancipation as of ‘universalising-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness dereification for
of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American
civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far
worse than was worth the struggle’. In all these instances, the sophists as of its existential-
extrication-as-of-existentia-ontological-unthought with respect to social-stake-contention-or-confliction are
ever always inclined to eliciting-ontological-incompleteness dereification for wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications} disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-
immmediacy-for-relative-ontological-completeness by-reification /contemplative-distension accruer-spective 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 \(^8\)/by-reification \(^7\)/contemplative-distension \(^26\) 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 \(^37\) 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 \(^8\)/dereification \(^7\) for disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so beyond-the-consciousness-
awareness-teleology<sup>10</sup>—<in-existential-extrication-as-of-existential-unthought><sup>9</sup>. 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<sup>6</sup>—<shallow-supererogation<sup>97</sup>—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<sup>10</sup> as of the underlying registry-worldview/dimension<sup>84</sup> reference-of-thought<sup>4</sup>—<amplituding/formative—epistemicity>totalising—devolved-apriorising-rule; as there can be no genuine contention between a universalising-idealisation mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled—syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing<sup>15</sup> of the universalising-idealisation meaningfulness-and-teleology<sup>10</sup> or positivising/rational-empiricism meaningfulness-and-teleology<sup>10</sup>. 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<sup>13</sup> arise in the first place; and the sophistic/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its temporal social-stake-contention-or-confliction has always been addressed not by a faulty pretence of mutually objectifying intellection between genuine intellectualism and sophistry, which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt parrhesiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it
essentially is; as with the **universalising-idealisation philosophers not wasting their time in pretence of engaging the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset or the budding-positivists/rational-empiricists dismissing off-hand pedantic scholasticism.** The habituated idea of dialogue/dialogical-equivalence arises as of the mental-reflex that ordinarily all ‘meaningfulness-and-teleology as of a given registry-worldview/dimension is grounded on the same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notwithstanding the existential-instantiation soundness or unsoundness of its devolving aposteriorising/logicising/deriving/intelligising/measuring. But where in the instance of dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, despite our habituation, dialogue/dialogical-equivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’ does not avail as of epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’ closed in prior relative-ontological-incompleteness which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance - <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/intelligibility/setup/measuring/instrument 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." <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective-"nonpresencing,-for-explicating-ontological-contiguity"; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance”–<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’. The secondnatured institutionalisation constructs as of sovereign institutions and establishment frameworks are ‘not to be necessarily-and-absolutely considered as knowledge reifying frameworks’, as could falsely be implied by cohorting sovereign institutions and establishments surreptitiously usurping the knowledge-reification role and as beyond-the-consciousness-awareness-teleology”–<in-existential-extrication-as-of-existential-unthought> surreptitiously defining what can be thought or not thought. The fact is such implied underpinning–suprasocial-constructs are mainly secondnatured whether as sovereign representation or establishment constructs, and can easily be caught up in their own <amplituding/formative–
in prior relative-ontological-incompleteness with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human meaningfulness-and-teleology, as the social knowledge-reification role must always be opened to ‘intemporal individuation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology'; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning–suprasocial-construct rather as of base-institutionalisation, base-institutionalisation–ununiversalisation underpinning–suprasocial-construct rather as of universalisation, universalisation–non-positivism/medievalism underpinning–suprasocial-construct rather as of positivism, and prospectively positivism–procrypticism underpinning–suprasocial-construct rather as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. We can appreciate in this regards that the universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning–suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning–suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology—induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’, is nothing but <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as-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—<including-virtue-as-ontology> as it surreptitiously implies that it is absolute beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought>’. The fact is, it is this possibility of the universalising-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into question their conventioning-referencing meaningfulness-and-teleology and value that allows for prospective institutionalisation to arise as of universalising-idealisation and positivism/rational-empiricism respectively. In this regards, it is important to grasp that what is peculiar about the successive registry-worldviews/dimensions is the sense that these as of their immediacy disposition are very much cognisant of the Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology leading to the establishment of their given registry-worldviews/dimensions over which their conventioning-referencing is setup but then tend to fail to construe of their prospective possibility of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; and in this regards, we can appreciate that the pre-Socratic world very much
construed of critical ontological insights that went into their various conventioning-referencing like say the Ancient Egyptians with their conventioning-referencing mobilising ontological insights much more obviously with the building of pyramids, the Persians mobilising their ontological insights in empire building, etc. but unlike these relatively cosmopolitan lands with greater technical and knowledge potential, it was the smaller and rustic Greece and specifically Athens that contemplated of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} with the emergence of universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}, and likewise it is the case that our conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-empiricism as absolutising and hardly countenancing of its own effort for prospective Being/ontological-framework-expansion. It is herein contended that, as of the implications of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}, 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\textsuperscript{78}\textsuperscript{8}\textsuperscript{60} and underpinning–suprasocial-construct
meaningfulness-and-teleology integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social psychopathy in our positivism–procrystalism is equally subject to 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} and underpinning–suprasocial-construct underlying disjuxtaposition-as-of-reference-of-thought muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold; and in both instances insightfully point to underlying reference-of-thought relative-ontological-incompleteness at destructuring-threshold of-ontological-performance including-virtue-as-ontology which is the grander issue of aetiologisation/ontological-escalation as to the fact that fundamentally prospective positivism registry-worldview/dimension supersedes-and-deflates the vices-and-impediments of non-positivism as of animism or medievalism and thereof their devolving associated manifestations of non-positivism and specific superstitious nature as well as the idea that prospective deprocrystalism–or–preempting—disjuxtaposition-as-of-reference-of-thought supersedes-and-deflates the overall vices-and-impediments of our positivism/rational-empiricism manifestation of procrystalism–or–disjuxtaposition-as-of-reference-of-thought underlying the devolving social manifestation of psychopathy and social psychopathy. Thus the practice of construing absolutely the totalising self-referencing-syncretising/circularity/interiorising/akrasiatic-drag apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of any given registry-worldview/dimension in relative-ontological-incompleteness like our positivism–procrystalism speaks of a loss of ontology as true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
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—presencing—absolutising-identitive-constitutedness\textsuperscript{13} as dissingularisation—presencing—absolutising-identitive-constitutedness\textsuperscript{13}/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\textsuperscript{13} construal of ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled—syllogising and medieval medieval-scholasticism were to be reconstrued as rather being of attendant-ontology—as-of-conventioning-referencing respectively by Socratic-philosophers\textsuperscript{10} 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\textsuperscript{13} construal of
emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing; psychology fails ontologically when it naively and wrongly construe of our given positivism-procrypticism relative-ontological-incompleteness-of-reference-of-thought apriorising/axiomatising/referencing-psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification of psychological traits is what is emancipatory of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness-of-reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the reification of psychological traits as of its meaningfulness-and-teleology despite the supposed deficiency of its given meaningfulness-and-teleology in relative-ontological-incompleteness, thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process underlined as of human limited-mentation-capacity-deepening antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance-including-virtue-as-ontology enables the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-
nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemic-determinism

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

<amplituding/formative–epistemicity> causality—as-to-projective-totalitative—implications-of-
prospective—nonpresencing,—for-explicating-ontological-contiguity for postconverging-or-
dialectical-thinking—apriorising-psychologism representation and preconverging-or-
dementing—apriorising-psychologism representation; and wherein the in-effect supervening-
conflicatedness of phenomenal/manifest-subpotencies—(in-transitive-conflicatedness —
reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) with existence speaks of
existence’s ecstatic singularity as so-reflected as of notional–deprocrypticism singularisation—
<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected
epistemic-immanence/veridical-epistemic-determinism of meaningfulness-and-teleology in
conceptualising ‘true-ontology—as-of-Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology’. Ultimately, Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology points to
the fundamental dialecticism of human meaningfulness-and-teleology; as to the fact that the
human is that which is in <amplituding/formative–epistemicity> totalising—thrownness-in-
existence as of recurrent-utter-uninstitutionalisation <amplituding/formative–epistemicity>
totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by its
reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is
warranted to ontologically-complete itself successively as of base-institutionalisation,
universalisation, positivism and prospectively notional–deprocrypticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its flawed constructiveness-of-ontological-performance^{72}-<including-virtue-as-ontology> as of its destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance^{72}-<including-virtue-as-ontology>, as it can’t pretend to avoid this purposefulness as it is, as of its any presencing—absolutising-identititive-constitutedness^{13} state, the outcome of such purposefulness as relayed with the ontological-contiguity^{77}—of-the-human-institutionalisation-process^{85} ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—³-meaningfulness-and-teleology^{106}’. 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^{77} reasoning-through/messianic-reasoning prospective relative-ontological-completeness^{84}–of-reference-of-thought; as when the organic-knowledge avails it is much more than just an idea of choice but rather an obligation as of the implied inherently antiakrasiatic disposition that can’t afford to overlook as if lacking the organic-knowledge for degrading into <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in existential-extrication-as-of-existential-unthought. When the dialecticism of human ^³-meaningfulness-and-teleology^{106} as of its prospective ontological-performance^{72}-<including-virtue-as-ontology> implications as of virtue at constructiveness-of-ontological-performance^{72}-<including-virtue-as-ontology> and vices-and-impediments^{106} at destructuring-threshold^{72} {uninstitutionalised-threshold /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 as so-reflected across the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-reordering/institutional-recomposing is all about how can a mindset adjusted as of its <amplituding/formative–epistemicity>totalising–thrownness-in-existence as of its given <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing meaningfulness-and-teleology in wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> ever gets prodded into contemplating an opened-construct-of—meaningfulness-and-teleology speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology as implied as of prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from recurrent-utter-uninstitutionalisation to base-institutionalisation, etc. But then as all along the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, such a parrhesiastic exercise is ever always caught up between accommodating human temporality/shortness and existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression which knows of no such accommodation for human temporality, inevitably the existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression transcendental-enabling/sublimating/supererogatory-de-
mentativity implications necessarily comes ahead of human temporality \(^1\)/shortness emotional convenience. The certitude and determination of human \(^5\)meaningfulness-and-teleology\(^100\) as from this hindsight, as so-reflected from singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\(^4\)nonpresencing\(>\)\(^93\) projected epistemic-immanence/veridical-epistemic-determinism as of prospective notion–deprocrypticism \(^5\)meaningfulness-and-teleology\(^10\), will necessarily imply preconverging-or-dementing\(^19\)–apriorising-psychologism implications of supererogatory–acuity/perspicacity(astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\(^5\) with respect to our positivism–procrypticism \(^5\)meaningfulness-and-teleology\(^10\) as dissingularisation-<as-to-the-disjointedness/disentailment-of-\(^10\)presencing—absolutising-identitive-constitutedness\(^1\)>\(^1\)/epistemic-nonimmanence/flawed-epistemic-determinism even as we are thereby emotionally inconvenienced, just as singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\(>\)\(^91\) projected epistemic-immanence/veridical-epistemic-determinism as from our positivism perspective of \(^5\)meaningfulness-and-teleology\(^10\) will necessarily imply preconverging-or-dementing\(^19\)–apriorising-psychologism implications of supererogatory–acuity/perspicacity(astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\(^5\) with respect to prior non-positivism/medievalism \(^5\)meaningfulness-and-teleology\(^10\) as dissingularisation-<as-to-the-disjointedness/disentailment-of-\(^10\)presencing—absolutising-identitive-constitutedness\(^1\)>\(^1\)/epistemic-nonimmanence/flawed-epistemic-determinism even as we can appreciate the emotional inconvenience of the non-positivism/medievalism establishment mental-dispositions. Existence’s metaphoricity /ecstasy supervening-conflatedness as of ‘phenomenal/manifest–subpotencies-{in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s-sublimating–nascence)—in—amplituding/formative–
epistemicity—totalising–thrownness-in-existence”,<of–surrealistic-as-pseudoreal’–
epistemic-abnormalcy> given ‘apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’ speak of transepistemic/epistemic-ricochetting
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of organic-
knowledge in reflecting both singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective–nonpresencing> projected epistemic-immanence/veridical-epistemic-
determinism-as-of-intemporality and dissingularisation-<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness >/epistemic-nonimmanence/flawed-epistemic-determinism-as-of-
temporality implications of meaningfulness-and-teleology veridical ontological-
performance-<including-virtue-as-ontology> or ontologically-flawed ontological-
performance-<including-virtue-as-ontology> respectively, as of both the reference-of-
thought-level disambiguation in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity—of-the-human-institutionalisation-process and the reference-
of-thought–devolving-level disambiguation as of temporal-to-intemporal ontological-
performance-<including-virtue-as-ontology>; wherein singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing> projected 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—by-reification /contemplative-distension whilst
dissingularisation-<as-to-the-disjointedness/disentailment-of presencing—isolating-
identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemic-determinism is
rather ‘a psychoanalytically dragged-in shallowness of ontological-misconception’ as of poor dispensing-with-immediacy-for-relative-ontological-completeness™-by-reification™/contemplative-distension™. Ultimately, existence’s metaphoricity™/ecstasy as of supervening-conflatedness™ reflected in ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence™ of phenomenal/manifest–subpotencies-{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence™} as to their ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness™ reflexivity of existence, wherein the 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-’98 surrealistic-as-pseudoreal’–epistemic-abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment™ as can be validated by existence-potency™~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework™; as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity™ as of its inherent supposedly coherent ontological-commitment™ as the defining-and-superseding basis for its acquisition of culture and language all along the way of its entire devolving possibility of flourishing in apriorising/axiomatising/referencing—conflatedness™-as-of-its-developing-commitment-with-existence as from its feeding, warmth, relating, aspiring, maturing, etc. towards the effective acquisition of culture and language, and by extension a social-setup-as-a-subpotency epistemic-conception is de-mentatively/structurally/paradigmatically opened to prospective
metaphoricity from existential-constraining/conflatedness-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment as with individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in apriorising/axiomatising/referencing—conflatedness to draw in various ways the optimum as of perceived existential possibilities such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its implied supposedly coherent ontological-commitment on the basis of ontological-primemovers-totalitative-framework validatory implications as to existence-potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression. Basically it is this supervening-conflatedness reflexivity of existence as of the ‘phenomenal/manifest—subpotencies—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)—in—<amplituding/formative—epistemicity—totalising—thrownness-in-existence—,—of—surrealistic—as-pseudoreal—epistemic-abnormalcy—phenomena/manifestations shepherded/ushered/heralded as of existential constraining by their supposedly coherent ontological-commitment that reflects phenomenal/manifest—subpotencies—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)—epistemic-conception framework of ontologically-veridical ontological-performance—<including-virtue-as-ontology> as-of—conflatedness as existentially-real or ontologically-flawed ontological-performance—<including-virtue-as-ontology> as-of—constitutedness as existentially-unreal; summatting overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and—‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human—subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation) reflected in the supervening—conflatedness of phenomenal/manifest—subpotencies—(in-transitive-conflatedness—
(as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency—to-sublimating–nascence,-disclosed-from-prospective-epistemically-digression to supersede human temporality/shortness wooden-language}

the-Self, and prospectively notional—deprocrypticism preempting—disjointedness-as-of-reference-of-thought,-as-to—a-growth-or-conflatedness—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/throwness—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 singularity—<as—to—the—nondisjointedness—entailment—of—prospective—nonpresencing>—as—of—intemporality /dissingularisation—<as—to—the—disjointedness—disentailment—of—presencing—absolutising—identitive—constitutedness—as—of—temporality—of the meaningfulness—and—teleology. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic-philosophers universalising—idealisation as of the prospective universalisation registry-worldview/dimension ‘social-construction of meaningfulness-and—
teleology as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self’ as induced by the Socratic-philosophers universalising-idealisation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism inducing the secondnatured institutionalisation of the universalisation registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-meremathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ brought about the coherently universalising construction of meaningfulness-and-teleology with the associated elevated level of ontological-performance <-including-virtue-as-ontology> as manifested with the Socratic method for universal consistency and coherence, Plato’s ideas for universal consistency and coherence and Aristotle’s qualifying-categories and universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining universalisation meaningfulness-and-teleology thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for ‘universally coherent, consistent and credible meaningfulness-and-teleology infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology’ that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-
implications) could easily be elicited were the Socratic-philosophers to imply dialogical-equivalence and intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring whereas in reality there were of dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply such sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\(^6\)\(<\text{shallow-supererogation}\(^7\)\)-of-mentally-aestheticised-preconverging/dementing –qualia-schema>’, and it was more critically a question of upholding\(^{10}\) universalising-idealisation reifying\(^9\) meaningfulness-and-teleology\(^{100}\) as to existence-potency\(^{70}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework\(^7\)\(<\text{amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications–of–prospective–nonpresencing,–for-explicating-ontological-contiguity}\(^{67}\) over time. By the same token, the mathesis\(^{10}\) universalis of budding-positivists/rational-empiricists positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’\(^{92}\) for the prospective positivism registry-worldview/dimension ‘social-construction of \(^5\)\) meaningfulness-and-teleology\(^{100}\) as of social-stake-contention-or-confliction’ induced the requisite ‘intemporal antiakrasian disposition for dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\(^7\)/contemplative-distension\(^6\) as of human limited-mentation-capacity-deepening\(^{53}\) for prospective relative-ontological-completeness\(^{55}\) allowing for the requisite >supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^5\) reflected as of singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing}>\(^{29}\)<as-of-intemporality /dissingularisation\(<\text{as-to-the-disjointedness/disentailment-of–presencing—absolutising-identitive-constitutedness}>\(^{17}\)<as-of-temporality\(^{40}\) of the \(^{59}\) meaningfulness-and-
teleology for the secondnatured institutionalisation of prospective positivism registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
distension\textsuperscript{26} as of human limited-mentation-capacity-deepening\textsuperscript{53} for prospective relative-ontological-completeness\textsuperscript{52}‘ in inducing the ontological-contiguity\textsuperscript{97}—of-the-human-institutionalisation-process\textsuperscript{68} successive secondnatured institutionalisation of prospective ‘shiftiness-of-the-Self\textsuperscript{92}’ 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 meaningfulness-and-teleology\textsuperscript{100} as of specific construction-of-the-Self’, is that with regards to ‘social-construction of meaningfulness-and-teleology\textsuperscript{100} as of social-stake-contention-or-confliction’ the individual and the collective-social adopt increasingly ‘deeper-mutualising-leeway-of-nonimmediacy-of-self-consciousness(dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{89}–by-reification\textsuperscript{97} /contemplative-distension\textsuperscript{26})’—successively—‘in-superseding-the-immediacy-disposition-for-trepidatiousness-of-self-consciousness’—with-base-institutionalisation-over-recurrent-utter-uninstitutionalisation,—‘in-superseding-the-immediacy-disposition-for-tendentiousness-of-self-consciousness’—with-universalisation-over-base-institutionalisation–ununiversalisation,—‘in-superseding-the-immediacy-disposition-for-preclusivity-of-self-consciousness’—with-positivism/rational-empiricism-over-universalisation—non-positivism/medievalism,—and-prospectively,—‘in-superseding-the-immediacy-disposition-for-occlusivity-of-self-consciousness’—with-deprocrypticism-over-positivism–procrypticism—‘in-attaining-the-nonimmediacy-disposition-for-protensivity-of-self-consciousness’ (which as notional–deprocrypticism is construed as ‘projective-totalitative’ with regards to the human-subpotency potential to converge to existence-potency\textsuperscript{15} ~sublimating–nascence,–disclosed—from-prospective-epistemic-digression as of opened-construct–meaningfulness-and-teleology\textsuperscript{100} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so, as of successive profundity of supererogatory–acuity/perspicacity(astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied in
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\(^{(78)}\), preconverging-or-dementing–apriorising-psychologism representation is wrongly singularised/immanented while postconverging-or-dialectical-thinking\(^{(70)}\)–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’<shallow-supererogation>of-mentally-aestheticised-preconverging/dementing‘–qualia-schema’ is associated with sophistic/pedantic representations as knowledge as well as temporal manifestations of postlogism-slantedness and conjugated-postlogism manifestations including psychopathy and social-psychopathy as of the positivism–procripticism registry-worldview. While as of human-subpotency temporal

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag we may be inclined to construe of the notion of dialogical-equivalence as absolutely requisite, the fact is dialogical-equivalence cannot supersede existence-potency<sub>39</sub>–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-prime movers-totalitative-framework<sub>71</sub> is all about existence-potency<sub>38</sub>–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/s<sup>2</sup> 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<sub>39</sub>–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\textsuperscript{1}~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/intelligibilitysetup/measuringinstrument\textsuperscript{3} of meaningfulness-and-teleology\textsuperscript{10} is rather as of the implication of relative-ontological-completeness\textsuperscript{8} associated with human limited-mentation-capacity-deepening\textsuperscript{2} from the perspective of existence-potency\textsuperscript{1}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism rather construed as of difference-conflatedness\textsuperscript{7}~as-to-totalitative-reification\textsuperscript{7}~in-singularisation~<as-to-the-nondisjointedness/entailment-of-prospective\textsuperscript{4}~nonpresencing>\textsuperscript{3}~as-veridical-epistemic-determinism\textsuperscript{7}, and not identitive-constitutedness\textsuperscript{1}~as-'epistemic-totality\textsuperscript{14}~dereification\textsuperscript{1}~in-dissingularisation~<as-to-the-disjointedness/disentailment-of\textsuperscript{8}~presencing—absolutising-identitive-constitutedness\textsuperscript{1}>\textsuperscript{28}~as-flawed-epistemic-determinism\textsuperscript{9} flawed projection of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} by ‘mere-formulaic psychologising effect’, without ontological-veracity for the manifested formulaic psychologising, due to the failure to factor in relative-ontological-incompleteness\textsuperscript{20} as of shallow human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective\textsuperscript{1}~nonpresencing,~for-explicating-ontological-contiguity\textsuperscript{1}. Thus supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} of meaningfulness-and-teleology\textsuperscript{10}, 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\textsuperscript{100} ‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposured in prospective relative-ontological-completeness\textsuperscript{56,}’ 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 seconddnatured institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if meaningfulness-and-teleology\textsuperscript{100} is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology\textsuperscript{100}–⟨in-existential-extrication-as-of-existential-unthought⟩\textsuperscript{6} ‘instigating enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and meaningfulness-and-teleology\textsuperscript{100} implications that are poorly amenable to ⟨amplituding/formative–epistemicity⟩totalising–renewing-realisation/re-perception/re-thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such ⟨preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩-existentialising—enframing/imprintedness–⟨as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩. Critically just as ‘prospective intemporal-

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as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality Parrhesisiac seeding-promise of reasoning-through/messianic-reasoning--meaningfulness-and-teleology\textsuperscript{100} as equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{1}—<including-virtue-as-ontology>’ is associated with supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—of-verification—results/afterthought—meaningfulness-and-teleology\textsuperscript{100} as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance\textsuperscript{77}—<including-virtue-as-ontology>’ construed herein as of ‘pseudo-edginess/pseudo-incisiveness’; as to the fact that ‘pseudo-edginess/pseudo-
‘set-of-dereifying-hollow-narratives-and-acts’ \( \textsuperscript{7} \), as what is always pertinent for the narrator is the pseudo-rationalising of all prior narratives into-and-as-of the last narrative(s). The more simplistic example of such pseudo-edginess/pseudo-incisiveness is with the childhood psychopathy example of spilling water on a chair and accusing another and the dragging out of its postlogism \( ^{1} \)-slantedness narratives as the simpler/uncomplexified representation of the adult psychopathy postlogism \( ^{1} \)-slantedness mental-disposition, and this further points to the procrypticism–or–disjointedness-as-of- reference-of-thought \( ^{4} \) causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity \( ^{67} \) when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy and associated social psychopathy, or as we can appreciate as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>` as of social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology \( ^{100} \)-`in-existential-extrication-as-of-existential-unthought>` whether with traditional witchdoctors, the sophists, medieval-pedants or in many ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing, as-to-entailing– `<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness`) today. Thus a given prospective relative-ontological-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-1 nonpresencing>-2
projected epistemic-immanence/veridical-epistemic-determinism’; wherein the notion of
‘relative-ontological-incompleteness/relative-ontological-completeness’
{sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness/formative–supererogating-(projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence)} as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ of
ontological-performance—<including-virtue-as-ontology>’ captures the entire possibilities of
human—meaningfulness-and-teleology—ontological-performance—<including-virtue-as-
ontology>, and as such a <amplituding/formative–epistemicity> causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-
contiguity—construal reflects 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 of ‘coherence/contiguity-of-
superseding—oneness—of-ontology—implied—of-inherent—existence—coherence/contiguity,—and-
so—construed—as—the—enabler—of—insight—or—intuition—or—foresight—of—embodied—consciousness’.
It is this <amplituding/formative–epistemicity> causality—as-to-projective-totalitative—
implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity—construal
that allows for intelligibility and renewing-intelligibility to arise in the first place as of relative-
ontological-completeness’. This ‘intelligibility and renewing-intelligibility’ arises from
<amplituding/formative–epistemicity> causality—as-to-projective-totalitative—implications-of-
prospective—nonpresencing,—for-explicating-ontological-contiguity>
sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative-supererogating-(projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence)) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism of ontological-performance—including-virtue-as-ontology wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world amplituding/formative—epistemicity totalising—devolved—purview—as-domain-of-construal—as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-incompleteness and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world amplituding/formative—epistemicity totalising—devolved—purview—as-domain-of-construal—as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness. Such amplituding/formative—epistemicity causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing—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—postconverging—de-mentating/structuring/paradigming—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\textsuperscript{38} \textemdash sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional–projective-perspective wherein modern society in relative-ontological-completeness\textsuperscript{88} attributes the ailment to say flu. In order words, sovereign commitments, recognised as of \textsuperscript{48} human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective~\textsuperscript{\textdagger}} nonpresencing>\textsuperscript{93}, do not override the pre-eminence of supposedly coherent ontological-commitment\textsuperscript{56} as to existence-potency\textsuperscript{\textdagger} \textemdash sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional–projective-perspective, in which case no human transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{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\textsuperscript{\textdagger} \textemdash sublimating–nascence,-disclosed-from-prospective-epistemic-digression over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{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 \textsuperscript{<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective~\textsuperscript{\textdagger} nonpresencing,–for-explicating-ontological-contiguity\textsuperscript{\textdagger}} 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 \textsuperscript{<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 apriorising/axiomatising/referencing—conflicatedness 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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—conflicatedness of existential-contextualising-contiguity posture. The reality of existential-contextualising-contiguity apriorising/axiomatising/referencing—conflicatedness here is validated by the fact that ‘abstract

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scientific notions are not the point-of-departure scientists contemplation’ as they are rather ‘delved in existential-contextualising-contiguity’ in <amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity> apriorising/axiomatising/referencing—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>totalising/circumscribing/delineating existential-contextualising-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 apriorising/axiomatising/referencing—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-of-prospective–nonpresencing,-for-explicating-ontological-contiguity 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–resubjecting (totalising-entailing reconstrual) of ‘the very same physics notions and their derived implications of new notions’ as of existential-contextualising-contiguity in apriorising/axiomatising/referencing—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 amplituding/formative–epistemicity causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity in epistemic-conflatedness to which their abstract notions are aligned’ as well as so-implied by their foregrounding—entailment{postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—in-reflecting—immanent-ontological-contiguity;—as-operative-notional–deprocrypticism} orientations which drives their knowledge-reification—gesturing
for unification as to ontological-contiguity as not just an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility—effusing/ecstatic—inlining nature of existential-contextualising-contiguity supervening-conflededness 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 apriorising/axiomatising/referencing—constitutedness perspective. This underlying insight reflects ecstatic-existence’s supervening-conflededness 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-conflededness and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing—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-conflededness that speaks to the need for their appropriate totalising-entailing hermeneutic/reprojecting/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-idenative-constitutedness for construing their veridical historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflecting-‘epistemicity-relativism’>. In many ways the natural sciences by the immediate constraining of their ontological-prime movers-totalitative-framework implicitly avoid atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness but the misunderstanding that their knowledge-reification—gesturing is effectively as of atomising/taking-to-pieces apriorising/axiomatising/referencing—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 sublimating-validation/desublimating-invalidation implications beyond their conventioning-referencing <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), so
implied as of the perspective of notional–deprocrypticism prospective ‘true-ontology—as-of-
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology’. Thus existence’s overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation} implies the ‘primacy of a
≪amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating-ontological-contiguity>> basis for conception due
to human ≪amplituding/formative–epistemicity>totalising–thrownness-in-existence’ as
‘existence doesn’t wait for the human to incrementally have the complete picture’ and thus it is
‘the human subject who has to aspire maximalisingly to conform-as-of-its-self-consciousness-
growth with existence in a ≪amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications-of-prospective–nonpresencing,-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-of-
prospective–nonpresencing,-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’,
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 of 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’, as this drives epistemic-ricochetingly/transepistemically the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—

meaningfulness-and-teleology\textsuperscript{100}’ in developing successive \textsuperscript{81} reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflecting human successive self-consciousness/construction-of-the-Self that transcendentally-and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of \textsuperscript{48} human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>\textsuperscript{1}; wherein we can appreciate that the instigation of \textsuperscript{101} universalising-idealisation meaningfulness-and-teleology\textsuperscript{100} infrastructure or subsequent positivising/rational-empiricism meaningfulness-and-teleology\textsuperscript{100} infrastructure transform human potentiation construed as ‘human-subpotency convergence to existence’ with regards respectively to the specific base-institutionalisation or rational-empiricism/positivism self-consciousness/construction-of-the-Self implied as of the specific Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}. 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–[56] meaningfullness-and-teleology[100] 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–[56] meaningfullness-and-teleology[100], 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–[56] meaningfullness-and-teleology[100] (as the relative-ontological-incompleteness[89] in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness[88] 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[88] 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–[56] meaningfullness-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. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 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 wooden-language{imbued—averaging-of-thought}<as-to
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\textasciitilde 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\textasciitilde <including-virtue-as-ontology> as of human \textasciitilde <amplituding/formative–epistemicity> totalising–thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \textasciitilde {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 epistemically with respect to the overall phenomenal/manifest~subpotencies\textasciitilde (in-transitive-conflatedness —reflexivity,—in-the-full-potency-of-existence’s—sublimating–nascence)
including human-subpotency epistemic-perspective’, inherently reflects the veridical-epistemic-determinism as to existence-potency\textsuperscript{79}—sublimating-nascence,—disclosed-from-prospective-epistemic-digression in the construal of any such phenomenal/manifest—subpotency—\langle\text{in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating-nascence}\rangle ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, with human-subpotency ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ effectively construable in reflecting holographically—\langle\text{conjugatively-and-transfusively}\rangle the ontological-contiguity\textsuperscript{79}—of-the-human-institutionalisation-process\textsuperscript{85} ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\langle\text{meaningfulness-and-teleology}\rangle\textsuperscript{100}’. The overall implied notion of ‘intemporality\textsuperscript{62}—asymmetric-subsumption-of-temporality\textsuperscript{99}’ as advanced here is one of supratransversality—of-motif-and-apriorising/axiomatising/referencing over subtransversality—of-motif-and-apriorising/axiomatising/referencing rather as of intellectual-and-moral-inequivalence/non-correspondence. Such a mental-disposition of substituting old reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} with new ones of prospective registry-worldview/dimension as implied by \langle\text{amplituding/formative—epistemicity}\rangle 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\textsuperscript{100},—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation on an
form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narrativest—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–dementation of positivism–procrypticism <amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/resentment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}>. 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 5 maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic/notional–projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s <amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/resentment/closed-construct-of– meaningfulness-and-teleology -as-of-
denaturing} of \( \text{meaningfulness-and-teleology} \) 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-\( \text{meaningfulness-and-teleology} \) individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity \( \text{of-the-human-institutionalisation-process} \) as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘attendant 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} \( \text{amplituding/formative} \) wooden-language\{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-}
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} 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\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{58}, 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 \textsuperscript{3} <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>) 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 \textsuperscript{3} <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>) 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 \textsuperscript{3} <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>) so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism (that is, paradoxically we shouldn’t be existing today!), and which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself
should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} so-construed prospectively are rather more pertinent) in order to ‘invent’ prospective deprocrypticism, rather reflecting intellectual absurdity; and speaking rather besides a natural weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then ‘understand’, of intellectual-and-moral irresponsibility of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting that enables human memetic-rescheduling ( psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to modern-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 transcendental-enabling/sublimating/supererogatory–de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity is the more profound origination of reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’ (whether as base-institutionalisation, universalisation, positivism or prospectively notional-deprocrypticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation naivety, as if a given institutionalised reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology with the prospective one for intemporal-preservation-entropy-or-contiguity–ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in contrast to a naïve incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’. For instance, scientific discoveries
and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking —reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of apriorising/axiomatising/referencing—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The point here is to highlight that where the need for ‘reappraisal of reference-of-thought’ arises as for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding—<as-of-apriorising/axiomatising/referencing> to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as ‘reappraisals of references-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of —reference-of-thought that enabled it to be as of the present reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or
positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness reference-of-thought. Hence it is rather ontological-completeness-of-reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory/de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory/de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory/de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/postconvergernce. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation within the positivism–procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency hence speaking of the positivism–procrypticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing as of beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>. This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a registry-worldview’s/dimension’s uninstitutionalised-threshold defining its very notions of lawfulness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrypticism that the construal of psychopathy and social psychopathy is in effect a social construction wherein while prospective institutionalisation mental-disposition relates-to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the social dichotomy notions implied above, and so as of intemporal/ontological/social/species/universal/transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation 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-prime movers-totalitative-framework induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as
intemporality \textsuperscript{-asymmetric-subsumption-of-temporality}. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness -of- reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional–deprocrypticism apriorising/axiomatising/referencing—conflatedness and so over procrypticism disjointedness-as-of- reference-of-thought denaturing and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—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 \textsuperscript{manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness-of-reference-of-thought issue wherein the incidental denaturing of such manifestations reflected a social denaturing of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiologisation/ontological-escalation apriorising/axiomatising/referencing—conflatedness directed to the bigger and subsuming issue of relative-ontological-incompleteness-of-reference-of-thought for inducing notional–deprocrypticism over
procrypticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism \(^1\) apriorising/axiomatising/referencing— conflatedness \(^{12}\) as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness \(^{20}\)-of-\(^{14}\) reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness ‘-of- reference-of-thought now being construed as preconverging-or-dementing \(^{19}\)-and-decentered-prior-institutionalisation’s– categorical-imperatives/axioms/registry-teleology \(^{10}\) as denaturing \(^{15}\).] The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) comparison can equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that the fundamental defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely presupposing new narratives in deception just as a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (systematically flawed meaningfulness) as its fundamental registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{03}\)-defect<as-Being-or-ontological-or-existential–defect> \(^{15}\) (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring–purpose (flaw logical-processsing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not
defective (thus appropriateness-of-reference-of-thought-as-of-conflatedness). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^2\) meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism\(^2\) epistemic-decadence and its integration as perversion-and-derived-perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^2\)> of reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^0\),-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation defines a registry-worldview’s/dimension’s uninstitutionalised-threshold\(^7\); arising in ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations. This ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and of 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\(^1\) (which are not ignored/overlooked but construed in preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) wherein ontologically-speaking the psychopath’s interlocutors had hitherto by new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting—conviction-as-to-profound-supererogation\(^0\)—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-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’,
requiring ontologically, at the ‘uninstitutionalised-threshold’, ‘distractive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>’ which is
decandored/oblongated as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’<as-to-’attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism> and dialectically-or-
contendingly-out-of-phase (contrasted to prelogism which is candored, straightness,
supplanting–conviction-as-to-profound-supererogation—of-’attendant-intradimensional’-
postconverging/dialectical-thinking–apriorising-psychologism, dialectically-or-contendingly-
in-phase and logically-congruent). From an intemporal/ontologising perspective, i.e.
aetiological understanding of the abstract human animal, perversion-of-reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’> rather calls to engage with the unsoundness-or-ontological-bad-
faith/inauthenticity -of- reference-of-thought/apriorising–registry of the postlogic
mindset/’reference-of-thought as transversality–of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ and not
operating/processing logic based on the articulated perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’>, so as to ‘invalidate the projected false apriorising–registry’s implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology, and consequently to articulate a manifestation of mental-
slantedness/decandoring/distractive-alignment-to- 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 has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism-as-of-conviction,-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-
supererogation72-<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> mind to wrongly elevate psychopathic 57 meaninglessness-and-teleology
as of veridical ‘existential-contextualising-contiguity ’ rather than reflect the reality of its
‘formulaic 56 meaninglessness-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: 84 reference-of-thought or axioms or categorical-imperatives (reflected-as-
soundness-or-ontological-good-faith/authenticity 69 -of- reference-of-thought, by the
prospective relative-ontological-completeness 85 -of- reference-of-thought and logic (logical-
operation/processing/contention/implicitation-of-act-execution, and so, ‘fundamentally and
validatorily’ on the basis of sound 84 reference-of-thought–‘categorical-
imperatives/axioms/registry-teleology 69 ,for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation in the very first instance). Meaningfulness is thus essentially about
the ‘operation of 84 reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-
or-ontological-good-faith/authenticity ‘-of- reference-of-thought’, with logic/logical-
processing basically about the operation of 84 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 ‘84 reference-of-
thought’ reflecting its being/ontological/existential veridicality, and logic as an operation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity \(^0\) based on the meaning’s implied \(^1\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^0\) 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 \(^0\) is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete–reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity–of–reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking–apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete–reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought’ construed as ‘preconverging-or-dementing–apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising–reference-of-thought-elements/apriorising–registry-elements, and thus falsely implying the apriorising–reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \(^0\) as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge \(^1\) 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 \( \text{reference-of-thought} \{\text{reflected-as-soundness-or-ontological-good-faith/authenticity -of- reference-of-thought}\} \). 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-\( \text{reference-of-thought/implied-registry} \) and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\( ^{100} \) 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\( ^{95} \) 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\( ^{9} \) 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-\( \text{reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought/mental-perversion} \) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity\( ^{94} \) of reference-of-thought by way of distractive-alignment-to-\( \text{reference-of-thought}<\text{of-apriorising/axiomatising/referencing}> \) and then reflect the \( \text{reference-of-thought or registry-teleology}^{100} \) of John as \( \text{perversion-of-reference-of-thought}<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}> \) or mental-perversion in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor
individuations in transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’[102], 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[100] 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[100] 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[100] (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—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–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>—non-veridical hollow mimicking
narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or 
conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s 
‘denaturing’ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-
and-acts’>-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-
of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and 
dialectically/contendingly out-of-phase. This is known as conjugated-
postlogism /preconverging-or-dementing -integration (whether conjugated to in 
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be 
construed as ‘distractive-alignment-to-<reference-of-thought-<of-
apriorising/axiomatising/referencing> and once it is induced by ignorance it leads to an 
undermining of ‘deductive social universal-transparency-{transparency-of-totalising-
entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-
onontological-completeness } which protects the internal-coherence of meaning as of soundness-
or-ontological-good-faith/authenticity–of- reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-
thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
derunderdetermination-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-
discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
the conjugated-postlogism /preconverging-or-dementing -integration is derived from the
conjugated-postlogic conjoining of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought inducing the preconverging-or-dementing-apriorising-psychologism which is particularly obvious at childhood psychopathy but its perception easily gets lost at adult psychopathy with psychopath increasing maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation by ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’; and so in order to wrongly imply the apriorising—reference-of-thought-elements/apriorising—registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge. However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness(reference-of-thought—devolving-as-of-instantiative-context projection’ by which interlocutors deduce circumstantially. Thus the postlogism—and-conjugated-postlogism habit of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought and perversion-and-derived-perversion-of-
equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument flaw, for instance), systematically the three other equations will be wrong whether by (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such reference-of-thought-categorical-imperatives/axioms/registry-teleology are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-normalcy/postconvergence to then articulate the necessary imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ over naïve elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity (as of wooden-language–(imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-ordemitting narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology )) that is only pertinent when it is of the existential existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
onologically-same-existential-reality. It is important thus to know that since the defect of
psychopathy and its derivation as social psychopathy has nothing to do with logical-processing
but everything to do with "perversion-of" reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/perversion-of-
axiomatic-construct and the false "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 are implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology, it is simply
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation that is ontologically called for to invalidate the psychopathic 'implied
falsehood' by invalidating the "apriorising" reference-of-thought-elements/apriorising-
registry-elements (out of existential-contextualising-contiguity'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, and not
involve in any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside-existential-contextualising-contiguity which will 'hollow-constitute' and
falsely validate the deceptive foundation of "apriorising" reference-of-thought-elements/apriorising-
registry-elements (out of existential-contextualising-contiguity'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/infering-of-elucidation-outside-existential-contextualising-contiguity¹⁹ to be had/entertained nor any logical analysis but rather maximalising-recomposuring-for-relative-ontological-completeness⁸—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-teleology¹⁰ (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge of the ‘apriorising—reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity¹⁹)—reifying/elucidating-of-prospective-relative-ontological-completeness⁸—or—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 ‘denaturing¹¹ postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’—with—‘successive-shifting-of-the-narratives-and-acts-foci’—construed-as—‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for
the psychopath to be slanted/‘cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge’
(entitlement folie/folie raisonnable)’ as opposed to a logical motivation of a supplanting
-conviction-as-to-profound-supererogation’—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 postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition).
Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-
thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

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supererogation or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting–conviction-as-to-profound-supererogation —of—‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism even if it is a perception of ‘poor or bad supplanting–conviction-as-to-profound-supererogation’ —of—‘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-proound-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-attrition, 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-constituting-<as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the
postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> the extrinsic-attribution inclination is in constant need for new
sets-of-interlocutors. The mental process that takes place in the ignorant prelogism -as-of-
conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{[9]} > mechanism (it isn’t necessarily completed in all manifestations as is rather a
‘mental roaming/drifting-cycle disposition known as postlogism\textsuperscript{[8]}-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\textsuperscript{[7]} perversion-of-
reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{[7]} > 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
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 prelogicly and then miscues, and then secondly (in addition), as ‘committed-
by-temporality/interest over intrinsic-veridicality’ whether in the form of
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that
this psychopathic manifestation process can be mimicked in the context of social psychopathy,
and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing’–apriorising-psychologism’. Over a given or extended period the underlying effect
sought by the psychopath might stick, especially where the social target, interlocutors and
others are utterly unaware of the mental state of the psychopath, and so evolving more like a
social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-
or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or
deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking
narratives of the psychopath with the corresponding perversion-of-reference-of-thought-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’ or mental-perversion in the social context). It is important to see that such
social-discomfiture is in reality not a veridical logical ‘contention’ but in
veridicality/ontologically a ‘protracted manifestation’ of notional–procrypticism/notional-
disjointedness-as-of-\textsuperscript{03} reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold \textsuperscript{03} perversion-of-\textsuperscript{84} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring 'distractive-alignment-to-' reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{09} at ‘uninstitutionalised-threshold\textsuperscript{103}’ initiated by the psychopath’s postlogism\textsuperscript{8} in hollow-constituting-<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and resolved suprastructurally by a deprocryptic mindset/\textsuperscript{8} reference-of-thought making reference to superseding deprocryptic \textsuperscript{8} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (just like an accusation of witchcraft in medieval society is not veridically/ontologically a ‘contention’ but rather a ‘protracted manifestation’ of non-positivism/medieval registry-worldview/dimension \textsuperscript{7} perversion-of-\textsuperscript{7} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset/ reference-of-thought making reference to superseding positivistic \textsuperscript{8} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}). It should be noted that suprastructuring implies reflection about an utter and mentally dialectically-or-contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing – apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing \textsuperscript{19}-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 \textsuperscript{7} perversion-
of nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of temporal-dispositions pedestals/statutes/presumptuousness as postconverging-or-dialectical-thinking—apriorising-psychologism/logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t has the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism in its supposed articulation of logic). Paradoxically, 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 is so attached by supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism—as-of-conviction,-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 undermimiable 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 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 compulsively-dementoing, 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\textsuperscript{79} (it has qualms/conscience) while the psychopath’s ‘compulsing–nonconviction/madeupness/bottomlining’\textsuperscript{-}\langle\textsuperscript{<decontextualising/de-existentialising\-of\-attendant\-intradimensional\-apriorising/axiomatising/referencing\-\-induced\-disontologising\-\-of\-the\-attendant\-intradimensional\-ontologising\-\-imbued\-\-contextualising/existentialising\-\-attendant\-ontological-contiguity}, \textsuperscript{-in\-shallow\-supererogation} \textsuperscript{-}\langle\textsuperscript{disontologising-perverted-outcome-sought-precedes-existentially-veridical\-\-attendant\-intradimensional\-apriorising/axiomatising/referencing\-\-logical-dueness}\textsuperscript{-}\rangle 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\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> 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\textsuperscript{95}/mimics’ the fundamental elements of ‘supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—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\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> mind deterministic of other 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> 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\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> 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\textsuperscript{77} at an intuitive-level)’ as subknowledger\textsuperscript{95} ‘prelogism\textsuperscript{77}-as-of-conviction,-in-profound-supererogation’\textsuperscript{97}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknowledger\textsuperscript{95} ‘prelogism\textsuperscript{77}-as-of-conviction,-in-profound-supererogation’\textsuperscript{97}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledger\textsuperscript{95} ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic’ as subknowledger\textsuperscript{95} ‘prelogism\textsuperscript{77}-as-of-conviction,-in-profound-supererogation’\textsuperscript{97}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> logical operation narratives’; inductive/contextual limitation as subknowledger\textsuperscript{95} ‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledger\textsuperscript{5} ‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledger\textsuperscript{95} ‘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-
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-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation. This mirrors the operant case highlighted
Further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism\(^7\)/preconverging-or-dementing\(^7\)-integration and supplanting–conviction-as-to-profound-supererogation\(^7\) — of ‘attendant-intradimensional’–postconverging/dialectical-thinking\(^7\)–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\(^3\)-reification\(^7\)/superseding–oneness-of-ontology\(^0\) to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of un universal human prelogism\(^7\)-as-of-conviction,-in-profound-supererogation\(^7\) - <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ without factoring the ‘postlogism\(^9\) mere-formulaic slanting \(^1\) compulsing–nonconviction/madeupness/bottomlining\(\langle‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>,-in-shallow-supererogation –<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>\) mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism\(^7\)/preconverging-or-dementing\(^7\)-integration mindsets/ reference-of-thought. It is important to note that the psychopath’s targeting is highly evolutive throughout its life (along human personality development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/folie raisonnante, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea again, is due to prelogism\(^7\)-as-of-conviction,-in-profound-supererogation\(^7\) -<existentially-
‘attendant-intradimensional–ontologising’—imbued—<contextualising/existentialising–attendant-
social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their
temporal-self-interest to cynically elevate the psychopath’s postlogism\textsuperscript{27}-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\textsuperscript{26}, when this is not socially\textsuperscript{10} universally
transparent (at uninstitutionalised-threshold\textsuperscript{11}). Further, the element of the need to be socially-
functional-and-accordant\textsuperscript{21} first, implies that psychopathy is ‘more than just the drive of a
pathological individual’ but inevitably psychopathy and correspondingly social psychopathy
involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest
among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting,
being friendly towards, etc.) is the basis for the targeting of another or others, further
compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or
less effectively most of our formal setups, their sociological pertinence is actually far from
established, but for the fact that broad and large general education diminishes social
egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the
more common mental-disposition in the extended-informality–\{susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology\}\}
including the ‘informal spaces’ of formal setups, with the result that this is a further factor that
makes psychopathy poorly graspable as simply of individual denaturing\textsuperscript{15} dynamics rather than
of social denaturing, 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—\textit{as-of}—compulsing—nonconviction/madeupness/bottomlining—\textit{(\textlangle}\textit{decontextualising/de-existentialising—of-attendant—intradimensional—apriorising/axiomatising/referencing—\textrangle}}—\textit{induced—disontologising’—of-the—attendant—intradimensional—ontologising’—imbued—\textlangle-contextualising/existentialising—attendant—ontological-contiguity—\textrangle},—\textit{in-shallow-supererogation}—\textlangle-disontologising-perverted-outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness—\rangle} 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—\textlangle transparency-of-totalising-entailing,—as-to-entailing—\langle amplituding/formative—epistemicity—\textrangle\textrangle 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—\textit{as-of-conviction,—in-profound-supererogation}—\langle—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness—precedes—disontologising—logical—outcome—arrived—at—\textrangle} 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—\textit{as—so—being—as—of—existential—reality}’ at the point of lack.
of social universal-transparency \(\{\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\}\)

about the psychopathic postlogism /slantedness compelling–nonconviction/madeupness/bottomlining\(\langle\langle\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}\rangle\text{-induced-disontologising}\rangle\)-of-the-\langle\langle\text{attendant-intradimensional–ontologising}\rangle\text{–imbued}\langle\langle\text{ontological-contiguity}\rangle\text{,–in-shallow-supererogation}\rangle\text{-perverted-outcome-}\langle\langle\text{apriorising/axiomatising/referencing}\rangle\text{-logical-dueness}\rangle\rangle\rangle\) in hollow-constituting\(\langle\langle\text{disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\rangle\) (and wherein there is no \(\{\text{universal-transparency}\}\langle\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\text{totalising–in-relative-ontological-completeness}\}\)

about notional–firstnaturedness—temporal-to-intemporal-dispositions\langle\langle\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\rangle\disambiguation/unequivalences/alienative-hierarchisation\rangle\), 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 exacerbated’ (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 ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding–<as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing–apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting–<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-supererogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking’—apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting—conviction-as-to-profound-supererogation’—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 transcendental-enabling/sublimating/supererogatory—de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism-slantedness is not socially-universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—as-to-‘attendant-intradimensional’—prospectively-
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 faulty-mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake-
contention-or-confliction’s. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising—reference-of-thought-elements/apriorising—registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex—logic and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge points to the fact that the slanted child psychopathy mind has ‘a developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity’s-reply/eliciting/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context, which is what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), in the formation of a basic and normal supplanting—conviction—as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism of prelogism—as-of-conviction,—in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mindset/<reference-of-thought’ inducing rather a postlogic compulsing—nonconviction/madeupness/bottomlining/<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—of-the-
profound-supererogation\textsuperscript{21}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{27}—apriorising-psychologism mindset/\textsuperscript{27}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\textsuperscript{21}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{27}—apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising–\textsuperscript{27}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\textsuperscript{21}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{27}—apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality\textsuperscript{7}/shortness (when there is no social universal-transparency\textsuperscript{10}—(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{44}〈amplituding/formative–epistemicity〉totalising–in-relative-ontological-completeness ) of our acts at ‘uninstitutionalised-threshold’\textsuperscript{104}’ thus there is not ‘intemporal social universal-transparency\textsuperscript{10}—(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{44}〈amplituding/formative–epistemicity〉totalising–in-relative-ontological-completeness ) of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation,’ thus creating an ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism\(^\text{78}\) in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\). That is, abstractly, with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ humans do solipsistically/emanantly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold\(^\text{79}\)’, from the temporal-dispositions of slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome with institutionalisation/intemporalisation and formalisations with corresponding internalisation of values or secondnaturing. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the ‘extended-informality\(<\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology}>\)’, then ‘a induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ will elicit the ‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when ‘successful’ (and not perceived deliriously but rather wrongly integrated prelogically/in-conviction-as-to-profound-supererogation\(^\text{97}\)) 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\(^7\) in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social \(^{104}\) universal-transparency\(^{105}\)–transparency-of-totalising-entailing-as-to-entailing-\(^{45}\) 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 \(^{104}\) universal-transparency\(^{105}\)–transparency-of-totalising-entailing-as-to-entailing-\(^{45}\) amplituding/formative–epistemicity totalising~in-relative-ontological-completeness } of its postlogism\(^7\)-slantedness to many a supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking\(^30\)–apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold’\(^{103}\)). 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\(^{10}\) or temporal (shortness-of-register-of–meaningfulness-and-teleology\(^{10}\) ), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments\(^{10}\). 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 \(^{10}\) universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging\(^7\)/mimicking, by virtue of its
ontological-primemovers-totalitative-framework and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/civilisation, in an intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, from an recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge as preconverging-or-dementing-as-if-of-sound-knowledge) pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional-deprocrypticism (preempting procrypticism, so construed by ‘notional-deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking-differentiation-as-of-supratransversality–of-motif-and-apriorising/axiomatising/referencing’). That is, psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought-reference-of-thought–categorical-imperatives/axioms/registry-teleology of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology). To grasp this better say for instance the normal arithmetic we know $2+2=4$, $5+1=6$, $7-3=4$, etc. was to be undermine by a new human
perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing as from ontological-normalcy/postconvergence). Thus reference-of-thought–categorical-imperatives/axioms/registry-teleology are ‘inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false 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–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation include: - RECURRENT-UTTER-UNINSTITUTIONALISATION (base perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, resolved/structurally-rendered-inoperant by BASE-INSTITUTIONALISATION categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy), -
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/reprojecting/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-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’}>}

with us being inherently exceptional (it is the transcendental/psychoanalytic-unshackling
process of undermining perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > that is). Hence ‘our
homework’ is to articulate our very own perversion-of-reference-of-thought-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > for the
possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-
as-pseudointemporality-preservation’ which speaks of inherent relative-ontological-
incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-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, with respect to ontological-
normalcy/postconvergence as we get at our ‘uninstitutionalised-threshold’; instead enabling
‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to-reference-of-
thought-of-apriorising/axiomatising/referencing> of our mental-devising-representation as a
registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as
procrypticism preconverging-or-dementing–apriorising-psychologism, for a prospective
anticipation and preemption of this known as ‘deprocrypticism’)! It should be noted that while
‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however,
the two terms carry two different connotative emphases necessary to make the
conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process
of human institutional transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
(with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/superego~de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposered 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-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘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- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–'epistemicity-relativism'>} effort. Hence dimensionality-
of-sublimating {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} instigation recurrently inducing the
institutionalisation/intemporalisation process (which is not an analogical notion but a
contiguous notion as to ontological-contiguity\(^\text{1}^\) by its intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation across institutional-cumulation/institutional-
recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'>} rather so-reflecting ontological-contiguity\(^\text{2}\) as to human limited-mentation-capacity-
deepening\(^\text{3}\) wherein existence’s ontological-contiguity\(^\text{4}\) construable as to \(^\text{5}\) nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection is not beholdening
to human limited-mentation-capacity at any given moment) applies \(^\text{6}\) 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/intemporalisation like depocrypticism. 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 \(^\text{7}\) meaningfulness-and-teleology \(^\text{8}\) reference’ (given the contiguity in the
aetiologisation/ontological-escalation) enabling the de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) not as postconverging-or-dialectical-thinking—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism> with the corresponding ‘collapsing’/overriding and preconverging—dementing—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the prior registry-worldview/dimension ‘mental-devising-representation’ as preconverging—or-dementing—apriorising-psychologism/decandored/dialectically—or-contendingly-out-of-phase consciousness-awareness-teleology (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging—or-dialectical-thinking—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging—or-dementing’—apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging—or-dementing’—apriorising-psychologism mental-devising-representation’ by universalisation, non-positivism/medievalism ‘preconverging—or-dementing’—apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging—or-dementing’—apriorising-psychologism mental-devising-representation’ by deprocrypticism. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, this is just a mental-devising—
representation for implying intemporality\(^{52}\) of thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology\(^{00}\), but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold\(^{63}\), transcendence-and-sblimitiy/sublimation/supererogatory-de-mentativity into a prospective registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology\(^{00}\) put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology\(^{00}\) is then represented as preconverging-or-dementing\(^{19}\)-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 \(\text{de-mentation}\{\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}\}\). Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{00}\) and ontological-veridicality/ontological-contiguity\(^{67}\) of \(\text{reference-of-thought}\) (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\(^{12}\)-<shallow-supererogation>-of-mentally-aestheticised-preconverging/dementing\(^{19}\)-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’>\(^{77}\), stranded as oblongated/decandored in reflection/perspectivation of their veridical perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{00}\)>, beyond their
Hence we know of the following three de-mentation (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-recomposuring (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 recomposuring determinants’ which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as ‘a memetic ontological entrapment’ for superseding recurrent-utter-uninstitutionalisation (as an inherently-preconverging-or-dementing–apriorising-psychologism-or-subknowledging–or–perversion-of–reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–and-corresponding-<amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ relation to meaningfulness). (ii) for universalisation, it has to do with requisite ‘projection
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-mentionation—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 procrepticism—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/paradigmimg as we do in our positivistic/procrepticism registry-worldview, within theambits of their the-Good/understanding/knowledge-reification/ontological-primemovers-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/procrepticism 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—deprocrepticism
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-verifydicality/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-reflectedin-epistemicky-relativism}> process. With rational-realism (deprocrypticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity-shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema> (undisambiguation as notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence are wrongly given the same elevation), and relevantly so at the procrypticism—or-disjointedness-as-of-reference-of-thought uninstitutionalised-threshold. The very specific nature of the deprocryptic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency—aporia/undecidability/dilemma/ought-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\textsuperscript{100},-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 \textsuperscript{15} 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\textsuperscript{63}-<shallow-supererogation\textsuperscript{97}-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>. notional–deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness suprastructuring of the intemporal-disposition skewing (‘intemporality\textsuperscript{52}–asymmetric-subsumption-of-temporality\textsuperscript{99},’ for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’) for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{97} 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 \( <\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^{11} \text{ ‘postconverging-or-dialectical-thinking}^{20} \text{– apriorising-psychologism dynamism’} \)). 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\(^{19}<\text{transparency-of-totalising-entailing,-as-to-entailing-}\) 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\(^{17}\)-asymmetric-subsumption-of-temporality\(^{20}\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity\(^{17}\); in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity\(^19<\text{shallow-supererogation}\)\(^{17}\)-of-mentally-aestheticised–preconverging/dementing –qualia-schema> of temporal-dispositions and particularly in the extended-informality-{\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to– meaningfulness-and-teleology} } which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
from-perspective–ontological-normalcy/postconvergence> individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing (‘intemporality”-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold across the successive institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing->perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’} by the resultant formalisation and internalisation involved in institutionalisation explaining effectively the dialectical evolution from deeper primitivites/mental-out-of-phasings to the present state (limited-and-shallower-human-mentation-capacity to limited-but-deeper-human-mentation-capacity) as a result of the inherent ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting skewing (‘intemporality”-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with universalisation–non-positivism-or-medievalism and our positivism–procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in an recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-
depth-of-notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-
from-perspective—ontological-normalcy/postconvergence—implications which is more than
just reactionary to the possibility of temporality/shortness (shortness-of-register-of—
meaningfulness-and-teleology) but rather ‘a transcendent-existentialism maturing of
thought’ (intemporality as longness-of-register-of—meaningfulness-and-teleology) that
takes abstract cognisance of temporality/shortness as an intransient potency (hitherto
accounting for the circularity/recurrence/repetition/repeatability of human circular-
uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and
perpetually. Critically, this insight about the effective nature of ontological-

normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-
meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-
dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectics/dialectical-dynamism’ indicates that while
psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-
devising-representations of ‘thresholding meaningfulness constructs’ (with their reference-of-
thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-
entropy—or-contiguity—or—ontological-preservation) within their ‘functional
institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, notional—deprocrypticism going by ontological-
normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding
meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a
postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-
dementing—apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-
normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-
conflatedness) as dialectical transformation as-prospective reference-of-thought’ in its
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-
synergetising/circularity/interiorising/akrasiatic-drag analysis. Insightfully, it implies the-
Good/understanding/knowledge-reification/ontological-primemovers-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
decomposed/ontological-reconstituting–as-to-conflatedness notion; axioms emphasises and
hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality,
categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and
‘enforcing’, while registry-teleology (short for the apriorising–registry-elements as implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology) emphasises the ‘operant’ aspect as of human situatedness
existential-instantiation elements implied when producing meaningfulness-and-teleology.
The ‘reference-of-thought’ is the fundamental-dispositional mentation architecture for human
referencing or construing of \(^{56}\) meaningfulness-and-teleology \(^{100}\), and is capable of ontological-reconstituting–as-to-conflatedness\(^{17}\)/deconstruction involving \(^{12}\) de-mentation\(\langle\)supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle\) with corresponding \(^{1}\) de-mentation–\(\langle\)supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle\) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–\(^{56}\) meaningfulness-and-teleology \(^{100}\)-into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human \(^{75}\) perversion-of-reference-of-thought\(\langle\)as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\rangle\) and desublimation. More precisely, \(^{75}\) perversion-of-reference-of-thought\(\langle\)as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\rangle as to preconverging-or-dementing–apriorising-psychologism mental-devising-representation implies registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{10}\)–defect\(\langle\)as-Being-or-ontological-or-existential–defect\rangle \(^{56}\)’ (reflecting ‘defects threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\langle\)as-to–
attendant-intradimensional’–prospectively-disontologising–preconverging/dementing

apriorising-psychologism\rangle’) and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview’s/dimension’s postlogism\(^{78}\)/psychopathy in hollow-constituting\(\langle\)as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation\rangle wherein disontologising-perverted-outcome-sought-precedes-
existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness involving postlogic-backtracking\(\langle\)iterative-looping–‘set-of-dereifying-hollow-
narratives-and-acts’\rangle\)\(^{77}\) in inducing a protracted social dynamics threshold of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-
base-institutionalisation,

ununiversalisation

apriorising/axiomatising/referencing>

is

failing/not-upholding-<as-of-

104universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism,-⟨as
absolutising-identitive-constitutedness13

80presencing—

‘second-level

84reference-of-thought’

of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩
104universalisation,

non-positivism/medievalism

is

required

for

failing/not-upholding-<as-of-


80presencing—absolutising-identitive-constitutedness13

thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩

of

84reference-of-

required for positivism or prospectively, positivism is failing/not-upholding-<as-ofapriorising/axiomatising/referencing>

preempting—disjointedness-as-of-84reference-of-

psychologism

required

for

deprocrypticism.

Thus

fundamentally

preconverging-or-

dementing19–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity64of-84reference-of-thought does not arise because of failure of

54logical-processing-or-logical-

implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation97 but rather
because of failure of

84reference-of-thought

as of perversion-and-derived-75perversion-of-

84reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation97>. This is unlike the case where logical-engagement of mentaldevising-representation

as

‘postconverging-or-dialectical-thinking20–apriorising-

psychologism’/soundness-or-ontological-good-faith/authenticity69-of-84reference-of-thought is
2510


still relevant where there is failing/not-upholding—\(\text{as-of-apriorising/axiomatising/referencing}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^{7}\) (like calculating the answer of an arithmetic operation wrongly) so long as the \(\text{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}^{84}\text{-of- reference-of-thought on the other hand implies being-or-ontological-or-existential-or—meaningfulness-and-teleology}^{100}\text{disposition as of supplanting—conviction-as-to-profound-supererogation }—\text{of- ‘attendant-intradimensional’-postconverging/dialectical-thinking}^{70}\text{—apriorising-psychologism (reflecting sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation}^{77}\text{and at worst defect—of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation}^{76}\text{) and so in effective prelogism}^{79}\text{wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation)’, in reflecting/perspectivating/highlighting ‘the mental-devising-representations of registries/references constructs and protractedly of registry-worldviews/dimensions (on the basis of the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking}^{70}\text{—apriorising-psychologism representations’ (postconverging-or-dialectical-thinking}^{70}\text{—apriorising-
psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) or as of perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and thus as ‘preconverging-or-dementing’–apriorising-psychologism representations’ (preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so as de-mentation
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—a—as-to—attendant-

To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing–apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity–<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing –qualia-schema>) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating. The ‘de-mentionation-(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ notion reflecting prospectively threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> acts ‘of-similar-or-protracted-contextualisation’ implies ontological-normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of ‘de-mentionation-(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—
stranding-or-attributive-dialectics) of ‘reference-of-thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of personhoods-and-socialhood-formation with respect to existence-potency ~ sublimating–nascent, disclosed–from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing–that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-reconstituting—as-to-conflatedness perpetuation of a hermeneutic/reprojecting/supererogating/zeroing circle as ‘de-mentation’ (supererogatory—ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’, which is technically non-thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis in its ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity proxying/approximating exercise; as when the socially-betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-preservation/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ which is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-to-notional–deprocrypticism registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity’–of-reference-of-thought (preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing ‘reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing –apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking –apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity–of–reference-of-thought mental-devising-representation
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\) <-as-to-`attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^6\)’ 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\(^7\) 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\(^10\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of its ‘temporal conventioning compromise’ determined by its shallower socially-betraying-threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism’>} involved the following intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to their social-stake-contention-or-confliction specific to each registry-worldview/dimension defining its ‘inherent institutionalisation and snowballed recomposing’ 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: for the mentation of recurrent-utter-
construal’. The implication being that in a contention among interlocutors in recurrent-utter-
uninstitutionalisation, the mentation is very much different from ours (positivism) as any
imagined pretext is a legitimate one with emphasis being rather on established
dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily
invoke any of a number of recognised or incidentally introduced rules that are in one’s favour
and again where dominance/subservience relations played a large part, while with
universalisation while power relations also played a part the rules and rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism,(as ‘first-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) was set/given
however skewed towards the dominance of say a leader or family/clanic group or priestly class
or outright social class; with positivism though, while relatively universal and empirical, the
weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism,(as ‘first-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not
‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-
analysis) which preemting—disjointedness-as-of reference-of-thought,—as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism as notional–deprocrypticism
existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-
ontological-completeness ‘of reference-of-thought- devolving-as-of-instantiative-context as to
existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality ‘preempting the threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ ≪as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism≫ of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-
reconstituting—as-to-conflatedness’ focus, as enabling ‘fulsome ontologising’. Interestingly,
while the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-
threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
explains how and why successive institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normaley/postconvergence-reflected—‘epistemicity-relativism’} are at their given
institutionalisation levels on the basis of a memetic suprastructural-meaningfulness analysis or
a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-
threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation actually initially applies
intradimensionally in all registry-worldviews/dimensions and it is actually the
‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to
‘failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intradimensional
ontologising/intemporal-preservation’. Insightfully, we can grasp the ‘intemporal/ontological
signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with
regards to a dimension’s/registry-worldview ‘preconverging-or-dementing’ –apriorising-
psychologism phenomenon’ like psychopathy and social psychopathy (with respect to
procrypticism or perversion-of-reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining—as-to-shallow-supererogation > of positivistic
meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance <including-virtue-as-ontology> with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipatory/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism and the intemporal percolation-channelling—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~ of-ontological-performance <including-virtue-as-ontology> ‘as of the positivism–procrypticism registry-worldview’s/dimension’s socially-betraying-threshold-of-ontologising-depth-of-analysis’/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in conjugation to
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 construct’ preempting the said perversion-of-reference-of-thought-as-effectively-
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 a phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals-and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with
regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding-formative-epistemicity>totalising–in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness-unenframed-conceptualisation 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\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ aligned with ontological-normalcy/postconvergence is what escapes and provides for grander emancipatory possibilities that an intradimensionally mented or stigmatic psychology wouldn’t enable. The bigger notion of such a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is to reconcile the idea that we have one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology\textsuperscript{100} in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived \textsuperscript{100} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wherein ontological-normalcy/postconvergence is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness\textsuperscript{1}) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated
veridicality’-which-mastery-improves-dialectically) which rather implies defects of
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as notional-deprocrypticism existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness reference-of-thought-devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting–as-to-conflatedness’ methodology of notional–deprocrypticism (which is very much an ‘uncompromising hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness’/deconstruction’, as ‘a deconstruction/ontological-reconstituting–as-to-conflatedness perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ that is technically non-thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that science as we know today is hardly just a question of adopting scientific methods to obtain scientific results, an unspoken fact is that much of science relies on a ‘rudimentary phenomenology in a heuristic hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness’/deconstruction by the researcher’, that simply passes as their personal talents, to obtain results applying scientific methods, and thus we can further imagine the possibilities if this reality came to be fully recognised and
sophisticated hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness/deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism—{as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) methodology of institutionalisation—these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorientation. In the case of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-pszychologism} 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/reprojecting/supererogating/zeroing circle ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social 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
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{19}–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-suprerogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism implies a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–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\textsuperscript{69}. Typically, such an insight with regards to 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—suprerogation —<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\textsuperscript{20}–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’ and not an articulation of supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism or existential-contextualising-contiguity principle of reification, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-normaley/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing—apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfitude-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—reference-of-thought of such protracting threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism>. In the bigger scheme of things, it equally explains our mental-devising-representation preconverging-or-dementing—apriorising-psychologism/unsoundness-or-
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\(^\dagger\)/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\(^\dagger\)/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 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\(\text{as-to-}\text{historiality/ontological-eventfulness }/\text{ontological-aesthetic-tracing}<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}>\), as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness\(^\dagger\)/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 positivist\(^5\) meaningfulness-and-teleology\(^10\))
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-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) of de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) is attained by ‘keeping or aligning’ preconverging-or-dementing apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking—apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of the wrong ontological-references/contending-references of all established perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> prior/transcended/superseded registry-worldviews/dimensions, in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> failing/not-upholding—<as-of-apriorising/axiomatising/referencing> the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with respect to ontological-normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising representation are ‘kept or aligned’
as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation
, as in ontological-reconstituting–as-to-confoundedness /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/ontological-primemovers-totalitative-framework sound reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation (in ontological-
perverted-outcome-sought-precedes-existentially-veridical—’attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology alignment to imply dialectical-out-of-phasing/dialectical-primitivity) insightfully deduced from ontological-normalcy/postconvergence represented by the reference-of-thought of the prospective/transcending/superseding notional—deprocrypticism registry-worldview/dimension. Fundamentally, the reason for all the dimensions/registry-worldview perversion-of-reference-of-thought-ref<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—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-reconstituting—as-to-conflicatedness). This
fundamental dilemma of the cross-section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/notional-firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> inherent in a limited-mentation-capacity-deepening; any resolution is not by wrongly implying any ‘dimensionality-of-sublimating’(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of—‘meaningfulness-and-teleology’ individualisation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of—‘meaningfulness-and-teleology’—or-hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-channelling—<in-deferential-formalisation-transference> facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism gets weaker with grander institutionalisations/intemporalisations, and so as the grander human the-good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipatory potential’ over ‘deluded idealisms’ that simply create space for falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-acting as of conceptivity/epistemic-reflexivity! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating distractive-alignment-to-reference-of-thought—<of-apriorising/axiomatising/referencing>/decandoring with three de-
mentative/structural/paradigmatic teleologies: - subknowledging\textsuperscript{-}-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\textsuperscript{-}-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing \textsuperscript{-}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology\textsuperscript{100} which ontologically reflects/perspectivates the subknowledging\textsuperscript{-}-impulse/compulsive-dementing\textsuperscript{-}-temporal-disposition-(psychopath) and the subknowledging\textsuperscript{-}-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the \textsuperscript{14} de-\textsuperscript{mentation}-(\textsuperscript{supererogatory-ontological-de-\textsuperscript{mentation}-or-dialectical-de-\textsuperscript{mentation—stranding-or-attributive-dialectics}) backdrop of new recomposuring \textsuperscript{2} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Thus at the uninstitutionalised-threshold \textsuperscript{3}, it is counterintuitive for temporal-dispositions not to perceive their registry-worldview/dimension as ‘un-transcendable’ (acting as if in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while actually in temporal preservation-as-pseudointemporality\textsuperscript{2}; hence dementable/no-longer-thinking) due to <amplituding/\textsuperscript{formative}epistemicity>totalising–self-referencing-syncetising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence\textsuperscript{(implicated-‘nondescript/ignorable–void ’–as-to- presencing—absolutising-identitive-constitutedness ) which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the perversion-of-\textsuperscript{1}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}> as-of-unsoundness-
or-ontological-bad-faith/inauthenticity\(^5\)-of-\(^8\) reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing \(^1\)-apriorising (psychopath) and the consequent derived –miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation; arising from the conjugation with the relative-ontological-incompleteness\(^9\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-}^{‘}\text{attendant-intradimensional}^{‘}\text{-prospectively-}\text{disontologising–preconverging/dementing –apriorising-psychologism}>\)’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism.

The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\)> as to preconverging-or-dementing –apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^10\),-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 \(^7\) 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-existentiel-implications structure defect’ (defect of reference-of-thought/soundness-or-
ontological-good-faith/authenticity–of–reference-of-thought, and so beyond logical defect). It
is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised,
universalised being/ontology over ununiversalised, positivistic being/ontology over non-
positivism/medievalism and prospectively deprocryptic being/ontology over procrypticism–
or–disjointedness-as-of~\(^{17}\) reference-of-thought. The dynamism of social psychopathy and the \(^{17}\) perversion-of~\(^{17}\) reference-of-thought~<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \(\rangle\) involved with
regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-
alignment-to~\(^{17}\) reference-of-thought~<of-apriorising/axiomatising/referencing~\(\rangle\) at
‘uninstitutionalised-threshold\(^{15}\)’) can be resumed as follows. Basically, the psychopath is
involved in postlogic-backtracking~<iterative-looping~‘set-of-dereifying-hollow-narratives-and-
acts~\(\rangle\) in a committed drifting-circularity/roaming (of non-veridical dialectically-or-
contendingly-out-of-phase narratives ‘it wants to falsely represent veridically’), leading to
temporal-dispositions slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
rationalising, and temporal-enculturation/temporal-endemisation-effect (contrasted to
ontologising/intemporal conventioning-rationalising) and temporal-enculturation/temporal-
endemisation effect, and these, hollow-constituting~<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>, conjoining and conjugating to temporal-
dispositions of \(^{50}\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
and fundamentally referenced from base ontologising effectivity (intemporal preservation); in
ephemeral/temporal and ontologic/intemporal contrast, thus reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the \(^{14}\) de-
mentation~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-
or-attributive-dialectics> of temporal-dispositions denaturing \(^{5}\) of social psychopathy
(subknowledge\(^{25}\)/mimicking) arising from initiating phenomenal psychopathy
(subknowledge\(^{25}\) impulse) involving a distractive-alignment-to~ reference-of-thought~<of-
apriorising/axiomatising/referencing~\(\rangle\) construal (as the backdrop of new recomposing
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ are not veridically and demonstrable to be ontologically real and should be related to as being in distractive-alignment-to-⟨reference-of-thought-<of-apriorising/axiomatising/referencing⟩⟩/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ⟨as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism⟩ and are rather involved in ‘temporal preservation’ and not intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-or-dementing→apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex–logic in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted hollow mimicking narratives call for new slanted hollow mimicking perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation alignment to the new hollow mimicking postlogism-formulaic slanting compulsing–nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising’-of-the-
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-as-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 in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication preconverging–de-
transcendence-unenabling-uninstitutionalised-threshold\(^{103}\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^{104}\)/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\(^{105}\)–apriorising-psychologism/dialectical-preconverging-or-dementing\(^{105}\)–apriorising-psychologism (perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{105}\) registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{103}\)–defect-as-Being-or-ontological-or-existential–defect\(^{64}\) unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/mental-perversion/subknowledging\(^{19}\) 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\(^{33}\) or the referencing/registering/decisioning of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the ‘god of plane’…

type of proposition from an early animistic society which doesn’t come to terms with the prospective positivist worldview construct as it hangs on to its non-positivist reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), 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 procrystalism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation 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/reprojecting/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–deprocystalism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ above the reference-of-thought–categorical-imperatives/axioms/registry-teleology devising (supposedly for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation) meant to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring reference-of-thought—categorical-imperatives/axioms/registry-teleology to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’. Deprocrypticism’s suprastructuralism involves ‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity existence-potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression so-consrued as longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct as ‘ontology and its subsuming of virtue’, just as positivism is beyond just about a moral virtue but comprehensively an overall the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct carrying a virtue that supersedes the vices-and-impediments of the non-positivism/medievalism registry-worldview/dimension). It calls for a knowledge construct, whether social or physical, beyond just positivistic categorisation of knowledge but as ‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ontology’. Thus, the doppler-thinking exercise of suprastructuralism enables the conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in grasping the denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology as of ontological-
normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[Referentialism involves a \( ^{15} \) 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 apriorising/axiomatising/referencing—conflation rather than apriorising/axiomatising/referencing—constitutedness \( ^{13} \) (notwithstanding the instances of the latter’s attendant approximating-nature for conceptualisation/construal rather construed as \( ^{84} \) presencing—absolutising-identitive-constitutedness\( ^{13} \)).

apriorising/axiomatising/referencing—constitutedness \( ^{13} \) tend to fallaciously imply ‘existence of things in existence’ whereas apriorising/axiomatising/referencing—conflation rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding–oneness-of-ontology’; so because apriorising/axiomatising/referencing—constitutedness \( ^{13} \) takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening\( ^{53} \) this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness \( ^{13} \) of \( ^{5} \) reference-of-thought’ perpetually when aware of its deficiency.

apriorising/axiomatising/referencing—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\( ^{53} \) as of metaphysics-of-absence-{implicit-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}}, and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond {amplituding/formative} wooden-language-{imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-
dementing narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence (implicated-epistemic-veracity-of-nonpresencing—perspective—ontological-normalcy/postconvergence)/postdication. Thus, apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—constitutedness in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as a attendant 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 attendant 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—

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potency\(^{13}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by apriorising/axiomatising/referencing—constitutedness\(^{11}\) in categorisation schemes, thus fundamentally defining the limits even of a presencing—absolutising-identitive-constitutedness\(^{13}\) as of existential-conceptualisations/construals. The implication is beyond just the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the de-mentative/structural/paradigmatic basis of categorisation scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and meaningfulness-and-teleology\(^{10}\) construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology\(^{10}\)-<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’\(^{43}\) as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing - reflexive/entailing-teleology\(^{10}\)-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, apriorising/axiomatising/referencing—constitutedness\(^{13}\) 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, apriorising/axiomatising/referencing—constitutedness will speak of subtransversality-of-motif-and-apriorising/axiomatising/referencing and various shades of temporality/shortness in their ‘constitutedness and conjugated-constitutedness of reference-of-thought’ including psychopathic slantedness apriorising/axiomatising/referencing—constitutedness. The comparison highlighted further below with respect to the 6 BODMAS characters and character A (Addition) as the additionality defect character, is most telling of the inherent nature of human limited-mentation-capacity-deepening induced apriorising/axiomatising/referencing—constitutedness which is conceptually associated with conceptualisation/construal of ‘human temporal uninstitutionalised-threshold mental-disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal reference-of-thought nature, with high ‘constitutedness and conjugated-constitutedness of reference-of-thought’ of temporal-dispositions reference-of-thought, much like the ‘conjugated-constitutedness of reference-of-thought’ of the other BODMAS characters to A’s fundamental postlogism-slantedness pathological condition/constitutedness as when insisting on upholding the wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology } and not factoring in A’s underlying condition and defect as apriorising/axiomatising/referencing—constitutedness, and so out of sync with the existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-

Apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—conflation emphasises projective-insights for upholding ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence apriorising/axiomatising/referencing—conflation will tend to avoid systemic defects of analysis associated with apriorising/axiomatising/referencing—constitutedness requiring re-categorisation/re-adaptation/re-classification as ‘presencing—absolutising-identitive-constitutedness’. apriorising/axiomatising/referencing—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, apriorising/axiomatising/referencing—constitutedness and apriorising/axiomatising/referencing—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 psychologies 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—firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, further reflected in the overall dynamics of postlogism and conjugated-postlogism (including the dynamics of psychopathy and social psychopathy as social reprising out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context of psychopathic pathological insane-fitment, as of fundamental/most-simplistic apriorising/axiomatising/referencing—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-
identitative-constitutedness¹³ as apriorising/axiomatising/referencing—constitutedness¹³ 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-teleology¹⁰⁰ <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag¹⁰, by way of continuous ‘presencing—absolutising-identitive-constitutedness¹¹’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing—constitutedness¹¹ of reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology¹⁰⁰, 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-teleology¹⁰⁰ as rather the mental-disposition apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of <amplituding/formative–epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in—warped-consciousness’-enabling- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-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’s 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’s 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’s 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 apriorising/axiomatising/referencing—conflation or rather presencing—absolutising-identitive-constitutedness as recurrent re-categorisation/re-adaptation/re-classification of apriorising/axiomatising/referencing—constitutedness ), refers to the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to supersede its psychological complex in construing ontological-primemovers-totalitative-framework transcendental-enabling/sublimating/supererogatory-dementativity and corresponding meaningfulness-and-teleology’s. The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to meaningfulness-and-teleology’s as humans in base-institutionalisation–
ununiversalisation, who do not do likewise as humans in universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of successive species? Obviously, no! As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human registry-worldview’s/dimension’s institutionalisation. This fundamentally points to the centrality of a registry-worldview’s/dimension’s reference-of-thought psychologism ‘placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology as arising and determined by its specific limited-mentation-capacity-as from relative apriorising/axiomatising/referencing—constitutedness to relative apriorising/axiomatising/referencing—conflatedness } construal/conceptualisation as soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’. The underlying human psyche is in need of a ‘framework of intelligibility construal/conceptualisation’ as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-deepening , can then project ‘mental and existential investment’ in a world of perceived stakes (social, natural and/or supernatural) in a ‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal). Noting that at stake is its existential survival and thriving, and so it is involved in a relative zero-sum game of existential possibilities, on the basis of its limited-mentation-capacity-deepening determining its prospective relative-ontological-completeness-of-reference-of-thought, as enabled by the ‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure-as to historiality/ontological-eventfulness /ontological-aesthetic-tracing-
which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic
deambulaton’ 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 -of- reference-of-thought emphasising both institutionalised-and-
uninstitutionalised-facets that naturally validates the notion of a ‘attendant 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 ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of—’meaningfulness-and-teleology’ should be predicative of human ‘meaningfulness-and-teleology’ (much the same way that the notion of temporality-to-intemporality thresholds driven construal enables an existentially operant <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in—
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
epistemicity>totalising–random-as-impulsive-phenomenal-abstractiveness-of-presencing-in—‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-

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epistemicity>totalising-nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-
‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought’s-developing-as-of-instantiative-context involving allegiance/subservience driven
construal,  

<amplituding/formative–epistemicity>totalising-ordinal-as-qualifying-
phenomenal-abstractiveness-of-presencing-in–preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought’s-developing-as-of-instantiative-context involving qualification/good-to-bad driven
construal,  

<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’s-developing-as-of-instantiative-context categorisation/kindness-humility-helpfulness-
etc. driven construal), superseding the non-contiguous nature of present stigmatic/mented
psychology. Such a ‘attendant ontologising-capacity driven
apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ construes social
universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) as of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) induced a social
universal-transparency #{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as of
existential-contextualising-contiguity”’s-reifying/elucidating-of-prospective-relative-
ontological-completeness’-of-reference-of-thought-devolving-as-of-instantiative-context
that 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-
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 categorising disposition’ or ‘third-level
presencing—absolutising-identitive-constitutedness”
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t
construe 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, as apriorising/axiomatising/referencing—
conflation of temporality\[^{56}\] -as-pseudointemporality\[^{52}\] -to-intemporality\[^{52}\] of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional-deprocrypticism’), under the positivistic \[^{56}\] -meaningfulness-and-teleology\[^{100}\] -reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness\[^{89}\] -of-\[^{84}\] -reference-of-thought as positivism–procrypticism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/ reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension \[^{84}\] -amplituding-formative–epistemicity\[^{84}\] -totalising-ordinal-as-qualifying-phenomenal-abstractionsness-of-presencing-in-‘preclusive-consciousness’\[^{84}\] -enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\[^{84}\] -s-reifying/elucidating-of-prospective-relative-ontological-completeness\[^{88}\] -of-\[^{84}\] -reference-of-thought\[^{84}\] -devolving-as-of-instantiative-context categorising dispositions’ or ‘second-level presencing—absolutising-identitive-constitutedness\[^{11}\] -apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its \[^{56}\] -meaningfulness-and-teleology\[^{100}\] as value-judgment (not withstanding its prior relative-ontological-incompleteness\[^{89}\] -of-\[^{84}\] -reference-of-thought as \[^{104}\] -universalisation–non-positivism/medievalism\[^{18}\] -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 \[^{56}\] -meaningfulness-and-teleology\[^{100}\] as value-reference of every registry-worldview/dimension 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 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^{89}-of-'reference-of-thought to then project that there may be a prospective relative-ontological-completeness^{88}-of-'reference-of-thought which\textsuperscript{8} meaningfulness-and-teleology\textsuperscript{100} as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes prospective relative-ontological-completeness\textsuperscript{88}-of-'reference-of-thought by social universal-transparency \textsuperscript{101} (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 attendant 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 attendant prospective relative-ontological-completeness’-of-'reference-of-thought by social universal-transparency \textsuperscript{101} (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,
‘attendant 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\(^3\) inducing the successive registry-worldviews/dimensions institutionalisations’ reference-of-thought with their own ‘specific institutionalisation/uninstitutionalised-threshold\(^3\) mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their prospective relative-ontological-completeness\(^3\)-of-reference-of-thought with respect to their social\(^4\)-universal-transparency\(^5\)-\{(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\)\} as of existential-contextualising-contiguity\(^6\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness ~of~ reference-of-thought~ devolving-as-of-instantiative-context; with the implications being that social\(^4\)-universal-transparency\(^5\)-\{(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\)\} as of existential-contextualising-contiguity\(^6\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^3\)-of\(^3\)reference-of-thought\(^3\)-devolving-as-of-instantiative-context as of prospective relative-ontological-completeness\(^3\)-of\(^3\)reference-of-thought redefines prospective\(^5\) meaningfulness-and-
thought,-as-to-`amplituding/formative–epistemicity>growth-or-
conflatedness`/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism). Thus, 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
natural sciences, physics ontologically-adjoins chemistry and chemistry ontologically-adjoins
biology). This is in contrast with an ontologically non-contiguous stigmatic/mented psychology
construct which relative ‘third-level presencing—absolutising-identitive-constitutedness’ largely limits its notion to ‘affect’, and not a full-blown ontological-contiguity as
apriorising/axiomatising/referencing—conflation elaborated ‘meaningfulness-and-
teleology’ determination in full ontological converging with the social (as metaphysics-of-
absence-⟨implicit epistemic-veracity-of-nonpresencing-⟨perspective-ontological-
normaley/postconvergence⟩⟩ of the social, ‘conflation psychology’ based on ‘temporal-to-
intemporal contrastive-synopsising-depths-of ‘meaningfulness-and-teleology’ going by the
‘referentialism technique of point-referencing, explained elsewhere,’ that restores existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
conceptualised across all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposing of existential-reality as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-off-reference-of-thought-de-volving-as-of-instantiative-context in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) as the prospective registry-worldview/dimension institutionalisation of reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold’s-reference-of-thought in its ‘constitutedness’ and conjugated-constitutedness of reference-of-thought’ with respect to the prospective registry-worldview/dimension institutionalisation’s-reference-of-thought overall existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-off-reference-of-thought-devolving-as-of-instantiative-context’s-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 apriorising/axiomatising/referencing—conflation) supersede mythical/supernatural/ALCHEMY explanations psychologism (as of prior apriorising/axiomatising/referencing—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’s-reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold’s prior relative-ontological-incompleteness’s-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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—constitutedness in positivism–procrypticism as it attains more than just presencing—absolutising-identitive-constitutedness’ but an overall comprehensive apriorising/axiomatising/referencing—conflation insight as of ontological-normalcy/postconvergence referentialism for superseding positivism–procrypticism. apriorising/axiomatising/referencing—conflation as of ontological-normalcy/postconvergence
referentialism in superseding apriorising/axiomatising/referencing—constitutedness, provides resolution as of 3 aspects of meaningfulness-and-teleology: firstly, with respect to temporal instigating as apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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-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-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism 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\textsuperscript{20}–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\textsuperscript{\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\}} of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold\textsuperscript{03} construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of apriorising/axiomatising/referencing—conflation as of centering and postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism reference-of-thought implied with institutionalisations and apriorising/axiomatising/referencing—constitutedness\textsuperscript{3} as of decentering and ontologically/preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism reference-of-thought implied with uninstitutionalised-threshold\textsuperscript{03}; prompting the respective institutionalisation and uninstitutionalised-threshold\textsuperscript{03} psychologisms as of the apriorising/precedingness of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}–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\textsuperscript{3} 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\textsuperscript{3} reference-of-thought as of the apriorising/precedingness of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}–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 \( \text{de-mentation} \)-\( \text{(supererogatory–ontological–de-mentation-or-dialectical–de-} \)
\( \text{mentation–stranding-or-attributive-dialectics) of an uninstitutionalised-threshold} \) is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and \( \text{de-mentation} \)-\( \text{(supererogatory–ontological–de-} \)
\( \text{mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics).} \) Intellectual courage as imbuing knowledge with organic profundness 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 reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supererogatory–de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold as decentered and in \( \text{de-mentation} \)-\( \text{(supererogatory–ontological–de-} \)
\( \text{mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)} \) but rather a ‘psychological complex issue’ of the prior/transcended/superseded reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of <amplituding/formative–
as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought’s-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’s-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’s) requisite knowledge or meaningfulness-and-teleology’s-reference-of-thought. Such equally applies with respect to notional–deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold’s. In other words, prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is construed not in terms–as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic ontological-primemovers-totalitative-framework’s outcomes construed as the overtly compelling aspect of the knowledge’ validating a knowledge construct but is construed rather in terms–as-of-axiomatic-construct of ‘organic-knowledge’ which refers to ‘the mental-disposition and mental-orientation as reference-of-thought/psychologism construed as including the discreional contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus prospective institutionalisation
as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is grounded on such an underlying reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that ‘the underlying positivism mental-disposition and mental-orientation as reference-of-thought/psychologism construed as including the discrentional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of 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/supererogatory—de-mentativity requiring its own reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating ontological-primemovers-totalitative-framework outcomes as its mechanical-knowledge aspect but further requires a development of the discrentional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychology as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ‘meaningfulness-and-teleology’ synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding-oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold psychology. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied reference-of-thought of ‘meaningfulness-and-teleology’ as of crossgenerational psychoanalytic-unshackling involving \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-primemovers-totalitative-framework validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality across all the successive registry-worldviews as at all their uninstitutionalised-threshold temporal-individuations-as-shortness-of-register-of ‘meaningfulness-and-teleology’ are a drawback to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (by adherence to ‘\textit{amplituding/formative} wooden-language–(imbued—temporal–mere–
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing
narratives—of-the-reference-of-thought-categorical-imperatives/axioms/registry-teleology
} of prior/transcended/superseded registry-worldviews/dimensions’ inducing their
successive threshold-of-nonconviction/madeupnessbottomlining-in-shallow-supерerogation
<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing
apriorising-psychologism>, and critically so as across all registry-worldviews postlogism
leads to a characteristic mental-disposition at their uninstitutionalised-threshold of deception
of-concurrently-false-presupposing/false-presuming/false-premising-of-narratives and the
consequent derivation, due to induced ‘lack of constraining social universal-transparency
(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-
epistemicity-totalising-in-relative-ontological-completeness }, to other temporal-dispositions
as conjugated-postlogism, and so beyond-the-consciousness-awareness-teleology
<in-existential-extrication-as-of-existential-unthought> whether conscious or unconscious) while
the intemporal-individuation-as-longness-of-register-of—meaningfulness-and-teleology
ushers in transcendence-and-sUBLIMATION/sublimation/supерerogatory—de-mentativity (by it
perpetual vouching for intemporal-preservation-entropy-or-contiguity—or-ontological-
preservation as of ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality in pushing as this enables successive prospective relative-ontological-
completeness-of-reference-of-thought to raise better and better reference-of-thought—
categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation); thus validating the notion of a human intersolipsistic
relation to meaningfulness-and-teleology in transversality—of-affirmative-and—
unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ since a wrong
‘wishful thinking’/intemporal-romanticism/good-naturedness of vouching for logical-
congruence will overlook the inevitable reality of temporal-perversion with prospective implications as of \[\text{amplituding/formative–epistemicity}\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^*, \text{as its resolution is rather an anticipation as of transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing}^{1(0)}. \text{Likewise, futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology}^{(0)} \text{as of prospective notional–deprocripticism institutionalisation}^{5} \text{meaningfulness-and-teleology}^{(0)} \text{implies that transcendence-and-sublimity/sublimation/supercerogory–de-mentativity rather reasoned in our positivism–procripticism terms of psychology is inevitably denaturing}^{5} \text{as of ontological-normalcy/postconvergence epistemic/notional–projective-perspective; as it is in need of the organic-knowledge of the prospective institutionalisation psychology or notional–deprocripticism psychology as apriorising/axiomatising/referencing–confatedness}^{(0)} \text{(confation psychology) on the basis of the ‘referentialism technique of point-referencing (explained elsewhere), which involves ‘contrastive temporal-to-intemporal synopsising-depth from a notional–deprocripticism perspective’ that re-establishes existential-contextualising-contiguity}^{1(0)}\text{’s-reifying/elucidating-of-prospective-relative-ontological-completeness}\text{of–reference-of-thought}^{3(0)}\text{devolving-as-of-instantiative-context and in so doing undermines the relatively defective terms of ‘positivism–procripticism uninstitutionalisation psychology’ (disjointedness-as-of–reference-of-thought) and setting up ‘notional–deprocripticism organic-knowledge institutionalisation psychology including the discreional contemplative as of the ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality aspect in preempting–disjointedness-as-of–reference-of-thought or upholding jointedness’, as de-mentatively/structurally/paradigmatically transcending the overall
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\textsuperscript{100} 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\textsuperscript{7}/shortness and skewing towards the intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}, 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’\textsuperscript{102} of human meaningfulness as of temporal-to-intemporal mental-dispositions transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} 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>’.
normalcy/postconvergence> mental-dispositions’, as any commonness is ‘a commonness implied with respect to secondnaturings 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 secondnaturings exercise of skewing (‘intemporality-assymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality /longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality /shortness in their times). In which case while such intemporality /longness cannot be construed as of a social commonness of reference-of-thought, it’s occurrence if it does occur can only be construed in transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing (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 apriorising/axiomatising/referencing—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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} level, we can construe of apriorising/axiomatising/referencing—conflation as of the amplituding/formative–epistemicity\textsuperscript{45} 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{19}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{88}—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 apriorising/axiomatising/referencing—conflation known as point-referencing delineates/disambiguates the various institutional-cumulation/institutional-recomposure\textsuperscript{84} as of ontological-normalcy/postconvergence-reflected–epistemicity-relativism”\textsuperscript{84} as of ontological-normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of–meaningfulness-and-teleology\textsuperscript{100}’ as the varying synopsising-depth of human meaningfulness-and-teleology\textsuperscript{100} (recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \textsuperscript{104}universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively notional–deprocrypticism which as ‘notional–deprocrypticism’ is the ‘point of point-referencing for apriorising/axiomatising/referencing—conflation ’, by the construal of its ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} 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\(^3\) as of apriorising/axiomatising/referencing—conflatedness\(^1\) (or construed as from apriorising/axiomatising/referencing—constitutedness\(^2\) "presencing—absolutising-identitive-constitutedness\(^3\) to apriorising/axiomatising/referencing—conflation) inducing both the registry-worldviews/dimensions institutionalisation-facets (‘centered/in-phase’ and ‘postconverging-or-dialectical-thinking\(^3\)—apriorising-psychologism’) and uninstitutionalised-threshold\(^3\)-facets (‘decentered/out-of-phase’ and preconverging-or-dementing\(^3\)—apriorising-psychologism as caricaturing-hollow-staging-and-performance). Supposed a notional~conflatedness\(^3\) or apriorising/axiomatising/referencing—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\(^3\)’ included-virtue-as-ontology> relative to social-stake-contention-or-confliction’, it will fundamentally be perceived sceptically by the respective uninstitutionalised-threshold\(^3\) as it ‘decenters and dents beforehand/as-of-a-priori’ as of their respective prior relative-ontological-incompleteness~of\(^3\) reference-of-thought, so implied by their given social\(^1\) universal-transparency\(\square\) (transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) as of existential-contextualising-contiguity\(^3\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness~of~reference-of-thought—devolving-as-of-instantiative-context; that is, ‘decentering and preconverging-or-dementing—apriorising-psychologism beforehand/as-of-a-priori’ recurrent-utter-uninstitutionalisation given its non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition or as of its failing/not-upholding—<as-of-
driven ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus rendering its meaningfulness-and-teleology\textsuperscript{10} threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19} at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold\textsuperscript{03} or the procrypticism uninstitutionalisation\textsuperscript{04} reference-of-thought in disjointedness-as-of\textsuperscript{08} reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in \textsuperscript{	extless}amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{03} of meaning as of \textsuperscript{	extless}amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{03}. But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism beforehand/as-of-a-priori’ going by ‘attendant 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\textsuperscript{03} and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ \textsuperscript{	extless}amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} desymmetrisation alignment overly-
overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding
relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold
facet, but with such representation becoming critically ontologically untenable at
the registry-worldview/dimension uninstitutionalised-threshold where ‘meaningfulness-and-
teleology breaks into threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation -<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>. With regards to
individuation terms of human temporal-to-intemporal mental-dispositions (and in further
articulation of the grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to
registry-worldviews/dimensions ‘present-states’ as of their
<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
in
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ), apriorising/axiomatising/referencing—
conflation referentialism technique of point-referencing from the intemporal-
projection/intemporality individuation point of point-referencing for
apriorising/axiomatising/referencing—conflation (given that the intemporal-disposition by
longness-of-register-of–meaningfulness-and-teleology is ontological as of
supratransversality–of-motif-and-apriorising/axiomatising/referencing), in
disambiguating/delineating the ‘various temporal-to-intemporal synopsising-depth of
meaningfulness-and-teleology’ by social universal-transparency –{transparency-of-
totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness } as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-
thought– devolving-as-of-instantiative-context with respect to prospective relative-ontological-

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 \(^{10}\)ununiversalisation over ununiversalisation or base-institutionalisation over tter-
overcoming the temporal-emananances-registries hotchpotching

(<amplituding/formative> wooden-language{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology—as-of-
‘nondescript/ignoreable—void ’—with-regards-to-prospective-apriorising-implications—}) or
banality-of-thought dynamism, and specifically in the extended-informality—{susceptible-to-
effecting-parsimony—as-of-shoddiness-and-incompleteness—to— meaningfulness-and-
teleology—} even though it is very much present in the formal sphere as well) and the
incrementalism-in-relative-ontological-incompleteness{—enframed-conceptualisation and
notional—disjointedness-as-of— reference-of-thought inherent in the positivistic mindset, thus
the latter tends relatively to be weakly ontologically-contiguous with all the existential
implications thereof, whether with regards to virtue construal or subject-matters issues. Further
as with all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, the
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity going from
procrypticism, or the preconverging-or-dementing—apriorising-psychologism ( perversion-of-
reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation—> as to preconverging-or-dementing—apriorising-psychologism)
of positivistic meaningfulness-and-teleology—and, to notional—deprocrypticism will involve a
psychoanalytically preconverging-or-dementing—apriorising-psychologism
deconstruction/ontological-reconstituting—as-to-conflatedness 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\(^{100}\) at its uninstitutionalised-threshold\(^{03}\) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or preconverging-or-dementing\(^{19}\)–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>. So the notional–deprocrypticism institutionalisation (as a renewed existentialism/full-depth-of-existential-implications\(^{56}\) meaningfulness-and-teleology\(^{100}\) or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\(^{02}\) as dialectical transformation, as-prospective\(^{84}\) reference-of-thought, of intradimensional-meaningfulness psychoanalytically as-preconverging-or-dementing\(^{19}\)–apriorising-psychologism of our present positivistic mindset/\(^{84}\) reference-of-thought at its uninstitutionalised-threshold\(^{03}\). Even though as with all transcended registry-worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/present-consciousness/mirage; as the \(^{84}\) reference-of-thought, in articulating ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a positivistic registry-worldview registrying/dueness to a notional–deprocrypticism registry-worldview registrying/dueness with the corresponding \(^{1}\) de-mentation\(^{15}\) (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 registrying/dueness/existentialism to a base-institutionalisation registrying/dueness/existentialism, to a universalisation registrying/dueness/existentialism, and then presently a positivistic registrying/dueness/existentialism, with corresponding de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism>; as-and-when-it-is-established that a registry-worldview’s/dimension’s institutionalisation is no longer intemporal-preservational, when it is <perversion-of—reference-of-thought—<as—effectively—apriorising—in—nonconviction/madeupness/bottomlining—as—to—shallow-supererogation> its <reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal—preservation—entropy—or—contiguity—or—ontological—preservation at its uninstitutionalised-threshold>). It should be noted that human uninstitutionalised-threshold refers to the point where a specific institutionalisation is failing/not-upholding—<as—of—apriorising/axiomatising/referencing> intemporal—preservation—entropy—or—contiguity—or—ontological—preservation by a formulaic adherence (lip-servicing) to reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal—preservation—entropy—or—contiguity—or—ontological—preservation hence attaining its
uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ and not organic-comprehension-thinking’, and we can envision retrospectively the points of de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of preceding registry-worldviews/dimensions from our vantage point of being at the backend of the institutional-cumulation/institutional-recomposure 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 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 of-shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-schema> arising from temporal-dispositions
As to preconverging-or-dementing –apriorising-psychologism, and as it upholds veridical ontological- 
capacity, the successive institutional-cumulation/institutional-recomposure-{as-to-}
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>} elicit successive
circumspections (as recomposed-consciousness-awareness-teleology\textsuperscript{100}) in human
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology\textsuperscript{100} capacity that are enablers of the associated institutional-cumulation/institutional-
recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>}: for
base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold\textsuperscript{103}
–institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity for upholding
institutionalisation; with \textsuperscript{104}universalisation the circumspection involves contrastive ununiversalisation–and–\textsuperscript{104}universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity for upholding
universalisation; with positivism the circumspection involves contrastive non-
positivism/medieval/alchemic–and–positivism/rational-empiricism analytic placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity for upholding positivism/rational-empiricism; and prospectively, for notional–deprocrypticism
the circumspection will involve contrastive notional–firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology\textsuperscript{100} capacity for upholding the intemporal-disposition as ontology. Critically, human
analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-
thinking and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{97}–<as-to–‘attendant-intradimensional’–prospectively-
disontologising~preconverging/dementing \textit{apriorising-psychologism}, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking\textsuperscript{[19]}–apriorising-psychologism representation and preconverging-or-dementing \textit{apriorising-psychologism} representation. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments\textsuperscript{[19]} but such a social-construct further and critically structures and stifles the natural renewal of human emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our procrypticism. The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional–deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normaley/postconvergence-reflected-`epistemicity-relativism'>) meta-conceptual frame is that it provides (besides being critically important to grasp by itself as a parasitising/co-opting phenomenon that can potentially arise in all human locales) the incidental and the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of ”perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation” > issues (issues arising from the tempering or false implying of the apriorising–registry-elements as implied—logical-
dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology and thus inducing a fundamental flaw with the reference-of-thought in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-contiguity) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its ontological-primemovers-totalitative-framework, and hence its supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity—ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of ‘perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ that intemporally calls for the introduction of ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—ontological-preservation as
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/deferrational-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 nonpositivism/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-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 seconddnatureing/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 transcendentental 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 meaninglessness-and-teleology particularly in ‘spheres of extended-informality-susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology’ of society in general and social institutions, as the postlogic perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> induces threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism> with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-’reference-of-thought’–as-conflatedness’-or-ontological-reprojecting/longness-of-register-of-’meaningfulness-and-teleology’), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-supererogation (prelogically), threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism> is vis a vis organic-
supererogation’-<disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) as reflecting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to–‘attendant-intradimensional’–prospectively-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—state-in-relation-to—meaningfulness-and-teleology, and prospectively positivism—procripticism which as of its inherent disjointedness-as-of-reference-of-thought requires deprocripticism. And this memetic-reordering/psychoanalytic-unshackling process, is fundamentally about ‘the precedingness/supersedingness/ascendency/postconvergence of the entropy to preserve intemporality’ known as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with the idea that reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are as pertinent only as these preserve intemporality, and are collapsed/overridden by new reference-of-thought—categorical-imperatives/axioms/registry-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 secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposed backdrop for prospective transcendental construct of deprocrypticism, as the ‘ontologising organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) that reflects/perspectivates the protracted threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an ontological-primemovers-totalitative-framework science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal implications on human civilisation of postlogism in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation behind
human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism\textsuperscript{78} mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—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-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism as to existential-contextualising-contiguity\textsuperscript{97} 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\textsuperscript{10} 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-
thinking —apriorising-psychologism or prelogism
(normal prelogism -as-of-conviction,-in-
profound-supererogation) -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> mind) will speak of a pathological liar, by liar wrongly granting the
psychopath a supplanting–conviction-as-to-profound-supererogation —of-‘attendant-
intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism, be it a ‘poor
or bad supplanting–conviction-as-to-profound-supererogation —of-‘attendant-
intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’, in the very
first place, hence aligning integratively to the psychopath instead of aligning in
transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’). It is rather a flaw in the prelogism -as-of-conviction,-
in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> mind’s perception (prelogism or supplanting–conviction-as-to-profound-
supererogation) —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism while the psychopath’s mental-disposition is 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>}</ or
postlogism in preconverging-or-dementing –apriorising-psychologism)! Straying into a basic
elucidative anthropopsychology/the-anthropological-continuity (a novel
hermeneutic/reprojecting/supererogating/zeroing approach to psychology); extrinsic-attribution
is a fairly common social mental-disposition, at ‘uninstitutionalised-threshold’ as we are not
inherently intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology)
in our solipsistic projection but have the potential of temporal (shortness-of-register-of–
meaningfulness-and-teleology) solipsistic/emmanent projections of postlogism-slantedness/
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought- devolving ontological-performance -<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and
formalisation ensures that because of the positive-opportunism that the intemporal-disposition
(as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human
temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it
tends to skew (‘intemporality -asymmetric-subsumption-of-temporality’, for relative
intrinsic-reality/ontological-veridicality transcendent-
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-intemtemporal-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 intemtemporal-disposition
de-mentatively/structurally/paradigmatically brings more overall good and hence skews
(‘intemtemporality’ asymmetric-subsumption-of-temporality, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity) man in the medium to long perspective towards ‘the-
Good/understanding/knowledge-reification’/ontological-primemovers-totalitative-framework
(institutionalised, formalised and internalised)’. This elucidation is important because while
internalisation might point to the social good it is important to understand that when dealing
with our solipsism at ‘uninstitutionalised-threshold’ we aren’t anymore intemporal (the-Good
as longness-of-register-of—meaningfulness-and-teleology) than temporal (shortness-of-
register-of—meaningfulness-and-teleology) going by the ‘mediocrity principle’, and the
analysis should take account of this (by not just operating/processing logic but construing
notional–firstnaturedness—temporal-to-intemtemporal-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/‘intemtemporal-
prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-

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--historiality/ontological-eventfulness /ontological-aesthetic-tracing--perspective–ontological-normalcy/postconvergence-reflected--epistemicity-relativism”) or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–unununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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 synes with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought referencing/registering/decisioning or registry-teleology’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought referencing/registering/decisioning or registry-teleology’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-'preconverging-or-dementing-apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for ‘perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation’ across the institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>}, whether in the ‘perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation’ as to preconverging-or-dementing—apriorising-psychologism of recurrent-utter-uninstitutionalisation,
ununiversalisation, non-positivism/medievalism or procrypticism—or—disjointedness-as-of-reference-of-thought. Such a transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective-ontological-normalcy/postconvergence—reflected—epistemicity-relativism> } for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ontological-primumers-totalitative-framework, i.e. notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>) for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation’ which serves to avoid the supplanting—conviction—as-to-profound-supererogation—of—‘attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically—or—contendingly-out-of-phase reflex or transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif—and-apriorising/axiomatising/referencing’ reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their
or-ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding reference-of-thought-category-imperatives/axioms/registry-teleology. De-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation-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 reference-of-thought-category-imperatives/axioms/registry-teleology with prospective transcending/superseding reference-of-thought-category-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a universal dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ human predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decaned is not recognised by the non-positivism/medievalism mindset/reference-of-thought by its syncretic reflex to be functionally in its mental
straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold requiring positivism institutionalisation/intemporalisation). Prospectively, the de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) of our own mental-devising-representation by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold requiring notional—deprocrypticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising—self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference> as the means and basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendental manifestations involves dialectically (the transcended and transcending relation with regards to:) deductive narratives instances, life episodes, life schemes, general being/existential dispositions and the specific existentialism/full-existential-depth-implications involved with a registry-worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-of-the-present) perpetually portray candor and straightness but on retrospection are shown to be decandored and oblongated which ontologically implies these are veridically of de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) as of preconverging-or-dementing—apriorising-psychologism—stranded-
as-rightfully-oblungated/decandored-and-dialectically-or-contendingly-out-of-phase>

notwithstanding their wrongly projected postconverging-or-dialectical-thinking—apriorising-
psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase>. This is ontologically foundational (more like the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument grounding spirit
of arithmetic cannot be undermined in any way possible and you then have the possibility of
sound arithmetic thereafter). de-mentation—<supererogatory—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics> prevents temporal-dispositions
(in the articulation and re-articulation of narratives) by the ‘temporal-dispositions
disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-
articulated are of intemporal-disposition teleology hence wrongly implying candored and
straightness, whereas these are in effect <amplituding/formative—epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag iterating narratives of
temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-
temporal-dispositions-defect/preconverging-or-dementing—apriorising-psychologism (the-
perversion-of-the—categorical-imperatives/axioms/registry-teleology—for-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation) and avoiding setting-aside
which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-
dementing—apriorising-psychologism (the-perversion-of-the—categorical-
imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation). This ensures in effect ‘the de-mentation—<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics>, in a contiguity of increasing ontological-normalcy/postconvergence’.

Ontology is an altogether coherent construct with no room for excepting from coherence, which
then simply implies the superseding of any such pretence of an excepting. (For instance, we can
be calculating the sum \((5 * 5) + 5 - 5\), 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\(^{19}\)-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> or<bramplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or<brnotional-discontiguity/epistemic-discontiguity>-<shallow-supererogation>of-mentally-aestheticised-preconverging/dementing–qualia-schema>, as there is no veridical meaningfulness that exists out of ontology or isn’t in ontological-contiguity ) is highly prevalent in the extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology } of society as social-aggregation-enabling, the reason we strive to formalise whether in terms–as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn’t adjust to man and it is man that adjusts to reality. The \(^{20}\)-de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>- speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>- meaning as
straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/loblongated (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-mentioning (supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions perversion-of-reference-of-thought—perversion-of-reference-of-thought—perversion-of-reference-of-thought—perversion-of-reference-of-thought—mindsets in their ontological-escalation/aetiologisation without letting for a disjunction/overriding into intemporal/straightness-of-mental-devising-representation disposition teleologic orientation, and so, to the point of the temporal-dispositions collapsing/overriding (‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the transcending registry-worldview/dimension. For instance, the mental-devising-representation of a non-positivism/medievalism mindset/reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset/reference-of-thought will not be limited to that particular instance but carries the ‘disambiguation of notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ as ontological-escalation/aetiologisation that speaks to metaphorically—a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation dispositions of that non-positivism/medievalism mindset/reference-of-thought by way of de-mentation-supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics from the intemporal positivistic mindset, and upholding such the ‘disambiguation of notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that collapses/overrides the non-positivism/medievalism mindset/reference-of-thought crossgenerationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-positivistic registry-worldviews in the th and early 20th century). Stranding defines the ‘decandored registry-worldview/dimension dialectically-or-contendingly-out-of-phase/dialectically-primitive) mental-devising-representation’ such as the mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, and so, beyond the illusion-of-the-present/present-consciousness of all these successive registry-worldviews/dimensions which in their amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality/longness rather than decandored/oblongated mental-devising-representation as temporality). Stranding is validated by the fact that transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating—"<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or—"
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\} is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling-<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 conceptrivity/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 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-educimg’–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 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 pereversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of their dimension’s/registry worldview’s reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality/longness instead preserving prospective reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness-and-teleology towards the ‘institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference’ as secondnaturing of the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-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, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with meaningfulness-and-teleology is sound such that it goes on to operate/process logic by totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag non-positivism/medievalism meaningfulness-and-teleology. Rather the positivistic mindset/reference-of-thought will project the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of
reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-
<in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things,
the relative sublimating efficiency and positive-opportunism\(^1\) 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\(^2\) reference-of-thought (which are not rational-
empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its
defective \(^3\) reference-of-thought
\(-\)categorical-imperatives/axioms/registry-teleology\(^{100}\)\,-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\(^4\) maximalising-recomposuring-for-relative-
ontological-completeness’—unenframed-conceptualisation complex-of-stranding’ refers to the
counter-intuition from a registry-worldview/dimension perspective in not representing itself as
stranded (decandored or oblongated or in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing \(-apriorising-
psychologism\> when it is demonstrated that it is perversion-of reference-of-thought\<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\>\> as perversion-of-the \(-\)categorical-imperatives/axioms/registry-teleology\(^{10}\)\,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and rather
syncretises in operating those same \(^4\) reference-of-thought–categorical-
imperatives/axioms/registry-teleology\(^{100}\)\,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation prospectively; while that same registry-worldview/dimension
intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation at its uninstitutionalised-threshold. The reason for the human ‘transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology—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 <amplituding/formative–epistemicity> as to elucidation-and-superseding-of-its-perversion-of-reference-of-thought—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics as to elucidation-and-superseding-of-its-perversion-of-reference-of-thought—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—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—}}
historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism’> ontological-contiguity—of-the-human-institutionalisation-process! As an anthropopsychological disposition, rational-realism as notional–deprocrypticism just like all successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in emphasising increasing realism counter-intuitively to a naïve temporal take is actually a ‘positive-minded/well-meaning disposition with respect to man/the-human-species’ with the idea that ‘it is better working with what intemporally/ontologically is (that is, the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework) to achieve the best intellectual-and-moral outcome for man’ than ‘working with what-one-wishes’ from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase the grandor of a universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ with regards to human temporality/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ of intemporality/longness for temporal correctness towards which the intemporal-disposition is definitely intransigent and uncompromising for effective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a rational-realism as 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-oblengated/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-intemporal-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 transcendental-enabling/sublimating/supererogatory—de-mentativity) towards intemporality/intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology of rational-realism as notional—deprocrypticism (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-
reflexivity in existence as ontological (so-reflecting disposifiedness-(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–apriorising/re-axiomatising/re-referencing~conceptualisation)), is not to strive for the wrong notion of human intemporal/ontological ‘congruence’ with respect to knowledge and virtue (as human dispositions are not congruent, as thus the idea of ontological-congruence of the intemporal-disposition with temporal-dispositions will compromise intemporality, and hence compromise ontology), but rather to aspire for a transversality–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> at uninstitutionalised-threshold). 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 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’¹⁰² and not nested-congruence to uphold intemporality⁵², and hence a complete ontology. To put it in other terms, for instance, transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’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’¹⁰² among interlocutors, in principle or notionally, so that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-disagreement of any human interlocutors as we are all mortals and likely to corrupt such intemporal rules with our mortality out of an intemporal frame of reference that is transcendental-enabling/sublimating/supererogatory–de-mentativity) is vital to preserving ‘ontological arithmetic’ as transcendental-enabling/sublimating/supererogatory–de-mentativity, whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality⁵²/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism⁷⁸–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-performance⁷⁷–<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-
do not carry the same connotation as a shallower temporal analysis intradimensional to the
transcended dimension (as to its given institutional-development–as-to-social-function-
development and living-development–as-to-personality-development so-referenced to its given
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology). The idea is not to idle in
articulating meaningfulness within the dimension in need of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. For instance, a positive mind’s
articulation of defective meaningfulness in non-positivism/medievalism registry-
worldview/dimension is not to ‘idle’ by relating and staking such meaningful articulation in
terms–as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful
purposefulness but rather to project a positivistic worldview’s transcendentental meaningful
purposefulness. In that sense, actually for the social scientist and philosopher words like
dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don’t carry the
ordinary and temporal connotations of stigmatising under a temporal extricatory
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/supererogatory–de-mentativity by psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring. The idea is that these notions are
veridically dialectical notions that apply in all transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity unlike a simplistic ‘history fixating conceptualisation’ will have. In other words, our non-positivism/medievalism ancestors’ possibility of being-represented/mental-devising-representation as dialectically-or-contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional~deprocrypticism institutionalisation/intemporalisation with respect to procrypticism.

In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> going by a 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 ontological-performance<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-and-sublimity/sublimation/akrasiatic-drag in meaning’ in a logical engagement with it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it is rather in perversion-and-derived-perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation. Instead this requires a transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ (due to the dialectically-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/preconverging-or-dementing–apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor acquiesce to the implied–logical-dueness-or-implied-scape and subsequent apriorising–registry-elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-arrogation, implied-assumptions, implied-value-reference and implied-teleology projected by the temporal-dispositions, but rather advances that there is perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> requiring a transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, there is no possible logical engagement but rather a transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ between the recurrent-utter-institutionalised and base-institutionalised mindsets/references-of-thought, likewise between the ununiversalised and universalised mindsets/references-of-thought, non-positivism/medievalism and positivistic mindsets/references-of-thought, and prospectively procrypticism and notional~deprocrypticism mindsets/references-of-thought. Just as there would have been no ontological possibility for a positivistic worldview without superseding the backdrop of the perversion of reference-of-thought–categorical-imperatives/axioms/registry-
teleology\textsuperscript{100}—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of non-positivism/medievalism uninstitutionalisation preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, there can’t equally be an ontological eventuality of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism without the ‘requisite uninhibited/decomplexified mental-devising-representation’ superseding the positivism–procrypticism perversion of \textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perspective preconverging-or-dementing\textsuperscript{19}–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—\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{100} as from prospective notional–deprocrypticism as a de-mentative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of notional–deprocrypticism in superseding the vices-and-impediments\textsuperscript{106} of procrypticism at its uninstitutionalised-threshold\textsuperscript{03}. This construal is placed on a solid firmament (that is able to supplant any intradimensional illusion-of-the-present mental-devising-representation) by the ‘ontological-primemovers-totalitative-framework’ retracing (for notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation articulation) that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism), on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is
postconverging/dialectical-thinking¹⁰–apriorising-psychologism / ¹⁰ compulsing–
nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–
preconverging-or-dementing –apriorising, existential-contextualising-contiguity¹⁰’s-
reifying/elucidating-of-prospective-relative-ontological-completeness¹⁰ of–reference-of-
thought–devolving-as-of-instantiative-context/meaningful-projection-of-intrinsicness / vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
disambiguated–‘motif-and-apriorising/axiomatising/referencing’¹⁰², postconverging-or-
dialectical-thinking¹⁰–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-
dialectically-or-contendingly-in-phase> or breaking-from-the-prior-mindset/ reference-of-
thought or collapsing/overriding / preconverging-or-dementing¹⁰–apriorising-psychologism–
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging''/mimicking/defect) / setting-aside, (glossing-over-registry-'preconverging-or-ordemencing''–apriorising-psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of reference-of-thought and meaningfulness-and-teleology in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojecting/supererogating/zeroing exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojecting/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/reprojecting/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-
of-thought (as from ontological-normalcy/postconvergence epistemic/notional-projective-perspective), and holds that other and subsequent notions are as pertinent as they are intemporally-preservational and where those same supposed notions social use was not intemporally-preservational but perverted/subknowledged/mimicked/confounded, their ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without notional-discontiguity/epistemic-discontiguity <shallow-supererogation>-of-mentally-aestheticised–preconverging/dementing –qualia-schema>-as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> that matters.’ What’s the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind 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\(^2\) 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\(^3\) of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^4\) wherein prospective meaningfulness-and-teleology\(^5\) is beyond-the-consciousness-awareness-teleology\(^6\)-in-existential-extrication-as-of-existential-unthought\(^7\). 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\(^{[10]}\), 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\(^{[1]}\)—of-the-human-institutionalisation-process\(^{[68]}\) 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\(^{[10]}\) and intemporal/longness-of-register-of—meaningfulness-and-teleology\(^{[10]}\) mental-dispositions
across all registry-worldviews will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology } of prior/transcended/superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of ‘intemporal-prioritisation-of-{reference-of-thought’—as-conflicatedness -or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of-{reference-of-thought’—as-conflicatedness’—or-ontological-reprojecting further holds that in the bigger scheme of things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding as to 〈de-mentation〉 (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) (as of preconverging-or-dementing —apriorising-psychologism representation when temporally-preservational-as-pseudointemporality—preservation or of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>) or postconverging-or-dialectical-thinking —apriorising-psychologism representation when intemporally-preservational/ontological-contiguity. ‘Intemporal-prioritisation-of-{reference-of-thought’—as-conflicatedness —or-ontological-reprojecting highlights effectively that ontological meaningfulness is contiguous as highlighted further in the paper with regards to virtue ‘as a contiguous mentation-capacity (longness-of-register-of—meaningfulness-and-teleology over
relative-ontological-incompleteness of reference-of-thought psychologism’ as preconverging-or-dementing apriorising-psychologism and decentered and beyond-the-consciousness-awareness-teleology 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-intemporal 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 relative-ontological-completeness of reference-of-thought over the prior/transcended/superseded psychologism; ‘distractive-alignment-to-reference-of-thought of apriorising/axiomatising/referencing refers to the operant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal technique involving a transcendental perspective that dissociates the psychologism of ‘the prospective institutionalisation as of teleologically-elevated intemporal synopsising-depth of meaningfulness-and-teleology psychologism and so postconverging-or-dialectical-thinking apriorising-psychologism and centered’ and the psychologism of the uninstitutionalised-threshold as teleologically-degraded shades-of-temporal (postlogism-slantedness ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought devolving ontological-performance <including-virtue-as-ontology>) synopsising-depth of meaningfulness-and-teleology construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing apriorising-psychologism and decentered’, and a non-transcendental metaphysics-of-presence {implicated-nondescript/ignorable-void as-to-presencing—absolutising-identitive-constitutedness} or <amplituding/formative-
manifestations in positivism–procryptism. On this basis distractive-alignment-to-\textsuperscript{2}\textsuperscript{2} reference-of-thought-\textsuperscript{2}\textsuperscript{2}<of-apriorising/axiomatising/referencing>\textsuperscript{2}\textsuperscript{2} point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism\textsuperscript{3}\textsuperscript{3} construal but rather implying a construal preconverging-or-dementing\textsuperscript{3}\textsuperscript{3}–apriorising-\textsuperscript{2}\textsuperscript{2}psychologism and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness\textsuperscript{3}\textsuperscript{3}–of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of ‘non-rules—apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-accidented-\textsuperscript{2}\textsuperscript{2}or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of positivism–
which an issue of its corresponding postlogism as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness of reference-of-thought is prospectively construed from notional-deprocrypticism as preconverging-or-dementing apriorising-psychologism and decentered by its procrypticism/disjointedness-as-of reference-of-thought-as-misappropriated meaningfulness-and-teleology, implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for thought as of the notional-deprocrypticism registry-worldview/dimension ontological-completeness-of-reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation required for supratransversality-of-motif-and-apriorising/axiomatising/referencing as intemporal/ontological/social/species/universal/transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming that is transversally dementative/structural/paradigmatic for the resolution not only of the positivism–procrypticism postlogism as psychopathy and social-psychopathy but basically all its relative-ontological-incompleteness of reference-of-thought predicated temporal-phenomena construed as positivism–procrypticism vices-and-impediments. (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of meaningfulness-and-teleology as of the positivism–procrypticism registry-worldview/dimension are just ‘vague candoring’ that are ontologically-empty and non-veridical by inherent-and-tautological ontological precedence of the prospective/transcending/superseding notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its ontological-completeness-of reference-of-thought over the prior/transcended/superseded positivism–procrypticism.
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior relative-ontological-incompleteness\(^{99}\) of \(^{98}\) reference-of-thought, as what is precedingly warranted is the preconverging-or-dementing –apriorising-psychologism and decentering of positivism–procrypticism \(^{84}\) reference-of-thought beyond its \(^{13}\) amplituding/formative–epistemicity\(^{10}\) totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence\(^{84}\) \(\langle\text{implicated-'}\text{nondescript/ignorable–void }'\text{ as-to- presencing—absolutising-identitive-constitutedness }\rangle\), and so beyond-the-consciousness-awareness-teleology\(^{100}\) \(\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\); and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its \(^{99}\) reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete\(^{99}\) reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking\(^{70}\) –apriorising-psychologism and centered but rather a preconverging-or-dementing –apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional–depocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking\(^{70}\) –apriorising-psychologism and centered). Distractive-alignment-to\(^{84}\) reference-of-thought-\(<\text{of-apriorising/axiomatising/referencing}>^{29}\) as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness\(^{99}\) of \(^{98}\) reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as circularly endemising/enculturating its \(^{94}\) reference-of-thought defect or \(^{75}\) perversion-of-reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-}\text{as-to-shallow-supererogation}\rangle\), beyond-the-consciousness-awareness-teleology\(^{100}\) –\(\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) and so de-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from \textcolor{red}{amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought and not ‘a false exercise of contending arising from a circular amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ego complex that rather circularly upholds \textsuperscript{[1]} procrypticism–or–disjointedness-as-of reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’); as the disjointness-as-of’ reference-of-thought’-misappropriated–”meaningfulness-and-teleology\textsuperscript{100} of positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to \textsuperscript{[1]} 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 \textsuperscript{[1]} 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 \textsuperscript{[1]} 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-
infrastucture-of—meaningfulness-and-teleology as of prospective deprocryptism, the
reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-
incompleteness’ irrespective of the arising of a reference-of-thought incidental issue as of the
registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance in the very first place and so beyond-the-consciousness-awareness-teleology—
in-existential-extrication-as-of-existential-unthought, that makes it fundamentally ontologically
unsound; and as highlighted before the non-positivism/medieval state of being superstitious and
degraded-devolving-as-of-uninstitutionalised-threshold’ and intemporal reference-of-
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

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation issue of psychopathy and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking—apriorising-psychologism and centered in the very first place’ but rather that our procrypticism—or—disjointedness-as-of-reference-of-thought

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meaningfulness-and-teleology is preconverging-or-dementing—apriorising-psychologism and decentered; as the starting point of distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> is rather in reflecting the prior relative-ontological-incompleteness—of-reference-of-thought
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity with respect to reference-of-thought
defect or perversion-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> issue, ‘as a
preconverging-or-dementing—apriorising-psychologism and decentering exercise involving
reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold of the
shades-of-temporal-dispositions as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-
thought—devolving-as-of-instantiative-context’, and not a postconverging-or-dialectical-
thinking—apriorising-psychologism exercise involving reference-of-thought—categorical-
 imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology (as will be wrongly implied by a circular
ego complex that rather circularly upholds procrypticism—or–disjointedness-as-of reference-
of-thought of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument).
For instance and as stated before, such a statement and mental-disposition of the type Socrates
or Rousseau by their relative asceticism as of nonextricatory-existential-preempting-of-
existential-unthought as compared to others of their statuses (conjugated as of various shades of
temporal teleologically-degraded synopsising-depth of meaningfulness-and-teleology
psychologism) in their respective social-setups from a non-transcendental as of its
ego complex perspective by its
is rather circularly impervious and will
not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness\(^9\)-of-\(^{-}\) reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness\(^8\)-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 \(^{56}\) meaningfulness-and-teleology\(^{10}\) psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of \(^{56}\) meaningfulness-and-teleology\(^{10}\)). 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\(^9\)-of-\(^{-}\) reference-of-thought as the underlying disjointedness-as-of-\(^{11}\) reference-of-thought of procrypticism relative to prospective ontological-completeness-of-\(^8\) reference-of-thought as notional–deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as \(^{45}\) <amplituding/iformative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness\(^8\)-of-\(^{-}\) reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness\(^9\)-of-\(^{-}\) reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism\(^7\) manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-\(^{-}\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^9\) technical point-of-departure-of-construal of \(^8\) reference-of-thought’ highlighting the non-transcendental as \(^{45}\) <amplituding/iformative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) perspective mental-projection/psychologism of the relative-ontological-incompleteness\(^9\)-of-
reference-of-thought of non-positivism/medievalism mental-projection/psychologism that
doesn’t dissociate the temporal-as-teleologically-degraded or intemporal-as-teleologically-
elevated synopsising-depth of meaningfulness-and-teleology, unlike a transcendental
perspective that reflects prospective institutionalisation intemporal teleologically-elevated
synopsising-depth of meaningfulness-and-teleology as the positivism psychologism as
dissociated from various temporal-shades of teleologically-degraded synopsising-depth of
meaningfulness-and-teleology as the non-positivism/medievalism psychologism (inherently
so because the state of prospective relative-ontological-completeness reference-of-
thought precedes and supersedes the state of prior relative-ontological-incompleteness reference-of-
thought by tautological ontological-veridicality validated by the ontological-contiguity—of-the-human-institutionalisation-process itself). That is, the technical point-of-
departure-of-construal of reference-of-thought for distractive-alignment-to reference-of-
thought-<of-apriorising/axiomatising/referencing> with respect to the ‘ontological-
primemovers-totalitative-framework retracing’ (for notional—firstnaturedness—temporal-to-
temporal-dispositions<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>-pedestals-disambiguation) as reference-of-thought-scheme involves: - articulating a dialectically-or-contendingly-in-phase (mentally sound) organic-
comprehension-thinking of the intemporal-disposition as a coherent ‘intemporal-prioritisation-
of- reference-of-thought’—as-conflatedness—or-ontological-reprojecting which is in
ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-
normalcy/postconvergence epistemic/notional—projective-perspective), and is veridically ‘the
reference-of-thought-or-contending-reference of thought’, - articulating a dialectically-or-
contendingly-out-of-phase brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity-of-
reference-of-thought hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-
being-formulaically-narrated of the psychopath in distraction/subtraction to the organic-
presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{(0)}\) and wrongly imply their logical contention validity. Taken to the bigger registry-worldview/dimension or intradimensional level, this points to a registry-worldview/dimension derived-perversion state of temporal-dispositions at the present uninstitutionalised-threshold\(^{03}\) involving the subknowledging /mimicking-and-syncretising of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{(0)}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness known as \(^{8}\)proercrypticism–or–disjointedness-as-of–reference-of-thought, calling prospectively for deproercrypticism. Without ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness’–or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{97}\)> (as prior intemporal--reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{(0)}\) 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 \(^{84}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{(100)}\),-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\(^{67}\) of \(^{84}\)reference-of-thought (from ontological-
normalcy/postconvergence epistemic/notional~projective-perspective) of additionality with regards to this character will always involve as of \(^\text{reference-of-thought--categorical-imperatives/axioms/registry-teleology}^{00}\) 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 \(^\text{reference-of-thought--categorical-imperatives/axioms/registry-teleology}^{00}\) 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 \(^\text{reference-of-thought}^{0}\) 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-\(^\text{reference-of-thought}\), 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-\(^\text{reference-of-thought}\) setup). Naturally, the \(^\text{reference-of-thought--categorical-imperatives/axioms/registry-teleology}^{00}\) setup for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance \(7(\sqrt{64}+3-1)-(6+4-2)÷2\). Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, \(\sqrt{64}=8\) and then addition \(8+3=11\), then subtraction
11-1=10. For the second brackets, addition as 6+4=10, then subtraction as 10-2=8. The division operation then follows with the second brackets result as 8÷2=4. Then the multiplication operation with the first brackets result as 7×10=70. Finally, comes the subtraction with 70-4=66 as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as √64=8, 8+3=12, 12-1=11, for the first brackets, and 6+4=11, 11-2=9, for the second brackets. The division operation with the second brackets yields 9÷2=4.5, and the multiplication operation with the first brackets yields 7×11=77. Finally, subtracting both brackets gives 77-4.5=72.5 as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridical/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-intemparal-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-

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 (implicitd-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>/postdication. Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as superseding/preceding over projected amplituding/formative wooden-language-{imbued—temporal—mere-form/virtualities/dereification //akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } in affirming ontology/ontological-veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-formation mental-dispositions anchored on projected amplituding/formative wooden-language-{imbued—temporal—mere-form/virtualities/dereification //akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }). In which case the resolution for the Arithmetic equation (supposedly where A,
Addition, is unamendable due to a condition, will involve the other characters taking cognisance of A’s (Addition’s) condition and adhere to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over projected <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of—reference-of-thought-as-of-confoundedness' over A’s induced preconverging-or-dementing'—reference/ perversion-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation'>). Thus the new categorical-imperatives/axiom/registry-teleology'-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of—reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity of —reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is 77÷7=11 and 4.5×2=9 as reverting back, then 11-1=10 and 9-1=8 to factor in A’s (Addition’s) additionality defect to
yield the results of the two brackets. Before then letting back the division and multiplication
operations for both brackets respectively, giving \(8 \div 2 = 4\) and \(7 \times 10 = 70\). Finally \(70 - 4 = 66\), giving
the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So
this approach is the new \(^{10}\) reference-of-thought-\(^{10}\) categorical-imperatives/axioms/registry-
teleology \(^{10}\), 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-reflect<epistemicity-relativism”/>.memetic-
reordering/psychoanalytic-reorientation with respect to an animal that is always bound to
\(^{10}\) perversion-of- \(^{10}\) reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing \(^{10}\) –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 \(^{10}\), 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 \(^{10}\) may just as well due to there being ‘no institutionalisation
constraining’ (i.e. no social \(^{10}\) universal-transparency \(^{10}\)–<transparency-of-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-
completeness > of \(^{10}\) perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, no internal-
contradiction induced from ontological-prime movers-totalitative-framework \(^{10}\), no
choose to act because of one temporal reason or the other whether by ignorance of the need for
this new 84 reference-of-thought–categorical-imperatives/axioms/registry-teleology 100 , -(for-intemporal-preservation-entropy) or affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e. induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality); and so, fail to follow the latter 75 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 84 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 75 perversion-of- reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought thus requiring de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of all such temporal-dispositions. It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold, where the constraining elements of institutionalisation are not available, i.e. social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} of perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, internal-contradiction induced from ontological-primemovers-totalitative-framework inoperance, de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) the perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity nihilistic as of temporality, with corresponding formalisation and internalisation as values), thence defining the given temporal-dispositions of B aetiologisation/ontological-escalation to be accounted for from similar individuations in such situations as a registry-worldview/dimension problem, in order to ensure intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as ontology. In the bigger scheme of things, this calls for a prospective registry-worldview/dimension institutionalisation articulation that supersedes/overrides such a temporal dynamism of perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dispositions at
various social roles going from A’s condition, and the potential overlooking of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dispositions by all the other characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that fundamentally the conjugation of such an \( \text{de-mentation—(supererogatory—ontological—de-}
\text{mentation—or-dialectical–de-mentation—stranding-or-attributive-dialectics)} \) and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold \( c \) of that registry-worldview/dimension, reflected/perspectivated by the marginal \( \text{perversion-of–reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation–> defect of its } \) \( \text{reference-of-thought– categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation} \) with the prior registry-worldview/dimension now preconverging-or-dementing \( \text{apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation } \) \( \text{reference-of-thought– categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. } \) \( \text{de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} \) doesn’t confuse appropriateness of the prior \( \text{reference-of-thought– categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation. This by itself explains why the different registry-
worldviews/dimensions are seemingly preconverging-or-dementing\textsuperscript{19}–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 \textsuperscript{~}\textsuperscript{self-referring-syncretising/mirage, all dimensions, and not only ours, tend to
think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-
in-phase with no uninstitutionalised-threshold\textsuperscript{17} which is obviously fallacious. The reason for
this is that ‘postconverging-or-dialectical-thinking\textsuperscript{19}–apriorising-psychologism’/soundness-or-
ontological-good-faith/authenticity\textsuperscript{69}–of–reference-of-thought (as mental
straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at
institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation where the reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy/configuity is in
ontological-veridicality/ontological-contiguity\textsuperscript{67} of reference-of-thought (from ontological-
normalcy/postconvergence epistemic/notional~projective-perspective). Where instead such
reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation is of notional-
discontiguity/epistemic-discontiguity\textsuperscript{63}–<shallow-supererogation\textsuperscript{17}–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\textsuperscript{19}–apriorising-psychologism> (not-veridical-thinking-reference-
rather-preconverging-or-dementing -reference), it is dementing\textsuperscript{19} (preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-
dialectically-or-contendingly-out-of-phase>). This is further compounded as of
<amplituding/formative–epistemicity>totalising–self-referencing-
synergising/circularity/interiorising/akrasiac-drag>, that is, as wrongful upholding and
projecting postconverging-or-dialectical-thinking
<apriorising-psychologism-<stranded-as-
rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-
representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation while rather reflecting the
uninstitutionalised-threshold that requires renewed mental-devising-representation, and this
is not ontologically consistent and fundamentally undermines and overlook the idea of an
insight about a prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity with the present registry-worldview/dimension corresponding to the superseded
perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>
registry-
worldview/dimension. Thus but for the inherent difficulty of living and experiencing the
effective personhoods-and-socialhood-formation existentialism across all the registry-
worldviews/dimensions, the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘beyond any one
registry-worldview/dimension meaningfulness’ like ours is perfectly possible in garnering a
more profound and informed insight on human nature whether presently, retrospectively to
prospectively. In the bigger scheme of things, just as logic can only be grounded on coherent
and concrete reference-of-thought–categorical-imperatives/axioms/registry-teleology based articulations for its ontological effectiveness and veridicality, human ontological
transcendental possibilities arise from human individuations that correspond to the appropriate
‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the
latter is made possible by the ‘so-renewed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed logical-basis/logic-as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’

‘going beyond the reference-of-thought—categorical-imperatives/axioms/registry-teleology within just a given registry-worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on intradimensional reference-of-thought—categorical-imperatives/axioms/registry-teleology) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking—apriorising—psychologism mental-devising-representation’ and ‘preconverging-or-dementing—apriorising—psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity—constitutedness to deeper limited-mentation-capacity—conflatedness behind the successive institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism of relatively deeper limited-mentation-capacity—conflatedness is the
shifted its 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 apriorising/axiomatising/referencing—constitutedness ⟩ is no longer the its 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 transcendently coming into grips with a shifting but more and more profound notion of its reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging-impulse/compulsive-dementing/postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism-as-of-’ compulsing–nonconviction/madeupness/bottomlining⟩ ⟨‘<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>⟩; conditions which it increasingly
attains from adolescence to adulthood with a corresponding inducing of the development of
social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-
dispositions of ignorance, unconsciously, and consciously with
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation, in an
absolving/fleeting/escaping-reflex–logic' eliciting social psychopathy involving moving from
various non-veridical/hollow sets-of-postlogic-in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’⟩ as
absolving/fleeting/escaping-reflex–logic’, to others and from different sets of interlocutors to
others. It is obvious that A’s condition/subknowledging’-impulse/compulsive-dementing
disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises
only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and
furthermore the profoundness of the postlogism’-slantedness manifestation is directly related
to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the
‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute
condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation,
as in reality it is a question of degree and highly circumscribed with the adult psychopath who
needs to have a postlogic-equilibrium that can be socially-functional-and-accordant
, unlike
the dysfunctional child psychopath. This comparison equally articulates the nature of
uninstitutionalised-threshold . Consider B (together with the other BODMAS characters) in
the instance where despite A’s conditions they were to stick to the registry-
worldview’s/dimension’s institutionalisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology thus effectively producing the wrong result for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 7.5 to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing-reference/ontologically-veridical/ontological-contiguity registry-worldview/dimension) is known as de-mentation (supererogatory ontological de-mentation or dialectical de-mentation stranding or attributive dialectics). Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold of ontological-thinking (not preconverging-or-dementing –apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) which is ontologically wrong, just as all synchronising/syncratising illusion-of-the-present/present-consciousness registry-worldviews/dimensions do at their uninstitutionalised-threshold. For instance, the recurrent utter-uninstitutionalisation mindset/reference-of-thought doesn’t think of itself that way but rather as a nondescript/ignorable–void (actually speaking of akrašiatic-drag-denatured-and-preconverging-or-dementing narratives) or a registry-worldview’s or dimension’s ignoring of its prior relative-ontological-incompleteness of reference-of-thought-as-an-
ontologically-flawed-neuterisation or-bracketing-or-epoché of amplituding/formative epistemicity totalising-conflated meaningfulness-and-teleology as-of-notional-deprocrypticism-reflected historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> with respect to its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional–prospectively-disontologising-preconverging/dementing –apriorising-psychologism>, and such a representation of its mentation is the invention/mental-devising-representation of the base-institutionalisation mindset by its better ontological-completeness-of-reference-of-thought, likewise with ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively with procrypticism and deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-dementing –apriorising-psychologism mental-devising-representation of our perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to the denaturing of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t has any end to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity–of-reference-of-thought/candored-and-dialectically–or-contendingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and with superseded/transcended registry-
worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold as preconverging-or-dementing—apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-accumulation/institutional-recomposure—{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'>} whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality~of-affirmative-and-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 subknowledging -impulse/compulsive-dementing pedestal is of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>/non-ontological-and-non-contending-referencing—<thus-ontologically—or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing”—apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing -reference). This is effectively the pedestalled state of psychopathic postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining—<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> as of vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging\(^4\) inducing existential-contextualising-contiguity\(^5\)?s-
reifying/elucidating-of-prospective-relative-ontological-completeness\(^6\)?of\(^6\)?reference-of-
thought\(^7\) devolving-as-of-instantiative-context/non-veridical-hollow-narratives to be
reflected/perspectivated from the intemporal/ontological angle as unsoundness-or-ontological-
bad-faith/inauthenticity <of< reference-of-thought or perversion-of< reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> as to preconverging-or-dementing –apriorising-psychologism and so in
<amplituding/formative–epistemicity>totalising<self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag or absolving/fleeting/escaping-reflex–
logic, from one set-of-postlogic-narratives to the other and one set of interlocutors to the other,
in line with its ‘short cut’ mental relation to meaningfulness as extrinsic-attribution (the
temporal eliciting of the temporality\(^6\)<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\(^{10}\)-impulse/compulsive-dementing\(^{10}\) disposition points out that the actual and
given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical
both registry-wise (soundness-or-ontological-good-faith/authenticity <of< reference-of-
thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it
is intemporally preservational and thus ontologically-veridical/ reference-of-
thought/ontological-contiguity\(^7\). It is this pedestal that is the organic-comprehension-thinking
(organicalism<‘intemporal-prioritisation-of< reference-of-thought’–as-conflatedness’-or-
tonological-reprojecting/longness-of-register-of< meaningfulness-and-teleology\(^{10}\)) pedestal,
organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity\textsuperscript{19} of-reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and \textsuperscript{4}amplituding/formative–epistemicity\textsuperscript{19} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/subknowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-\textsuperscript{4}as-of-apriorising/axiomatising/referencing\textsuperscript{4} intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A’s condition was appropriate resulting in .5 which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity\textsuperscript{19}<shallow-supererogation\textsuperscript{9} of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema’ rather than which is ontologically veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} as-to–attendant–intradimensional’–prospectively-disontologising–preconverging/dementing\textsuperscript{9}–apriorising–psychologism pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging -or-mimicking-impulse/compulsive-dementing\textsuperscript{9} registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in \textsuperscript{14}dementation\textsuperscript{9} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding–or-attributive-dialectics) at that uninstitutionalised-threshold\textsuperscript{103}. The fourth meaningful
reference is actually a variance of the given organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-an-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiology/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/knowledge-reification/ontological-prime-movers-totalitative-framework construct for the possibility of a conceptual insight and de-mentative/structural/paradigmatic resolution with regards to (at the registry-worldview/dimension or intradimensional level) procrypticism/the-reality-of-human-notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing—apriorising-psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to resolve the uninstitutionalised-threshold from 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-an-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) pedestal (ontological-veridicality/reference-of-thought) is transversal/transversality—of-affirmative-and-unaффirmative—disambiguated— motif-and-apriorising/axiomatising/referencing and not actually in logical-congruence with both the subknowledging—impulse/compulsive-dementing pedestal (ontological-decandence/non-ontological-reference/non-contending-
reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing
–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing
-reference) and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
–<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
–apriorising-psychologism> pedestal (epistemic-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing
–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing
-reference) which is relates to as preconverging-or-dementing
–apriorising-psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology
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’ but 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-ofmeaningfulness-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-

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nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{1}, and has nothing to do with issues of defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{1} of the registry-worldview\textsuperscript{1}'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\textsuperscript{1} of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional-deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging\textsuperscript{2}/perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{1} as-of-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{3} 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\textsuperscript{4}—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 modern-day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-
normalcy/postconvergence> as ontological-escalation/aetiologisation’ above, where supposed
an intemporal mindset/ reference-of-thought who is in a non-positivism/medievalism society
was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of
a pathological-condition/subknowledging\footnote{-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\footnote{-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\footnote{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 \footnote{apriorising-psychologism} pedestal which is rather an extricatory preconverging–de-
mentating/structuring/paradigming (of the situation, to fulfil temporal inclinations or
distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social
universal-transparency \footnote{(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) of
the idea that the notion of witchcraft is bogus, with corresponding lack of perceived
untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a
notion, thus a collective-consciousness that doesn’t register it as preconverging-or-dementing
–apriorising-psychologism (as we do today) and finally, no ontological alienating reason for not
believing, endemising and enculturating the phenomenon of witchcraft. The organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-’ reference-of-thought’–as-conflatedness’–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology’/9) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought–categorical-imperatives/axioms/registry-teleology/9,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/9-universal/transcendental/9-maximalising-recomposuring-for-relative-ontological-completeness/9—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmning to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/’reference-of-thought in organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-’ reference-of-thought’–as-conflatedness’–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology’/9) 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/9 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 (organalism/‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology)‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—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 incrementality—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-of-prospective nonpresencing,-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.

dialectical–de-mentation—stranding-or-attributive-dialectics of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (preconverging-or-dementing–apriorising-psychologism) and (superseding registry/registry-worldview-or-dimension) mental-devising-representation as straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of–reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (and thus the requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of–reference-of-thought involves various shades of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of reference-of-thought–categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as per percolation-channelling.<in-deferential-formalisation-transference> and a positive-opportunism institutionalisation constraining. This is ‘no emanance transformation’ of temporal-dispositions into the intemporal-disposition; as such a notion can only be solipsistic to individuals beyond the possibility of institutionalisation secondnaturing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding).

Thus at the uninstitutionalised-threshold, circumventive/distractive-temporal-prioritisation-of–reference-of-thought will very well do with an outcome (other than its inherent intemporal-
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—of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising—registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing—registry’s, or in the bigger picture, registry-worldview’s/dimension’s—reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold speaks of that apriorising—registry’s or registry-worldview’s/dimension’s—reference-of-thought—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> (as it is ‘devoid of reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion-of—reference-of-thought—<as-effectively-apriorising-in—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^1\)\(^2\) the reference-of-thought\(^3\) \(\text{categorical-imperatives/axioms/registry-teleology}^{[01]}\) \(\text{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation}^{[01]}\) and so, in a state of transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing\(^1\)\(^0\) as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-perverting/subknowledging \(\text{preconverging-or-dementing}^{3\times} \text{-temporal-dispositions}^{[04]} \text{transcended-or-superseded-registry-worldview’s/dimension’s apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^1\)\(^0\). This as \(\text{de-mentation}^{[4]}\) \(\text{suppererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}^{[4]}\) is what prevents the \(\text{amplituding-formative–epistemicity}^{[4]} \text{totalising–self-referencing-syncretising-as-straight-and-candored, of the recurrence-of-in hollow-constituting-<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’>\(^7\) as absolving/fleeting/escaping-reflex–logic\(^5\) (which are veridically of notional-discontiguity/epistemic-discontiguity \(<\text{shallow-supererogation}^{9\times} \text{-of-mentally-aestheticised–preconverging/dementing}^{9\times} \text{-qualia-schema}>\) as wrongly implied postlogically-as-rather-being-prelogic; as the instigation (by psychopath) recurrently-of-in hollow-constituting-<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’>\(^7\) and as the hollow-constituting-<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-in hollow-constituting-<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
looping-‘set-of-dereifying-hollow-narratives-and-acts’>, and in so doing intemporally/ontologically reflecting/perspectivating/highlighting the ontological-veridicality/ontological-reality of the psychopath’s effective epistemic-decadence and the psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> in various shades of temporality. For instance in registry-worldview/dimension terms, the de-mentation—(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the non-positivism/medievalism mindset/reference-of-thought with respect to the positivistic mindset/reference-of-thought (as reflecting the former perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation at the uninstitutionalised-threshold of non-positivistic meaningfulness-and-teleology) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity of reference-of-thought as (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) as a relevant contention exercise being all about the positivistic mindset/reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/perversion-of reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-
worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and prospectively procrypticism (preconverging-or-dementing—apriorising-psychologism of positivistic meaningfulness), as from successive veridical reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing-reference (ontological-veridicality/ontological-contiguity) as base-institutionalisation, universalisation, positivism and notional-deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-
straight/candored-and-dialectically-or-contendingly-in-phase. 

(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-
preservation-entropy-or-contiguity—or—ontological-preservation). 

(supererogatory-ontological—de-mention-or-dialectical—de-mention—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—unenframed-conceptualisation as enabled by de-
mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentionation—or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness of reference-of-thought and relative-ontological-completeness of reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity of reference-of-thought and relative-ontological-completeness of reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity of reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-

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-teleology is possible. This is because de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occur) of the ‘veridical reference-of-thought of meaningfulness’ since it dements the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension ‘as not postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought but preconverging-or-dementing–apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-
worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/dialectically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism in a \textsuperscript{19}de-mentation–(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 \textsuperscript{64}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 \textsuperscript{69}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 -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 \textsuperscript{84}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-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–depicrocrypticism registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{09},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (i.e. \textsuperscript{14}de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics), \textsuperscript{75}perversion-of\textsuperscript{84} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect>, unsoundness-or-ontological-bad-faith/inauthenticity –of- reference-of-thought, mental-perversion, subknowledging, mimicking; and-their-corresponding-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising) indicates that de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging–normalcy’ (epistemic-totalising ~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-
dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>, circumventive/distractive-temporal-prioritisation-of-reference-of-thought, subknowledge\textsuperscript{95}-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging\textsuperscript{95}-normalcy’ (epistemic-totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as de-mentation\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle does as it further induces ‘transdimensional or memetic thinking’ by its implied de-mentation\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{103}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{103}, 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\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle that carries the intuition of an uninstitutionalised-threshold\textsuperscript{103}, 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\textsuperscript{103}–
defect-<as-Being-or-ontological-or-existential–defect>” term thereafter, we grasp that it is the ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ in ‘notional-discontiguity/epistemic-discontiguity’-<shallow-supererogation>-of-mentally-aestheticised–preconverging/dementing–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the perversion-of-<reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing –apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold 0→defect-<as-Being-or-ontological-or-existential–defect>→ (and not about defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation→) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology→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-notation-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
categorical-imperatives/axioms/registry-teleology\textsuperscript{(0)} considered circumventive/distractive-temporal-prioritisation-of-\textsuperscript{2} reference-of-thought over inherent ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{'}-or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; at which point of uninstitutionalised-threshold\textsuperscript{(0)}, 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 \textsuperscript{1} 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-conflatedness\textsuperscript{'}-or-ontological-reprojecting that ‘supersedes deterministically and operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-of-reference-of-thought. That is \textsuperscript{1} de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\} is effectively the notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality) which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory–dementativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive institutional-cumulation/institutional-recomposure\{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>\} mindsets, notwithstanding the fact that the \textsuperscript{1} de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\} (of their \textsuperscript{84} reference-of-thought–\textsuperscript{5} categorical-imperatives/axioms/registry-teleology\textsuperscript{(0)}, for intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their intemperality/temperality–apriorising-ontological–de-mentation–stranding-or-attributive-dialectics. 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–procrypticism and prospectively perpetuation-of-deprocrypticism) is as de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) over and as denaturing positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrypticism) and implying a prospective need for deprocrypticm. Postdication, when alluding to an (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/distraactive-temporal-prioritisation-of-reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting as ontology with regards to apriorising–registry, contrasted to a circumventive/distraactive-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. (supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing -reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment 'by re-institutionalisation with new reference-of-thought– categorical-imperatives/axioms/registry-teleology', for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dialectically implying an (supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) of transcended reference-of-thought– categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in our present case, notional–deprocrypticism of procrypticism–or–disjointedness-as-of-reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance—<including-virtue-as-
ontology> conceptualisation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately universalising and detached meaningfulness by percolation-channelling-<in-deferential-formalisation-transference>’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendency of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from procrypticism to notional–deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superreration> > as to preconverging-or-dementing–apriorising-psychologism of positivistic meaningfulness-and-teleology, and specifically resolution of the implications of psychopathic subknowledging/perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superreration> >) may be to think, given our own illusion-of-the-present/present-consciousnessas<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-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–dementating/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/superroratory–de-mentativity meet with some resistance or the other and thus a reason for transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ reflex to preserve the precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that prolongs to intemporality/an-abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its percolation-channelling—<in-deferential-formalisation-transference> wherein for instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating intemporality/longness as potentially of universal import and at the same time disposed occasionally to advanced their temporality, is what warrants ‘a constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting–conviction-as-to-profound-supererogation—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,
precedingly supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is the reason for human registry-worldview/dimension perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect at uninstitutionalised-threshold, implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond the defective ‘intradimensional-subknowledging-normalcy or reflex-normalcy’ which is rather an amplituding/formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold like procripticism–or–disjointedness-as-of-reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as deprocripticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging-normalcy in lieu of the ‘ontological-normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-
the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-
recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-
deepening\textsuperscript{53}-threshold (uninstitutionalised-threshold\textsuperscript{103}). 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\textsuperscript{76}. 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\textsuperscript{76}. Once this enters the collective-
consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-
worldview then becomes preconverging-or-dementing –apriorising-psychologism-<stranded-
as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is
recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-
in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the
existential implications to survival-and-flourishing with the lower institutional-
cumulation/institutional-recomposure-{as-to historiality/ontological-
eventfulness }/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’} of base-institutionalisation,
universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be
placed on the abstract percolation-channelling-<in-deferential-formalisation-transference> as
setup from positive-opportunism\textsuperscript{76} for survival-and-flourishing, just as with the positivistic
registry-worldview which as well is relatively deferential with percolation-channelling-<in-
deferential-formalisation-transference> (undermining <amplituding/formative> wooden-
language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—}}
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recompose-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩}, grander subject-matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality,{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology }; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of–meaningfulness-and-teleology (°)) over temporal-dispositions (shortness-of-register-of–meaningfulness-and-teleology (°)) as percolation-channelling-<in-deferential-formalisation-transference> not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality\{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to– meaningfulness-and-teleology \} with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the-Good/understanding/knowledge-reification\{ontological-primemovers-totalitative-framework\} to construe knowledge and virtue conceptualisations as this is what proxies/synces-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 \( \text{amplituding/formative–epistemicity} \text{totalising–self-referencing-}
\) syncretising/circularity/interiorising/akrasiatic-drag\(^2\) but are often defective by lack of
\( \text{universality, not ontologically-driven in terms–as-of-axiomatic-construct of understanding}
\) and often with temporal/immediate interests/shortness-of-register-of– meaningfulness-and-
teleology \(^0\). In this light, the articulation of the ontological-veridicality/ reference-of-thought of
mental-devising-representation in explication of our ‘mentation capacity limitations’
accounting for our \( \text{perversion-of-} \text{reference-of-thought<-as-effectively-apriorising-in-}
\) nonconviction/madeupness/bottomlining-as-to-shallow-superrerogation’ that ‘structurally-
explain’ the vices-and-impediments \(^0\) peculiar to our own registry-worldview/dimension
\( \text{procrypticism–or–disjointedness-as-of-} \text{reference-of-thought) or perversion-of-} \text{reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-}
\) shallow-superrerogation’ of positivistic meaningfulness, beyond our illusion-of-the-present/present-consciousness (just as non-positivism/medievalism ‘structurally-explains’ the
peculiar vices-and-impediments \(^0\) and de-mentative/structural/paradigmatic inhibitions to
human emancipation requiring prospective positivism with its corresponding \( \text{de-mentation}
\( \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics} \) as \( \text{de-mentation-} \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \). The idea is not to assume an
idling-temporal-disposition of stigmatising intradimensionally but rather an
intemporal/ontological disposition (longness-of-register-of—meaningfulness-and-teleology\(^{(10)}\)),
that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the
requisite ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{(100)}\) as of prospective notional—deprocrypticism (wherein procrypticism is preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness\(^{(84)}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(10)}\),-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The idea of limited-mentation-capacity-deepening\(^{(3)}\) (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) fundamentally implies that\(^{(84)}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(10)}\),-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are limited at the uninstitutionalised-threshold\(^{(3)}\) of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new\(^{(84)}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(10)}\),-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions\(^{(24)}\) perversion-of—reference-of-thought<as-effectively-
and so as a knowledge-notionalisation. That is, a registry-worldview’s/dimension’s institutionalisation setup that perpetually acknowledges and accounts for human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatureredness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor disambiguation before engaging either with logical contention in the case of issues of intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of perversion-of reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments together with the inhibiting effect on human emancipation potential associated with procrypticism. To further elucidate, let’s explore again the Arithmetic ontological-contiguity comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding–<as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the mere–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation as the latter’s pertinence is rather about and
subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the
BODMAS characters is with respect to the limits of their 7 reference-of-thought– categorical-imperatives/axioms/registry-teleology 100, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation which are readily predisposed to such 7 perversion-of–7 reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > and subknowledging 7 impulse/compulsive-dementing whether by
character A or any other character rather than just the fact that the condition (psychopathic
postlogism 7 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
7 perversion-of–7 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–firstnatedness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> individuations predictable and
determinable teleologies). That is, fundamentally the appropriate conceptualisation of
7 reference-of-thought– 7 categorical-imperatives/axioms/registry-teleology 100, 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\textsuperscript{00}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable\textsuperscript{75} perversion-of–reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{95} > with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure\textsuperscript{95}{\{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\textsuperscript{95}-impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold\textsuperscript{95} to be rightfully corrected with new\textsuperscript{94} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00},-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\textsuperscript{94} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00},-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\textsuperscript{95}-impulse/compulsive-dementing/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging\textsuperscript{95}-impulse/compulsive-dementing/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new\textsuperscript{94} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of
the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional–deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and subknowledging-impulse/compulsive-dementing with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold, for a suprastructural resolution to human perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> disposition, enabling the ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness towards knowledge-notionalisation; as the recognition of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor-pedestals-disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments thus enabling ontological-normalcy/postconvergence as prospective-
transcendence-in-perpetually-upholding-intemperal-preservation-entropy-or-contiguity—or—ontological-preservation involving the de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase of temporal-dispositions perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-suprerogation, as de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is the effective psychological tool for ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The implications for the science of psychology can thus be drawn out. The articulated notion of de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this 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’
(suprerogatory—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—{suprerogatory—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-
ormalcy/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—dialectical—de-mentation—stranding—or-attributive-dialectics) de-mentation (supererogatory—ontological—de-mentation—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—
<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) 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) (supererogatory–ontological–de-mentation-or-dialectical–
de-mentionation—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-mentionation-or-dialectical–de-mentionation—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-mentionation
(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-
attributive-dialectics) exercise. Such reference-of-thought of dialecticism registry-worldview-
wise/dimension-wise (for de-mentionation (supererogatory–ontological–de-mentionation-or-
dialectical–de-mentionation—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/procrysticism 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 \[\text{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 \[\text{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\[\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\]’ (reference-of-thought\[\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\]) of ‘reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold\[103\]. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing\[19\]–apriorising-psychologism\[<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>\] for the conventioning–superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking\[20\]–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 modern-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\[\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\]’ of ‘reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-
conflatedness as dialectical transformation as-prospective reference-of-thought. A dialectical ontological-reconstituting–as-to-conflatedness/deconstruction of reference-of-thought (recognising human limited-mentation-capacity-deepening and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-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 modern-day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as fundamentally the reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn’t change an iota, and it is the human psyche that gives-in in its mental-devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy 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 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 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 construct of our times (procrypticism) and the de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as highlighted) over a relatively mented-psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental-devising-representation processing. The role of de-mentation–supererogatory–ontological–de-mention-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\(^{(1)}\)), which otherwise any \(<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{3}\) registry-worldview will overlook as it is a \(<amplituding/formative>wooden-language\)\(^{(2)}\)\(\langle\)imbuéd—averaging-of-thought-\(<as-to-leveling/ressentiment/closed-construct-of-\)meaningfulness-and-teleology \(-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\rangle\) that is exclusively operant and deterministic only to its very own \(^{(3)}\)reference-of-thought–\(^{(4)}\)categorical-imperatives/axioms/registry-teleology\(^{(10)}\),-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 \(^{(1)}\)de-mentation\(_{(\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics})}\) 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 \(^{(4)}\)reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\(^{12}\)-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 \(^{(4)}\)reference-of-thought–\(^{(5)}\)categorical-imperatives/axioms/registry-teleology\(^{(10)}\),-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-
Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an \( \text{de-mentation-} \) (supererogatory-ontological-de-
-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of the BODMAS characters at that uninstitutionalised-threshold\(^1\). 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
\( \langle \text{amplituding-formative–epistemicity}\rangle \) totalising–self-referencing-syncretising/illusion-of-the-
-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a postconverging–de-mentating/structuring/paradigming–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\(^1\)–apriorising-
-psychologism/subknowledging\(^1\)–perversion-of-\( \langle \text{reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle \) of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing\(^1\)–
apriorising-psychologism/dialectically-preconverging-or-dementing –apriorising-
-psychologism from futural Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–\( \langle \text{meaningfulness-and-teleology}\rangle \) as of prospective notional–deprocrypticism as \( \text{reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\(^1\)-reference)} \) opens up a new world of transcendental
possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposured-consciousness-awareness-teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold; much the same way like a positivistic world opened up from the de-mentation\(_{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}}\) of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the de-mentation\(_{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}}\) of de-mentation\(_{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}}\). 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\(_{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}}\) in reflecting soundness-or-ontological-good-faith/authenticity\(^{\text{69}}\) of reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity\(^{\text{64}}\) of perversion-of\(^{\text{75}}\) reference-
of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation” (respectively postconverging-or-dialectical-thinking as-apriorising-
psychologism-as-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase and preconverging-or-dementing as-apriorising-psychologism-as-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 as-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-prime-movers-totalitative-framework of a positivising/rational-
empiricism reference-of-thought. Such an insight prospectively will involve putting into
question naïve and ever evolving constructs in our modern-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
\( \text{(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-}
\text{attributive-dialectics) } \) hermeneutically/reproductively/supererogatingly/zeroingly-educing-
human—meaningfulness-and-teleology-into-the-existentialism-becoming of personhoods-
and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-
conflatedness/deconstruction as the more profound reference-of-thought and analysis, and
with a more fundamental interdimensional/transdimensional/transcendental insight of the
human existentialism form-factor. In this regard, it is the opinion of this author that many
construed personality disorders that do not involve social deviances or not of physiological
nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and confliction’ 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 apriorising/axiomatising/referencing—constitutedness in lieu of apriorising/axiomatising/referencing—confatedness 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, 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, as the ‘surreptitious driving mechanism of human mental-devising-representation or mentation’ that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure as to historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normaley/postconvergence-reflected–‘epistemicity-relativism’> of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that de-mentation, very much explains human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as the recurrent ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional
recomposuring of an animal of limited-mentation-capacity-deepening. Such a
‘postconverging-or-dialectical-thinking–apriorising-psychologism’ psychology driven by
ontology or rather ontological-normalcy/postconvergence will be postdictatory, with the
implications that this will fully focus the ‘kernels of postmodernism’ to usher in
Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with
respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional
recompose-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>}
has been progressing (more and more realistically) by successive suprastructuring of
prior/transcended/superseded registry-worldviews ‘beyond their successive corresponding
recomposured-consciousness-awareness-teleology’, and introducing the veridical
meaningful-frame/worldview of postmodernity with regards not only to the present but the
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought past and future, with the insight that our present recomposured-placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the
positivism–procrypticism registry-worldview will be subjected to this suprastructuring-
meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–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\textsuperscript{00} -<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} 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 \textsuperscript{14} 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\textsuperscript{100} driving mechanism. Considering that deconstruction as ‘ontological-reconstituting—as-to-conflatedness\textsuperscript{14}’ necessarily implies not one but two dialectically opposed registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-references/registry-worldviews of meaningfulness; with the implication that the prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<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\textsuperscript{20}–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/procrypticism perspective with respect to the prospective (deprocrypticism), just as
all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/reference-of-thought is increasingly set to ‘relate to its institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating ⟨amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and not a secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive). Suprastructuring allows for the necessary transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence⟨implicated-epistemic-veracity-of- nonpresencing⟨perspective–ontological-normalcy/postconvergence⟩⟩’ projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirageas ⟨amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as ‘metaphysics-of-presence⟨implicated-‘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 dé-mentation [supererogatory–ontological–de-mentation-or-dialectical–de-mention–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\textsuperscript{100} reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a \textit{amplituding/formative} wooden-language-\textit{imbued—averaging-of-thought—\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ‘-with-regards-to-prospective-apriorising-implications>)} of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirages \textit{amplituding/formative—epistemicity} totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its given registry-worldview metaphysics-of-presence-\{implicated-‘nondescript/ignorable—void ‘-as-to—presencing—absolutising-identitive-constitutedness \}), by effectively taking full cognisance of the fact that \textit{de-mentation—\{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics\}} is the driving mechanism of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capacities that enable the relative construal of the ‘postconverging-or-dialectical-thinking\textsuperscript{70}—apriorising-psychologism’ and the preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism ‘ de-mentation—\{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics\} of ‘reference-of-thought’, and so expanding the potency in construing a much more exact/thorough notion of placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of intrinsic-reality and thus for ‘ontological-reconstituting–as-to-conflicatedness’/deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of ‘de-mentation\(^{12}\)’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ that is not limited by the illusion-of-the-present/present-consciousness/miragea\(^{14}\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of any registry-worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that ‘human psychology is very much an active construct associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) as of difference-conflicatedness\(^{12}\)—as-to-totalitative-reification\(^{87}\)—in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—>as-veridical-epistemic-determinism\(^{21}\) causality—<amplituding/formative-epistemicity>—as-to-projective-totalitative—implications-of-prospective—nonpresencing—<as-to-projective-totalitative—of-the-human-institutionalisation-process—points-of-reference, with the truer nature and representation of human psychology ultimately tied-to/driven-by ontological-normalcy/postconvergence-construct’. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally the construction of psychology needs to be priorly subjected to ‘a becoming that defines psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting–as-to-conflicatedness\(^{12}\) 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 modern-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–dementating/structuring/paradigming shift with regards to modern-day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional~deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’ or–reference-of-thought– categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventioningly-driven/conventionalised hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or–reference-of-thought– categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–
But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/mALLEDIA 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–dementating/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-<ampMlitude/ formative-epistemicity>totalising–in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-
entailing, since their fundamental teleology\(^{[10]}\) 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/emmanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/knowledge-reification\(^{[7]}\)/ontological-primemovers-totalitative-framework\(^{[7]}\)) without institutionalisation design or conceptualisation!

This is an unspoken recognition of the inherent reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework\(^{[7]}\)). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious
reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of—meaningfulness-and-teleology\(^{100}\)) 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\textless{}in-deferential-formalisation-transference\textgreater{}.

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\textless{}(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\textgreater{}) implying a greater underlying demystification of positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of\(^{84}\) reference-of-thought reasoning by way of the ontological-contiguity\(^{67}\) (as from prospective deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought notional-contiguity/epistemic-contiguity\textless{}<profound-supererogation\textgreater{}-of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema\textgreater{}) 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\textless{}<shallow-supererogation —of-mentally-aestheticised—preconverging/dementing —qualia-schema\textgreater{} 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.

moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontology) supersedes intradimensional-subknowledging-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; the holy grail of the notional–deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discrentional or prestige basis of discrentional 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<sup>14</sup> (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with corresponding de-mentation<sup>14</sup> (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) even though it won’t be intelligible from our vantage superseded/transcended registry-worldview/dimension point just as with all transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking apriorising-psychologism—by—preconverging-or-dementing apriorising-psychologism
diale\ntical representation involves articulating a comprehensive organic-comprehension- 
\n\nthinking narrative in ‘intemporal-prioritisation-of’-reference-of-thought’-as-conflatedness’- or-ontological-reprojecting by which varied induced threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation”<as-to-‘attendant-
\nterdimensional’-prospectively-disontologising~preconverging/dementing –apriorising-
psychologism> narratives in circumventing/distractive-temporal-prioritisation-of’ reference- 
of-thought naively arise, and over which an organic-comprehension-thinking analysis dents 
the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<as-to-
\nattendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-
psychologism> narratives as of preconverging-or-dementing”–apriorising-
psychologism”<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> to articulate an aetiologisation/ontological-escalation, and so 
whether such threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation”<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism> postlogic narratives are 
slanting (subknowledging”-impulse), miscuing, disjointed-logic, logical-drag, 
unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
 rationalising and their corresponding temporal enculturation/temporal-endemisation. Explained 
in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic 
slanting 10 compulsion–nonconviction/madeupness/bottomlining”<‘\ndecontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>–\ni\nuced-
disontologising”-of-the-’attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>”<in-shallow-
supererogation”<\n\ndisontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness”> or
disontologising–preconverging/dementing apriorising-psychologism>; - then the reference-of-thought as the intemporal-disposition organic-comprehension-thinking in ‘intemporal-prioritisation-of–reference-of-thought’–as-confoundedness—or-ontological-reprojecting reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing apriorising-psychologism as being in veridicality psychopathic-and-social-psychopathic phenomenon of perversion-of–reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>; - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively deprocriptism; ideally such a resolution articulation technique comes down to an enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-confoundedness as dialectical transformation storying reflecting-or-perspectivating a procripticism (preconverging-or-dementing -of-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> (at positivism–procripticism uninstitutionalised-threshold) with respect to notional–deprocriptism utter ontological-contiguity/ontological-veridicality (postconvergence), and so as the bigger grounding for the resolution of the epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy. By the way this operant conceptualisation is relevant with phenomena of perversion-of–reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in all registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension: - the subknowledging impulse/compulsive-dementing/postlogism-slantedness in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting compulsing–nonconviction/madeupness/bottomlining-{<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 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 formula 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>)} 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 ‘compulsing-nonconviction/madeupness/bottomlining’-{‘decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the-
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 deprocrpticism. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-confutedness 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-quality-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-{transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity}totalising-in-relative-ontological-completeness arising from postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold (which is overall the de-mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a
‘deferential-formalisation-transference’/skewed (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{52-52}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) institutionalisation setup, whether at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness, as it is up to us to proxy to it and hence we can’t say we want to think-one-way or we’ve-been-thinking-a-certain-way (as reference-of-thought–categorical-imperatives/axioms/registry-teleology) to naively imply that reality will and should comply, as failing/not-upholding-as-of-apriorising/axiomatising/referencing-reference-of-thought–categorical-imperatives/axioms/registry-teleology speak of human mental-devising-representation dead-ends and the need for postconverging–de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the (recomposured)-consciousness-awareness-teleology or mental-devising-representation of a registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality/longness as ontology’. This translates as: - the grander problem of a subknowledging-impulse/compulsive-dementing with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding-as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as
intemporal/ontological/social/species/
universal/transcendental/
maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
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
preservation as 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
decomstruction/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—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 procrasticism—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 procrasticism—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” (superrerogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of procrasticism—or—disjointedness—as-of—reference-of-thought by a de-mentation” (superrerogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded procrasticism—or—disjointedness-as-of—reference-of-thought as preconverging-or-dementing—apriorising-psychologism, and prospective/transcending/superseding notional—deprocrasticism 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). * In other words, fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’, qualified as the very essence of intrinsic-reality as a suprastructural and ontological-normalcy/postconvergence conjoint-ontological-and-virtue-consistency upholding construct; and in so doing, explicates successive institutional-cumulation/institutional-recomposurer-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}> existentials/full-depths-of-existential-implications. Hence the subknowledger-impulse/compulsive-dementing /slantedness mechanism that induces perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in all institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}> effectively define each registry-worldview/dimension respective uninstitutionalised-threshold while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its uninstitutionalised-threshold (going by the ‘ de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’). This transcended/superseded uninstitutionalised-threshold in the de-mentation (supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) is a universal notion in establishing that that which is perversion-of-
attributive-dialectics), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such’ persion-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


sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ protraction as assuming psychopathic
subknowledging ‘-impulse/compulsive-dementing /slantedness in ignorance and out of bad-or-
wrong supplanting–conviction-as-to-profound-supererogation”——of-‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism, the other
temporal-dispositions respectively involve: - (affordability-temporal-disposition) assuming
psychopathic subknowledging ‘-impulse/compulsive-dementing /slantedness in affordability
and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation”<!as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> as uninstitutionalised-
animality-threshold, - (opportunism-temporal-disposition) assuming psychopathic
subknowledging ‘-impulse/compulsive-dementing /slantedness in opportunism and out of its
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<!as-to–
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> as uninstitutionalised-animality-threshold, - (exacerbation-temporal-
disposition) assuming psychopathic subknowledging ‘-impulse/compulsive-dementing /slantedness in exercerbation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<!as-to–
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as uninstitutionalised-animality-threshold; - (social-chainism/social-
discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic
subknowledging ‘-impulse/compulsive-dementing /slantedness in social-chainism/social-
discomfiture/negative-social-aggregation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<!as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as uninstitutionalised-animality-threshold; - (social-chainism/social-
discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic
subknowledging ‘-impulse/compulsive-dementing /slantedness in social-chainism/social-
discomfiture/negative-social-aggregation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<!as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as uninstitutionalised-animality-threshold; - (social-chainism/social-
discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic
subknowledging ‘-impulse/compulsive-dementing /slantedness in social-chainism/social-
discomfiture/negative-social-aggregation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<!as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as uninstitutionalised-animality-threshold; - (social-chainism/social-
discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic
subknowledging ‘-impulse/compulsive-dementing /slantedness in social-chainism/social-
discomfiture/negative-social-aggregation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<!as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as uninstitutionalised-animality-threshold; - (social-chainism/social-
discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic
subknowledging ‘-impulse/compulsive-dementing /slantedness in social-chainism/social-
discomfiture/negative-social-aggregation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<!as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
outcome-arrived-at> as ‘poor or bad supplanting–conviction-as-to-profound-supererogation\(^9\)—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\(^1\)—apriorising-psychologism’ wrongly implying logical nested-congruence–wrongly implying a logical contention); the specificity lies in the notion of ‘EMPTINESS of psychopathic postlogica
backtracking-<iterative-looping,-‘set-of-dereifying-hollow-narratives-and-acts’>\(^7\) and the conjugation/inflection/protration of that EMPTINESS to the temporal-dispositions in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogica

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<sup>10</sup> perversion-of- reference-of-thought<sup>8</sup> as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to
its preconverging-or-dementing<sup>19</sup>–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-recomposurer-
{as-to-histoliality/ontological-eventfulness /ontological-aesthetic-tracing-/perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>}/memetic-
reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-
continuity or anthropopsychology. Further, in the practical elucidation of social issues having to
do with an issue of perversion-of- reference-of-thought<sup>8</sup> as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like psychopathy-
and-social-psychopathy, it points out that the critical point is to understand what meaningful
apriorising–registry is the ‘veridical reference-of-thought’ as reflected/perspectivated by
soundness-or-ontological-good-faith/authenticity<sup>6</sup> of- reference-of-thought/candoring-and-
dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-
referencing<sup>-</sup> thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
preconverging-or-dementing<sup>19</sup>–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-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine ‘an initial state for psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of base-de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-de-mentation<as-to-perspective–ontological-normalcy/postcovergence>, with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology\(^{(10)}\) taking/institutionalising/intemporalising the abstract human mind from base-de-mentation to non-de-mentation<as-to-perspective–ontological-normalcy/postcovergence>; involving at successive uninstitutionalised-threshold\(^{(03)}\) of the institutional-cumulation/institutional-recomposure-{as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\rangle\)}, social\(^{(104)}\) universal-transparency\(^{(10)}\)–{transparency-of-totalising-entailing, as-to-entailing-amplituding/formative-epistemicity}totalising-in-relative-ontological-completeness\(^{(37)}\) of perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, internal-contradictions induced from ontological-primemovers-totalitative-framework\(^{(03)}\) inoperance, de-mentation{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} divulging prospectively\(^{(75)}\) perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{(07)}\)>, and intemporal projection superseding the transcendency-unenabling-uninstitutionalised-threshold\(^{(03)}\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^{(64)}\)/nihilistic as of temporality\(^{(99)}\), with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology\(^{(10)}\)-<in-existential-extrication-as-of-existential-unthought> from base-institutionalisation,\(^{(10)}\) universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology\(^{(30)}\) 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—as-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-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism=stranded-as-rightfully-oblengated/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 \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naturally resist such representation by the prospective/transcending/superseding registry-worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102}. 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-supererogation \textit{<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/supererogatory–de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturing process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/ reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/ reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/ reference-of-thought in preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{77} within rational-empiricism/positivism postconverging-or-dialectical-thinking\textsuperscript{20}–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 -\{\text{transparency-of-totalising-entailing, as-to-entailing-}\}<\text{amplituding/formative–epistemicity}>totalising–in-relative-ontological-completeness \} imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-trading’, otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being 9.8 m/s², but with ‘the social’ which is rather ‘emotionally involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the ‘de-mentation\{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\} of reference-of-thought’ in upholding a mental-devising-representation
of temporal-dispositions as preconverging-or-dementing–apriorising-psychologism-
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase> is rather a comprehensive intemporality-preserving ontological-entrapment of the
‘notional-discontiguity/epistemic-discontiguity’<shallow-supererogation>–of-mentally-
aestheticised–preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (i.e.
absolving/fleeting/escaping-reflex-logic -by-psychopathic-in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-
acts’>/other-temporal-dispositions-hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> or 11 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 11 perversion-of-reference-of-thought–<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation"> as to
preconverging-or-dementing–apriorising-psychologism state of temporal-dispositions more
than just about specific narratives rather reflects (preconverging-or-dementing–and-apriorising-
psychologism of perversion-of- reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation">) registry-
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation, \textsuperscript{10}universalisation, positivism or deprocrypticism, which in so doing re-establishes ontological-contiguity\textsuperscript{67} in line with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking\textsuperscript{20}—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\textsuperscript{5}—apriorising-psychologism/subknowledging\textsuperscript{9}/ perversion-of—reference-of-thought—<as-effectively—apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}>,—with—corresponding as to their <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11} as reflected with all registry-worldviews/dimensions (preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism) uninstitutionalised-threshold\textsuperscript{03}, 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 \textsuperscript{8}procrypticism—or—disjointedness-as-of—reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality\textsuperscript{5}/longness out of demonstrated temporality\textsuperscript{9}/shortness (notional-discontiguity/epistemic-discontiguity\textsuperscript{51}—<shallow-supererogation\textsuperscript{77}—of-mentally-aestheticised—preconverging/dementing—qualia-schema>) as then one is just in <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11} and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory—def-
mentativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism) when in fact it is preconverging-or-dementing –apriorising-psychologism/subknowledging\textsuperscript{20}/registry-perverting-in

\textless \textit{amplituding/formative–epistemicity}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textgreater . This latter idea is actually the

\textless \textit{amplituding/formative–epistemicity}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textgreater 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\textless as-to\textgreater historiality/ontological-eventfulness /ontological-aesthetic-tracing-

\textless \textit{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism'}\textgreater } 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

\textless \textit{amplituding/formative–epistemicity}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textgreater with respect to the suggestion of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity undermining our registry-worldview’s/dimension’s categorical-imperatives/axiomatics/registry-teleology\textsuperscript{100}-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 \textquoteleft incrementalism-in-relative-ontological-incompleteness\textquoteright —enframed-conceptualisation and notional–procrypticism/notional–disjointedness-as-of-\textquoteleft reference-of-thought which is more about \textquoteleft transversality~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textquoteright human conceptual elucidation of reality’ (given that the
former emphasises ontological-primemovers-totalitative-framework as all-determinant); with reasoning-through/utterion generally implied in formal constructs and settings as the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework settings while informal constructs and settings tend more to incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and notional-procRYPTicism/notional-disjointedness-as-of reference-of-thought and hence are highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is that formal constructs and settings emphasise ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness–or-ontological-reprojecting in longness-of-register-of meaningfulness-and-teleology and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal-dispositions and hence are highly subjected to circumventive/distractive-temporal-prioritisation-of reference-of-thought in shortness-of-register-of meaningfulness-and-teleology and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. ‘Intemporal-prioritisation-of reference-of-thought’–as-conflatedness–or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of reference-of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness–or-ontological-reprojecting exercise in non-positivism/medievalism registry-
worldview/dimension, is unwarranted. Likewise, it is rather naïve and unwarranted 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-conflictedness-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard wooden-language-⟨imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications⟩ perception, however, grander value and valor effectively lies in the universalising and philosophising orientations (as ontological-profundness-of-
thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-
thought/intradimensional-subknowledging\textsuperscript{17}-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,\textsuperscript{104}universalisation,
positivism and prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is
more of a heuristic and aesthetic notion but doesn’t has an ontological-basis as it is rather an
impromptu articulation of a sense of desirability but fundamentally lacks the-
Good/understanding/knowledge-reification\textsuperscript{7}/ontological-primemovers-totalitative-framework\textsuperscript{73}
reference of ontological-contiguity\textsuperscript{67} but for naively and wrongly implying good-natured
qualities as being ontological (rather than the-Good/understanding/knowledge-
reification\textsuperscript{67}/ontological-primemovers-totalitative-framework\textsuperscript{73} conceptualisation validated by
ontological-contiguity\textsuperscript{67} or a ratio-conguity notion), and since the ontological-contiguity\textsuperscript{67}—of-
the-human-institutionalisation-process\textsuperscript{58} shows that ‘good-naturedness’, without the-
Good/understanding/knowledge-reification\textsuperscript{67}/ontological-primemovers-totalitative-framework\textsuperscript{73}
as of ontological-contiguity\textsuperscript{7}, 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
the-Good/understanding/ontological-primemovers-totalitative-framework\textsuperscript{7}/ontological-
contiguity\textsuperscript{67} they actually aspired for ‘intemporal-prioritisation-of-‘reference-of-thought’–as-
conflatedness\textsuperscript{12}-or-ontological-reprojecting, that is, they were prioritising and focussing on that
which establishes\textsuperscript{10}universal and philosophical principles as first-order-ontology for-
prospective-living as the backdrop for enabling better human emancipation and living (even
though where relevant this will subsume-as-supplant-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context) the golden mean into ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness -or-ontological-reprojecting but with the latter rather superseding/encompassing it). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism which are of transcendental nature as ‘shaping the human psyche’ and providing the emancipatory umbrella for second-order-ontology and their temporal yearnings which are rather non-transcendental and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms–as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness -or-ontological-reprojecting will be skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean.
However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological- normaley/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- normaley/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-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting–as-to-conflatedness/deconstruction) intermediating environment’. Thus in effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation
ontological-preservation). In this regard, transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation. Such ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preempting that actually create institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-epistemical-relativism>’ is in fact the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework which in the face of ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation harkens back to ontological-primemovers-totalitative-framework to establish prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the corresponding mental-devising-representation of the ‘de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ as postconverging-or-dialectical-thinking–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as it is rather tied to
and proxies, by mere-form, with intradimensional ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation irrespective of whether these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and thus as the corresponding ‘de-mentation’ (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-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold ‘defect’<as-Being-or-ontological-or-existential–defect>, reflected in terms—as-of-axiomatic-construct of registry-teleology <mentation, behind this mental-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 retracing (for notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’, on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation understanding of the social-construct. This is central in articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is
ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology—in dialectic contrast to (temporal-dispositions) threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing—apriorising-psychologism> with regards to depth of issues arising from deductive narratives, life episodes, life schemes, general existential being dispositions and specific existentialism/full-existential-depth-implications about the registry-worldview/dimension. * In the bigger scheme of things, anthropopsychology as the-anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity—or-ontological-preservation relation to reality as ontological-normalcy/postconvergence in precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organicalism (organic-comprehension-thinking) over mechanicalism (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing—apriorising-psychologism> which is the transcended dimension). Further, such utter organicalism (organic-comprehension-thinking) in implying registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—de-mentativity takes stock of human perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—> in full dispositional capacity (as such manifestation in dispositional perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—> fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicalism even if it seem counterintuitive to the transcended registry-worldview’s/dimension’sillusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its
manifestation and consequences is directly related to the level of the associated perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation compromised and degradation of the social construct!) - the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework notional-firstnaturedness—temporal-to-intemporal-dispositions-as-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-as-so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ (speaking-abstractly-to-metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/a-deterministic-and-predicative—‘being-construal’ as contrasted to just an ‘act construal’) to reflect by strand (as decandored/oblongated) to represent the ‘existential being ontological-primemovers-totalitative-framework’ in an ontological entrapment of institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference> at the uninstitutionalised-threshold. - Institutional recomposuring implying that
the fundamental issue of the-Good/understanding/knowledge-reification\(^7\)/ontological-
primemovers-totalitative-framework\(^7\) ontological-primemovers-totalitative-framework\(^7\) across
all registry-worldviews/dimensions for survival-and-flourishing along the intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation is about
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> disambiguation and skewing
(‘intemporality\(^7\)-asymmetric-subsumption-of-temporality\(^9\), for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity)/deferential-formalisation-transference for the intemporal-disposition’ but dealt
with indirectly progressively by organising rules constraining as base-institutionalisation,
projecting rules constraining as \(^1\)universalisation, empirical rules constraining as positivism
and coming full cycle with notional–deprocrypticism for a direct treatment as
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> disambiguation and skewing
(‘intemporality\(^7\)-asymmetric-subsumption-of-temporality\(^9\), for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity)/deferential-formalisation-transference for the intemporal-disposition rules’ as
deprocrypticism. *Such ‘CREATIVE EXISTENTIALISM (FULL-EXISTENTIAL-DEPTH-
IMPLICATIONS) STORYING CONSTRUAL’ will utilise the ‘ontological-primemovers-
totalitative-framework\(^7\)-retracing (for notional–firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-
pedestals-disambiguation) as reference-of-thought-scheme’ to articulate relevant issues of
’socially-perceived-value as of social-stake-contention-or-confliction’ together with the implied
percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity highlighting for such successive issues
the notional-firstnaturedness—temporal-to-intemporal-dispositions—as-construed-as-from-perspective—ontological-normalcy/postconvergence—teleologies involved, analogical to concentric-cycles of teleological storying development, as follows: ONTOLOGY-CYCLE-teleology\textsuperscript{100} (as organicism teleology\textsuperscript{100} or intemporally/ontologically-given teleology\textsuperscript{100})—EPISTEMIC-DECADENCE-CYCLE-teleology\textsuperscript{100} (as 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-a-notional-discontiguity/epistemic-discontiguity\textsuperscript{63}—shallow-supererogation\textsuperscript{97}—of-mentally-aestheticised—preconverging/dementing\textsuperscript{57}—qualia-schema—teleology\textsuperscript{100} or distractive-slantedness teleology\textsuperscript{100} or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology\textsuperscript{100}; striving to undermine organicism-or-intemporally/ontologically-given teleology\textsuperscript{100)—to—EPISTEMIC-DECADENCE-CYCLE-teleology\textsuperscript{100} (as notional-discontiguity/epistemic-discontiguity\textsuperscript{63}—shallow-supererogation\textsuperscript{97}—of-mentally-aestheticised—preconverging/dementing—qualia-schema—teleology\textsuperscript{100} of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument teleology\textsuperscript{100} or threshold-of–nonconviction/madeupness/bottomlining—in-shallow-supererogation—attendant—intradimensional—prospectively-disontologising—preconverging/dementing—apriorising—psychologism—aligning to meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology\textsuperscript{100}; with the temporal-dispositions teleologies of postlogism—slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism—or-social-discomfiture—or-negative-social-aggregation/temporal-enculturation—or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance\textsuperscript{72}—including—virtue—as—ontology—as these integrate/align-in-conviction—as-to-profound-supererogation\textsuperscript{97}to psychopathic postlogism—slantedness in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation—resulting
into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising)—to—ONTOLGICAL-ESCALATION-teleology\(^{100}\) (as ontological entrapment involving an intemporal teleology\(^{100}\) for stranding the temporal-dispositions as oblongated/decandored and ‘dialectically-aligning-out-of-phase/dialectically-primitive with them’, as the backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meanings-and-teleology\(^{100}\) as of prospective notional—deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—de-mentativity principle teleology\(^{100}\). 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\(^{100}\)/ontological-normalcy/postconvergence at the procrypticism 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\(^{107}\)—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism depth highlighting-and-tracing the ontological-prime-movers-totalitative-framework\(^{21}\), 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 \(^{107}\) de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-prime-movers-totalitative-framework\(^{21}\) narratives is shown to be of perverse/low teleology\(^{100}\) ontologically
speaking). The ‘ontological-primemovers-totalitative-framework’-retracing (for notional-firstnaturedness—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>,-in-shallow-supererogation—<disontologising-perverted-outcome—sought-precedes-existentially-veridical—’attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness>)—or postlogism narrations 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—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
‘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 or perversion-of–reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > known as procrypticism preconverging-or-dementing–apriorising-psychologism, requiring futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity/ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality–meaningfulness-and-teleology, and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their ontological-primemovers-totalitative-framework demonstrate that such formal constructs are the best ontological and virtue conceptualisation with regards to the issue or domain of concern. That’s why the populace is not asked its opinion about the law or astronomy or medicine, for instance, as the need for deferential-formalisation-transference arises for the effective
ontological/intemporal treatment of domains of reality but for when the issues at stake require a sovereignty exercise requiring individuals informed consent whether political or decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are not pure knowledge/ontological constructs but for the construals/conceptualisations of inherently sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is transcendental by its construct and the implied registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications, and even further unusual by its phenomenological and hermeneutics methodological approaches, which frankly speaking is the only way to creatively garner such insights in broad strokes. Like with all transcendental constructs, which by definition tend to put the usual/ordinary in question, it is not surprising that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is coming from a depth of conceptualisation that is more profound than our ordinariness when it grasps that other institutionalisations whether as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in 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/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-{implicit-'nondescript/ignorable–void ‘-as-to- presencing—absolutising-identitive-constitutedness }, of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we
shouldn’t have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity. 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/supercerogatory-de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/reference-of-thought and the intemporal–individuation disposition that will equally
be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (and no secondnaturting and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold that will be behind the secondnaturting 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-recompose-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the ‘de-mentation-⟨supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking—apriorising-psychologism-⟨stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase⟩ and preconverging-or-dementing—apriorising-psychologism-⟨stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase⟩ of mental-devising-
representation by which human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism\(^7\) (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, \(^8\) universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling-\(<\text{in-deferential-formalisation-transference}\>\). 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 \(^6\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}\>\) 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/akrasiac-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 matrimonially<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, as induced by maximal-as-intemporal-operating-modality-of−reference-of-thought-as-of−maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with
notional-deprocrypticism thus implying a ‘full-cycle ontological-contiguity’—of-the-human-institutionalisation-process undermining of subknowledging/mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening to handle the requisite transcendence-and-sublimity/sublimation/supererogatory-de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with notional-deprocrypticism absolute ontological-contiguity by undermining ‘disjointedness-as-of-reference-of-thought’-as-misappropriated—‘meaningfulness-and-teleology-in-arrogation’ (longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity ⟨as of relative apriorising/axiomatising/referencing—constitutedness ⟩ to deeper limited-mentation-capacity ⟨as of relative apriorising/axiomatising/referencing—conflatedness ⟩ 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\textsuperscript{32}~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\textsuperscript{87}/ontological-primemovers-totalitative-framework\textsuperscript{1} inducing of social universal-transparency\textsuperscript{10} ~\{transparency-of-totalising-entailing,\textasciitilde{}as-to-entailing\<amplituding/formative–epistemicity>totalising\textasciitilde{}in-relative-ontological-completeness\} and internal logical coherence/contradiction this then validates the need for human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In the bigger scheme of things, it points to the fact that ontologically for the full potential of human science, this should be ‘rising from this fundamental philosophical depth/profoundness of thought’ to then transversally address the issues it raises while projecting prospectively. A further insight can be grasped regarding the relationship between psychopathy, anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality (illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{32}~self-referencing-syncretising/mirage as metaphysics-of-presence~\{implicit~‘nondescript/ignorable~void ‘\textasciitilde{}as-to-presencing—absolutising-identitive-constitutedness\}), human placeholder-setup/mentation/consciousness-awareness-teleology\textsuperscript{100}, and registry-worldviews/dimensions (of institutionalisation/intemporalisation,\textsuperscript{104} universalisation, positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath’s postlogism\textsuperscript{4} in hollow-constituting~\<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but postlogism\textsuperscript{78} in hollow-constituting~\<as-disjointed-
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/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of reference-of-thought’–as-conflatedness –or-ontological-reprojecting/longness-of-register-of meaningfullness-and-teleology ) and soundness-or-ontological-good-faith/authenticity-of reference-of-thought. It is the prospective base-institutionalised mind that ‘invents’ the representation of mental-slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive)
or-ontological-preservation, i.e. transcendence-and-sublimity/sublimation/superaffirmative-de-
mentativity as deprocripticism. 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’\textsuperscript{102}. The bigger scheme of things being the de-
mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in
this case \textsuperscript{8} procripticism–or–disjointedness-as-of-\textsuperscript{9} 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\textsuperscript{76} that led to psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and
internalisation)! As registry-worldview/dimension defects or denaturing\textsuperscript{13} are responsible for
the vices-and-impediments\textsuperscript{106} of the said registry-worldview/dimension; noting that the
fundamental construction is a ‘the-Good/understanding/knowledge-reification\textsuperscript{67}/ontological-
primemovers-totalitative-framework\textsuperscript{73} conceptualisation’ making reference to ontological-
primemovers-totalitative-framework\textsuperscript{73} and not a vague ‘impression/good-
naturedness/wishfulness conceptualisation’ making reference to the banal
\langle amplituding/formative\rangle \textsuperscript{8} wooden-language\textsuperscript{\{imbued—averaging-of-thought\}<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications\rangle} as may
illusionary be projected intradimensionally/intra-registry-worldview (the latter being
represented as oblongated non-veridical narratives by the prospective intemporal-disposition-
worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as highlighted
above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is ‘good-natured/vague by the registry-worldview/dimension impression’ enough with the fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-inoperant the problems of superstition and witchcraft as the former will always make reference to the defective/perverted reference-of-thought–categorical-imperatives/axioms/registry-teleology of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing–apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework’ construct insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments of procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporality/longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ and corresponding derived reference-of-thought–categorical-imperatives/axioms/registry-teleology; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’> (base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, and thereafter). The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework
is notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a temporal articulation that wrongly references (distractively) for temporality ‘-sake registry-worldview’s/dimension’s institutionalisation reference-of-thought- categorical-imperatives/axioms/registry-teleology priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity -<shallow-supererogation>-of-mentally-aestheticised–preconverging/dementing –qualia-schema> that undermines institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>}. Good-naturedness is notionally more of a ‘stigmatising construct’ (positive or negative stigmatising) rather than ‘a capacity and scientific construct’ (high or low mentation-capacity). - Virtue (retrospectively to prospectively) is not determined by ‘good-naturedness’/impression-driven construal/conceptualisation of meaning but rather by the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework construal/conceptualisation of meaning as validated by ontological-primemovers-totalitative-framework (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real). The-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework construal/conceptualisation (understanding) as per veridicality demonstrated by ontological-primemovers-totalitative-framework is the complete and sufficient elaborative framework for conceptualising virtue! Such ontological-primemovers-totalitative-framework is rather tangentially the purview of increasing realism of the institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective–ontological-
as it is contiguous with ‘human transcending across shifting virtue postconverging–de-mentating/structuring/paradigming for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring); going from recurrent-utter-uninstitutionalisation (impulsive-or-accidented-or-haphazard-or-random mental-disposition), base-institutionalisation (mythologies postconverging–de-mentating/structuring/paradigming, which is of 


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context 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{53} from shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{53}).

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{41} \textsuperscript{<amplituding/formative–epistemicity>growth-or-conflatedness }/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as notional–deprocrypticism existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{89}–of–reference-of-thought-\textsuperscript{8} devolving-as-of-instantiative-context as to existence-potency \~sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality! Such an articulation of the human, retrospective and prospective, skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-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-primemovers-totalitative-framework\textsuperscript{7} 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 \textsuperscript{94} of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} as of its relative-ontological-incompleteness\textsuperscript{00}–induced,–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{94}
<as-to-’attendant-intradimensional’-prospectively-disontologising~preconverging/dementing apriorising-psychologism’> is responsible for the vices-and-impediments of that registry-worldview’s/dimension’s ‘reference-of-thought’; and, requiring prospective ‘reference-of-thought’– categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of such perversion-of- ‘reference-of-thought’<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. Thus dementatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional–deprocrypticism and procrypticism–or–disjointedness-as-of-reference-of-thought. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism deductive reasoning’ as prelogism is effectively a sound construct for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to
distinguish a defect in improper processing/operating of supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—of–‘attendant-intradimensional’–postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism or prelogism\textsuperscript{79} 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’\textsuperscript{97}—of–‘attendant-intradimensional’–postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism or prelogism\textsuperscript{79} 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\textsuperscript{20}–apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{27}. On the other hand, a defect of postlogism\textsuperscript{78}/psychopathy\textsuperscript{10} compelling–nonconviction/madeupness/bottomlining\textsuperscript{23} 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\textsuperscript{84} reference-of-thought–<as-effectively-apriorising-in-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> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation\textsuperscript{84} reference-of-thought–<as-effectively-apriorising-in-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> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation\textsuperscript{84} 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\footnote{0}–defect–<as-Being-or-ontological-or-existential–defect>\footnote{0} as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism\footnote{7}–as-of-conviction,-in-profound-supererogation\footnote{7}–<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\footnote{0}–defect–<as-Being-or-ontological-or-existential–defect>\footnote{0} when these relay postlogism\footnote{7} in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic slanting \footnote{7}compulsing–nonconviction/madeupness/bottomlining\footnote{7}

\{ ‘<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\footnote{7}–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\footnote{7} (whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing\footnote{19}–apriorising-psychologism/dialectically-or-contendingly-
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\(^{(0)}\) is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing\(^{(0)}\), 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\(^{(0)}\). For instance, in registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is systematically registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{(0)}\)-defect-as-Being-or-ontological-or-existential–defect\(^{(0)}\) at the uninstitutionalised-threshold\(^{(0)}\) 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\(^{(0)}\)-<as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>/unsoundness-or-ontological-bad-faith/inauthenticity\(^{(0)}\)-of-reference-of-thought/mental-perversion/subknowledging/mimicking-and-corresponding\(^{(0)}\)<amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{(0)}\) of positivistic reference-of-thought-categorical-imperatives/axioms/registry-teleology\(^{(0)}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{(0)}\)-defect-as-Being-or-ontological-or-existential–defect\(^{(0)}\) at the uninstitutionalised-threshold\(^{(0)}\) where you need deprocrypticism. Reality being blunt/incisive as
it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of perversion-of-reference-of-thought—effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as strands-of-perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or syncretising/circularity/interiorising/akrasiatic-drag (attempting to operate logic in a superseding registry-worldview on the basis of the reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a superseded registry-worldview; for instance, God of plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology–in-existential-extrication-as-of-existential-unthought and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out ‘actors of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ who in turn then shine the light across
society, i.e. institutionalisation/intemoralisation by skewing ('intemporality-asymmetric-subsumption-of-temporality'), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/knowledge-
reification/ontological-primemovers-totalitative-framework basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue (with no ‘emanance disambiguation/notional~firstnatures—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective—ontological-normalcy/postconvergence’), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-
cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective—ontological-
normaley/postconvergence-reflected—epistemicity-relativism>)-for-intemporal-preservation.

This points to the fact that necessarily the de-mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base-institutionalisation, ununiversalisation is universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought is deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought; and so as a veridical and contiguous deterministic-
and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for

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intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, that knows no discretion! There are ‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing ontological-primemovers-totalitative-framework: (i) The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework\textsuperscript{73} construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework\textsuperscript{73} construal/conceptualisation which has poor operance due to ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism’, though 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> nonetheless. (iii) An impression-driven/good-naturedness/wishfulness conceptualisation involving \textsuperscript{75}perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> or slantedness operance from an ontological-primemovers-totalitative-framework perspective; which is the foundation for derived-\textsuperscript{77}perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> as of ontological-incompleteness-of-reference-of-thought (iv) An impression-driven/good-naturedness/wishfulness conceptualisation involving \textsuperscript{75}perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> or slantedness operance from an ontological-primemovers-totalitative-framework\textsuperscript{73} perspective; which generates (distractive-alignment-to-\textsuperscript{79}reference-of-thought-<of-apriorising/axiomatising/referencing\textsuperscript{97}>) \textsuperscript{75}perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{9}/mental-perversion or slantedness along reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, 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\textsuperscript{16} given that the veridicality of reality (reflected by the-Good/understanding/knowledge-reification\textsuperscript{7}/ontological-primemovers-totalitative-framework\textsuperscript{7} 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\textsuperscript{7}/ontological-primemovers-totalitative-framework\textsuperscript{7} conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack veridical ontological-contiguity\textsuperscript{6}. One may query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification\textsuperscript{7}/ontological-primemovers-totalitative-framework\textsuperscript{7} conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} that carries the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{3} vices-and-impediments\textsuperscript{16}; and so by successive 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 as base-institutionalisation, universalisation and positivism respectively, and prospectively

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narratives or propositions, and subsequent de-mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such initial miscues and/or intermittent miscues. For instance, supposed going by the example where a psychopath had wrongly accused someone of being a paedophile (not in terms—as-of-axiomatic-construct of ‘poor or bad supplanting—conviction-as-to-profound-supererogation’—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’ or prelogism but rather compuling—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 conventioning-rationalising refers to the temporal mental-disposition to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-
to establish unsoundness-or-ontological-bad-faith/inauthenticity$^4$-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$^5$ reference-of-thought–categorical-imperatives/axioms/registry-teleology$^6$, for-intemortal-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$^8$ reference-of-thought with regards to$^8$categorical-imperatives/axioms/registry-teleology$^100$/registry-teleology$^100$ for its sound operation, thus logic can only be operated at institutionalised/intemortalised thresholds, and not as of uninstitutionalised-threshold$^{103}$ where there is divergence in$^8$categorical-imperatives/axioms/registry-teleology$^100$/registry-teleology$^100$ construed as transversality–of-affirmative-and-unaaffirmitative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’$^{102}$. At uninstitutionalised-threshold$^{103}$, given the veridicality of human emanance as temporal-to-intemortal, logic is ridiculous because of the variance and unshared$^8$categorical-imperatives/axioms/registry-teleology$^100$/registry-teleology$^100$ in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology$^100$ 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 intemortal-disposition being ontological has ontological-prime movers-totalitative-framework$^7$ veridicality and carries a positive-opportunism$^6$ 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/intemortalisation percolation-channelling–in-deferential-formalisation–
transference> in the medium to long-run. It is only after such uninstitutionalised-threshold\textsuperscript{103} is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology\textsuperscript{100} that establishes the substantive/existential-contextualising-contiguity\textsuperscript{10} (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposuring orientation that goes beyond just articulating \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation but involves anticipating human notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in preempting the \textsuperscript{75}perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> of prior/superseded registry-worldview’s \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as rational-realism take stock of the fundamental reality across all institutional-cumulation/institutional-recomposuring–\langle as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism\rangle 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 \textsuperscript{75}perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their \textsuperscript{75}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-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation comes around as the ‘full-cycle/dynamic recomposuring’ that specifically anticipates and preempt priorly-ahead in its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation the notion of temporal-dispositions to dement/subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge)/mimick-and-syncretise (rather than subsequently as a transcendence-and-sublimity/sublimation/suppererogatory–de-mentativity). This raises two dilemma with respect to the conceptualisation of virtue as rational-realism implies that at the procrypticism–or–disjointedness-as-of- reference-of-thought uninstitutionalised-threshold, we have to register/acknowledge priorly our inclination to subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge) positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology to paradoxically then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/>/mental-perversion/preconverging-or-dementing –apriorising-psychologism
an immediate transcending nature. (ii) Conventioning metaphoricity involving in a continuum on one side ontologising rationalising though ontological-veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality/ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-rationalising. ‘Rational-realism of notional–deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing or institutionalisation/intemporalisation full-cycle’ can thus be construed as a contiguous cumulation of successive memetic-reordering (as institutional recomposuring) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; with such successiveness due to the limitation of human mentation-capacity to be able to mimetically (across suprastructural-meaningfulnes) come full-cycle in one transcendence-and-sublimity/sublimation/supererogatory–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 transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/institutionalisation, due to: (i) the reality of human dispositions not being just of intemporal-disposition but rather notional–firstnaturedness—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{84} reference-of-thought-as-of-\textsuperscript{8} incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{103}’ as of temporality\textsuperscript{99}/shortness thus raising the issue of the uninstitutionalised-threshold\textsuperscript{103} ultimately resolved by ‘maximal-as-intemporal-operating-modality-of-\textsuperscript{84} reference-of-thought-as-of-\textsuperscript{8} maximalising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ as of intemporality\textsuperscript{12}, and so on, circularly with the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{88}. (ii) limited memetic-reordering/psychoanalytic-unshackling mentation-capacity (in devising \textsuperscript{84} reference-of-thought–\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{108}) for the intemporal-disposition as it skews (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for perversion-of- reference-of-thought–<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> at uninstitutionalised-threshold\textsuperscript{03} (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychoanalyticism> 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\textsuperscript{03}, 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」

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 reference-of-thought–categorical-imperatives/axioms/registry-teleology. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-re-ordering/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 categorical-
imperatives/axioms/registry-teleology\textsuperscript{100}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\textsuperscript{103}, 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\textsuperscript{103}; 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\textsuperscript{103} (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>\textsuperscript{84} 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\textsuperscript{70} reflex), and de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) rather points to ‘a (lack of) the
Good/understanding/knowledge-reification\(^1\)/ontological-primemovers-totalitative-framework\(^2\)/reflection/perspectivation’ (hence a veridical ontological-primemovers-totalitative-framework\(^2\) as operant and deterministic, and not an impression-driven/good-naturedness/wishfulness nor a veridically logically-disjointed/discretionary reflection/perspectivation). Stranding is thus articulated as slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-rationalising conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing –apriorising-psychologism as of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^3\)–defect–<as-Being-or-ontological-or-existential–defect>\(^4\), (induced from temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supercerogation’<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-threshold\(^3\) as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supercerogation’<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> of (registry-worldview) apriorising–registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^5\) (i.e. reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^6\)) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^5\) (categorical-imperatives/axioms/registry-teleology\(^6\)) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in re-institutionalising the uninstitutionalised-threshold\(^3\). There is no reason for \(^1\)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 03, 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 92/mimicking impulse leading to the vices-and-impediments 106 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 03) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation 84/reference-of-thought–categorical-imperatives/axioms/registry-teleology 100. 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 03 … 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 92 caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality~of-
affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} as from ontological-normalcy/postconvergence). Thus reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} are ‘mental and institutionalisation inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging\textsuperscript{109}/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to\textsuperscript{29}reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{10} of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{7}of reference-of-thought arising from the perversion-and-derived\textsuperscript{74}perversion-of reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}>, and the articulation of new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} reflecting the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge\textsuperscript{24}(\textit{preconverging-or-dementing -as-if-of-sound-knowledge}) intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a\textsuperscript{10}universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental
phenomena and cases’, i.e. newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head why under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves 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/recomposuring of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivis–procrypticism, and prospectively deprocrypticism. Such a
subknowledging\textsuperscript{7}/mimicking/registry-worldview denaturing\textsuperscript{5} resistance is not attended to logically\textsuperscript{8}/by-logical-congruence since a \textsuperscript{75}perversion-of-\textsuperscript{74}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-its-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{84}/of-\textsuperscript{84}reference-of-thought/subknowledging\textsuperscript{7} registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted \textsuperscript{84}reference-of-thought–\textsuperscript{84}categorical-imperatives/axioms/registry-teleology\textsuperscript{100}/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) but by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring through the untenability/internal-contradiction/internal-incoherence/institutional-constraining induced by the ontological-primemovers-totalitative-framework\textsuperscript{73} of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposured \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}/registry-teleology\textsuperscript{100}); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing–apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of \textsuperscript{75}perversion-of-\textsuperscript{75}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}> in the first place), and so with transversality–of-affirmative-and-unaaffirmative–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 \textsuperscript{75}perversion-of-\textsuperscript{75}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}> registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in
effect an afterthought appraisal) but because the grander grasp on reality of positivism
constrained and made the medieval registry-worldview untenable/internally-contradictory (the
ships that set sail around the world for spices elicit a positive commercial opportunism that is
responsible for destroying the social myth of a flat world; the bacteria theory that will ensure
that one lives or die if we believe in it or not coerced the destruction of a superstitious medical
worldview; the scientific tools and knowledge that ensured that nation A or nation B will
triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is
naïve to think that such progression occurred because of cross-sectional human
‘dimensionality-of-sublimating ’-\{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}
disposition’. Rather it is a secondnatured/ontological-contiguity—of-the-human-
institutionalisation-process\cite{68} 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–
conflatedness -or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology-or-pedestal-aetiologisation-or-ontological-escalation ordered construct’ known as notional-deprocripticism 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-refrence-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ known as procrypticism preconverging-or-dementing –apriorising-psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking’ –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; in the same way as the stranding-of-temporal-dispositions-preconverging-or-dementing –apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for universalisation recomposure or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing –apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social universal-transparency –<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness >, internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of–nonconviction/madeupness/bottomlining-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-protration-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 onto-logical-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–firstnatures—
temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normalcy/postconvergence> as ontological-escalation/aetiologisation’ in the bigger scheme of things is more than just a locale but a universal articulation of positivistic thinking as the universal resolution of the vices-and-impediments associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments associated with non-positivism/medievalism, since virtue actually lies in the-Good/understanding/knowledge-
reification/ontological-primemovers-totalitative-framework of being empirical/non-
superstitious/positivistic. That’s equally the problem you have with procrypticism or perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview as the virtue lies in the the-Good/understanding/knowledge-
reification/ontological-primemovers-totalitative-framework as involving psychopathic preconverging-or-dementing –apriorising-psychologism postlogism in hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and its corollary as social psychopathy involving conjugating/inflecting/deriving preconverging-or-
dementing –apriorising-psychologism postlogism in hollow-constituting–<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by the temporal-dispositions of ignorance, unconsciously, and consciously, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation; slanting/preconverging-or-dementing–apriorising-psychologism of positivistic registry-worldview/dimension


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or-ontological-bad-faith/inauthenticity\textsuperscript{54} of\textsuperscript{,52} reference-of-thought in effect involves on the part of psychopathic and conscious conjugated-postlogism\textsuperscript{78} minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing’\textsuperscript{19}–apriorising-psychologism perversions’ wherein the mimicry/subknowledging\textsuperscript{55} enters into an active dynamics with temporal-dispositions prelogism\textsuperscript{79}–as-of-conviction,–in-profound-supererogation\textsuperscript{97}–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-preccedes-disontologising-logical-outcome-arrived-at> inducing their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as miscuing psychopathic/postlogism\textsuperscript{19}–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\textsuperscript{100} but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation\textsuperscript{97} minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomforture-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\textsuperscript{100}. Just as we work with the reality that all humans are disposed to have cancer and the virtue of curing is not denying but anticipating and preempting the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about
working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as this highlights ontological-prime-movers-totalitative-framework.


Insightfully, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor speak of ‘the-real-nature-of-man’ that can be skewed with institutional recomposuring/memetic-reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from the angle of a specific ‘institutionalisation/secondnaturing level’ which is in ‘existential
immediacy’ this may seem to indicate that we are talking about ‘different species’ with ‘different ontological determinants’, which is naïve and false. The anthropopsychological approach to psychology is 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 also 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-firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> and institutional-cumulation/institutional-recomposition—(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’> ). On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism’ in humans, so that the intellectual exercise doesn’t naïvely project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naïvely projecting universal intemporality /longness and failing/not-upholding—<as-of-apriorising/axiomatising/referencing> to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempting by transversality—of-affirmative-and-unaffectative—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\textsuperscript{52}/longness points to ‘what generates the greatest\textsuperscript{104} universal virtue as ontological which is\textsuperscript{104} universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality\textsuperscript{99}/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\textsuperscript{13} and metaphysical pedestals’).

Intemporality\textsuperscript{52}/longness and temporality\textsuperscript{99}/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\textsuperscript{52}/longness and temporality\textsuperscript{99}/shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework\textsuperscript{73} scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} (intemporality\textsuperscript{52}) and shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} (temporality\textsuperscript{99}). That is, with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold\textsuperscript{103}) the intemporal mind conceptually asks what is the best disposition in\textsuperscript{104} 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\textsuperscript{52}-temporality\textsuperscript{99}) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of such an intemporal\textsuperscript{104} universal-depth concept articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in ontological-primemovers-totalitative-framework\textsuperscript{73} in the notion of intemporality\textsuperscript{52}-temporality\textsuperscript{99} that doesn’t need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms–as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of–meaningfulness-and-
teleology and longness-of-register-of meaningfulness-and-teleology as such is devoid of stigmatisation which is the result of articulating meaning with respect to vague impression-driven temporal references harkening back to the prior/transcended/superseded reference-of-thought rather than the prospective/transcending/superseding reference-of-thought; since shortness-of-register-of meaningfulness-and-teleology and longness-of-register-of meaningfulness-and-teleology are a contiguous value construct as in


eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'/transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus by intemporality\,\textsuperscript{32}/longness as a the-Good conceptualisation as \textquoteleft longness-of-register-of-meaningfulness-over-shortness-of-register-of--meaningfulness-and-teleology\textsuperscript{106}, that specificity (as pursued in this paper) that informs ontological understanding of not idling and articulating meaningfulness in equivalence of temporality\,\textsuperscript{7}/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\textsuperscript{27} conceptualisation will be qualified as \textquoteleft longness-of-thought\textquoteright; 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 (\textquoteleft intemporal-prioritisation-of-reference-of-thought\textquoteright–as-conflatedness-or-ontological-reprojecting pedestalling) with temporality\,\textsuperscript{99}/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and–social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatisise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind
corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional–firstnaturedness—temporal-to-intemporal-dispositions—\textless{}so-construed-as-from-perspective–ontological-normalcy/postconvergence\textgreater{} herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional–firstnaturedness—temporal-to-intemporal-dispositions—\textless{}so-construed-as-from-perspective–ontological-normalcy/postconvergence\textgreater{} mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional–firstnaturedness—temporal-to-intemporal-dispositions—\textless{}so-construed-as-from-perspective–ontological-normalcy/postconvergence\textgreater{} 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-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, affor...
disposition individuation-pedestal’, postlogic opportunism-temporal-disposition individuation-pedestal, postlogic exacerbation-temporal-disposition individuation-pedestal, postlogic social-chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation ‘ontologically-reconstituting’ intemporal-disposition-teleology is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of—meaningfulness-and-teleology despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of—meaningfulness-and-teleology (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity–or–ontological-preservation teleology (ontological-veridicality/ontological-contiguity of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold, which should definitely be resisted by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor and be
preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-
psychologism’ by futural Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of
prospective notional—deprocrypticism institutionalisation based on absolute ontological-
contiguity and taking account of temporal-dispositions perversion-of—reference-of-thought-
as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation; just as the present positivism institutionalisation had been preemptive of
human cross-sectional disposition for superstition by emphasising rational-empiricism, and the
universalisation institutionalisation had been preemptive of human disposition for ad-hoc
social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of
universalisation, and base-institutionalisation had been preemptive of human disposition for
recurrent lawlessness to imply a sense of institutionalised living with mutual expectations.
‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the
comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals
which are wrongly associated to the intemporal-disposition as being ontologically-veridical as
these conjugate/inflect/protract (in mimicking-protraction) with the psychopath’s compulsive-
dementing insane-fitment/slantedness/mere-possibility narratives which are as dialectically-
or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-
decadence (notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-
mentally-aestheticised—preconverging/dementing—qualia-schema)—as-of-epistemic-decadence
of-phasing (dialectically-primitive) over which new recomposing
reference-of-thought–categorical-imperatives/axioms/registry-teleology
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is construed to reflect/preempt the
for ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing of the prospective registry-worldview’s/dimension’s(deprocrypticism)
new reference-of-thought–categorical-imperatives/axioms/registry-teleology
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while keeping the temporal-dispositions
downgraded/oblongated/decandored alignment as to threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation

intradinational–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>, and so precedingly to avoid
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag/circularity induced straightening/candoring/elevation/prelogism alignment. Given that
at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism’, whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) or temporal (shortness-of-register-of–meaningfulness-and-teleology); it is this mental-devising-representation as the
‘unconscionability-drag’ that provides the backdrop for skewing (‘intemporality’–asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (enabling ontological reference), as it achieves social
universal-transparency
transparency-of-totalising-entailing,-as-to-entailing-

amplituding/formative-

epistemicity>

totalising~in-relative-ontological-completeness

with corresponding
untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-
and-preempting the comprehensively distinctive-alignment-to-

reference-of-thought-

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 distinctive-
alignment-to-

reference-of-thought-

of-apriorising/axiomatising/referencing>

and in the
latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the

perversion-of-

reference-of-thought-

as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

dimension, and what
is called for with the unconscionability-drag is a distinctive-alignment-to-

reference-of-

thought-

of-apriorising/axiomatising/referencing>

which will explain a dialectically-or-
contendingly-out-of-phase or dialectically-primitive alignment by
oblongating/decandoring/downgrading. *, i.e. Remember ‘mental-devising-representation’ is a
devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as
the latter never changes, and it is mental devising that adjusts to the illumination/insight we get
about abstract reality/veridicality as validated by ontological-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-(transparency-of-totalising-entailing-as-to-entailing-amplituding-formative-epistemicity)totalising-in-relative-ontological-completeness of temporal-dispositions prior relative-ontological-incompleteness-induced-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating
reference-of-thought in the ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to ‘an emanant transdimensional (across registry-worldviews) point-referencing of intemporal-preservation-entropy’ while reflecting a social universal-transparency

\[
\langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \rangle
\]

epistemicity>totalising--in-relative-ontological-completeness that shows the fallibility of temporal dimensions

\[
\langle \text{amplituding/formative–epistemicity} \rangle
\]
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’s-

escalation/aetiologisation’ reflecting the psychopath’s and other temporal-dispositions veridical mental/ perversions/unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought dispositions. Unconscionability-drag (enabling ontological reference), by which the perversion-of reference-of-thought-as-effectively-apriorising-in-teleologies of meaning is accounted for can be demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities –a storying construal involving an underlying-and-superseding intemporal/ontologising emanant reference-of-thought—devolving-teleological-mentating/structuring/paradigming–of-meaningfulness as of historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism> as of the notional~deprocrypticism’ for ‘postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation longness-of-register-of–meaningfulness-and-teleology as of notional–deprocrypticism teleology’ putting into perspective ‘temporal emanant conjugations/inflections shortness-of-register-of–meaningfulness-and-teleology as of procrypticism teleologies’. For instance, the storytelling construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> will be ‘utterly referenced’ from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently–preconverging-or-dementing–apriorising-psychologism will be ‘utterly referenced’ from base-institutionalisation, that of
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’s: 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-or-
derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an
infinite number of cases in the same situation (i.e. comparatively the disposition to go about
answering math questions by figuring out their answers then ‘artificially’ trying to work out
equations to yield the answers). Thus establishing the ontological-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-
devising-representation of temporal-dispositions-registries teleologies registry-
worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{03}–defect\textsuperscript{\textsuperscript{-}}<as-Being-or-ontological-or-existential−defect>\textsuperscript{\textsuperscript{10}}, i.e. oblongated/decandored as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textsuperscript{16}−as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{\textsuperscript{-}}apriorising-psychologism> mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of-\textsuperscript{94}reference-of-thought/shortness-of-register-of-\textsuperscript{84}meaningfulness-and-teleology\textsuperscript{\textsuperscript{60}} in distractive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{\textsuperscript{29}} of \textsuperscript{\textsuperscript{19}perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textsuperscript{97}> notional–procrypticism mindset as per postlogism\textsuperscript{72}-slantedness/<ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{84}reference-of-thought\textsuperscript{\textsuperscript{-}}devolving ontological-performance\textsuperscript{72}<including-virtue-as-ontology>. For intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not wrongly implying precedingly the reflex of an intemporal prelogism\textsuperscript{70}–as-of-conviction,-in-profound-supererogation\textsuperscript{\textsuperscript{97}−<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex and reference on the subknowledging\textsuperscript{\textsuperscript{17}−mimicking-temporal-dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-phase/subknowledging\textsuperscript{\textsuperscript{14}}−mimicking)-stranding’, i.e. registry-precedes-logic as \textsuperscript{75}perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textsuperscript{97}> undermines the operation of logic, at which point contention is about the ‘generation of ontological preconverging-or-dementing\textsuperscript{\textsuperscript{15}–apriorising-psychologism−<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-}\textsuperscript{84}}.
phase>’ of such temporal-dispositions denaturing to be reflected/perspectivated and ontologised by the intemporal mind as procrypticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism-slantedness, and hence are in transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing and should not be represented mentally going by the ‘unconscionability-drag’ as ‘logically/in-prelogic supplanting–conviction-as-to-profound-supererogation—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-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism, and oblongated, i.e. a manifestation of perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold, and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation apriorising–registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing–apriorising-psychologism/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase in threshold–of–nonconviction/madeupness/bottomlining-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 social universal-transparency *(transparency-of-totalising-entailing,-as-to-
entailing- \(<amplituding/formative–epistemicity>\) of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling-\(<in-deferential-formalisation-transference>\) impact from the prospective registry-worldview/dimension on the overall social-construct over a generation or two or more that allows for any such ‘habituation’ to a prospective registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory–de-mentativity with its new recomposuring \(84\) reference-of-thought–\(8\) categorical-imperatives/axioms/registry-teleology\(100\). 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\(\langle\)as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-\(<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism\rangle\) process’ means it is beyond transcendance-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 \(84\) reference-of-thought–\(8\) categorical-imperatives/axioms/registry-teleology\(100\) (as of supplanting–conviction-as-to-profound-supererogation\(97\)—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\(20\)—apriorising-psychologism) at the point where the former starts \(75\) perversion-of-\(7\) reference-of-thought-\(<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\>\) its own \(84\)reference-of-thought–\(8\) categorical-imperatives/axioms/registry-teleology\(100\), 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 procrypticism–or–disjointedness-as-of- reference-of-thought
mental-devising-representation of our reference-of-thought– categorical-
imperatives/axioms/registry-teleology with respect to a prospectively
candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase
notional–deprocrypticism new recomposuring reference-of-thought– categorical-
imperatives/axioms/registry-teleology\(^0\) that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with \(^7\)perversion-of-\(^6\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\)> in our dimension (procripticism) including psychopathy-and-its-social-psychopathy-corollary subknowledgeing\(^7\)/mimicking! (iii) For deprocripticism, ‘notional–firstnaredness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-escalation/aetiologisation’ teleology\(^0\): will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation \(^7\)perversion-of-\(^6\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct \(^8\)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-\(^7\)reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social \(^10\)universal-transparency\(^10\)-{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 \(^10\)universal-transparency\(^10\)-{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-framework\(^2\) untenability/internal-contradiction/internal-incoherence/institutional-constraining
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-
synergising/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/intelligibility/setup/measuring/instrument defect. This
implies de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) of B to such perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as prior intemporal reference-of-thought—categorical-imperatives/axioms/registry-teleology) is the effective backdrop for ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and this is rather crossgenerational in nature (rather than instant intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath’s and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms—as-of-axiomatic-construct of the apriorising—registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought or the dialectically-or-contendingly-out-of-phase meaningful construct). Unconscionability-drag (from an ontological/intemporal
reference) is thus central to attending to the rational-realism of notional-deprercrypticism as of
ratiocination/ratio-contiguity as nondisjointing ‘postconverging–de-
mentating/structuring/paradigming as human-subject-emancipatory-relativism-driven-
recomposing-constructivism-towards-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing as it accounts for the defect of
temporal-dispositions teleologies of meaning (shortness-of-register-of– meaningfulness-and-
teleology) while projecting intemporally/ontologically. The notion of ‘unconscionability-
drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of
psychopathic postlogism-slantedness as conjugated-postlogism/preconverging-or-
dementing ‘-integration’ (hence no distractive-alignment-to reference-of-thought-of-
apriorising/axiomatising/referencing) to the childhood and early adolescent psychopaths but
come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of
psychopathic postlogism-slantedness’ during the stage of late adolescence and adult
psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of
‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract
but more veridical ontological construct of the ‘social construction of meaning’ that is
ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation by using categorical-imperatives of the prospective
superseding/transcendental registry-worldview/dimension whether such a representation is
aligned or not with the society’s collective-social-psyche or present-consciousness. (For
instance, we can generate an unconscionability-drag of a medieval society on the basis of a
positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic
mental-dispositions of individuations in such a society. While such a representation, with its
corresponding subknowledging/mimicking, is ontologically more accurate about such a
society, however, the collective-social-psyche/present-consciousness of individuations in the
said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-temporal-thresholding representation of the social construction of meaning’.

Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/temporality-serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling-<in-deferential-formalisation-transference>’ of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism elicited). Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-flourishing-teleology, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-projective-insights/‘epistemie-projection-in-conflatedness’-of-
intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling-<in-deferential-formalisation-transference> are for institutional-cumulation/institutional-recomposur-⟨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\(^7\) 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/paradigming (the latter being any notion that put in question informal or formal conventioning/social-temporal-thresholding ways of perceiving and doing things for supposedly prospective better ways). Correspondingly, the social-construct cannot be and should not be related to as a philosophical construct since it is rather ‘conventionalised from institutionalisation/intemporalisation (secondnatured), and has not evolved as of dimensionality-of-sublimating\(^2\) (⟨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\(^1\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are preconverging-or-
drivenness–equalisation (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species\textsuperscript{104} universal/transcendental\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{14}—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-channelling-<in-deferential-formalisation-transference>’ that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling-<in-deferential-formalisation-transference> of formalisms/officialdom which have naturally been instituted to allow for the supersedingness of intemporal/ontological constructs and intemporal-disposition s. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism wherein the ontologising construct elicits positive-opportunism\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{52}–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\(^7\) coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism\(^7\) to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^10\) 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\(^7\)’ 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
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that upholds intemporal-preservation-entropy-or-contiguity—or–ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is about ‘subverting’ perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional–deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present’ mindset/reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal wooden-language (imbued—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 wooden-language (imbued—averaging-
with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a consequence an inclination to compromise intemporal/longness as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{19}\) 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\(^{03}\) (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces \(^7\)perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{19}\) at uninstitutionalised-threshold\(^{03}\); deconventioning as such skews (‘intemporal\(^{12}\)-asymmetric-subsumption-of-temporality\(^{39}\), 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\(^{19}\)—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\textsuperscript{95} (meaning-by-the-mere-illlogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{97}\textsuperscript{-}<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\textsuperscript{95} narratives (meaning-by-the-mere-illlogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation\textsuperscript{97}\textsuperscript{-}mindset/reference-of-thought is inclined to call upon just the narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism\textsuperscript{79}-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-reference-of-thought<<of-apriorising/axiomatising/referencing>\textsuperscript{97}. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology\textsuperscript{100}. A postlogic-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-}<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\textsuperscript{97} > referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{95} tend to be integrated at uninstitutionalised-threshold\textsuperscript{03} of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but precedingly notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation, i.e. in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{106}), by 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> reflex, prelogic/conviction-as-to-profound-supererogation\textsuperscript{97} and postlogism\textsuperscript{78}-formulaic slanting narratives as to threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} <-as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism\textsuperscript{2} will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation\textsuperscript{97} mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation\textsuperscript{97} constructs in contention situations whereas the characteristic of postlogism\textsuperscript{78} 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\textsuperscript{97} <-as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism>, whether direct as with the psychopath postlogic-backtracking<-iterative-
perspective–ontological-normalcy/postconvergence>
disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-institutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/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-recomposurerespect-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-normalcy/postconvergence is meant that ‘intrinsic reality’ is one and given (ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’ (metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000 AD and possibly 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-reification⁷/ontological-primemovers-totalitative-framework⁸ for ontological-primemovers-totalitative-framework⁷ 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-normalcy/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-framework⁷ is known is the human psyche (whether by candoring/straightness/prelogism⁷ when pertinent or decandoring/slantedness/distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>⁹ 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 totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag~its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion~reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion~reference-of-thought) for prospective/transcending/superseding reference-of-thought~categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. By ‘intemporal transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence’ is meant ontological-normalcy/postconvergence meaningfulness-and-teleology as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity between registry-worldviews references-of-thought as this falsely implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of references-of-thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling’); and that it is transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing of such constructed veridicality in its ontological-primemovers-totalitative-framework determinism and operance that will undermine other possible ‘temporal perverted-transversality~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–meaning’ by rendering them untenable/internal-contradiction and inoperant (not a ‘convincing’ at the philosophical or emanance level, rather a ‘constraining’ at the institutionalisation/intemporalisation
secondnaturing level out of ontological-primemovers-totalitative-framework); noting that ‘temporal perverted-transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism meaning’ imply temporal existentialising–frame meaningfulness-and-teleology cannot-be-referenced/registered/decisioned as-of/having-the same reference-of-thought/registry of the intemporal-disposition which is ontological, and is thus rather preconverging-or-dementing –apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, i.e. in distinctive-alignment-to reference-of-thought–<of-apriorising/axiomatising/referencing>, (and so all along the apriorising–registry-elements: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) of the mental-devising-representation from the intemporal-disposition/ontological perspective. Ontology being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted and is rather syncretising/circularity/interiorising/akrasiatic-drag, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totalitative-framework which induces the positive-opportunism and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling–<in-deferential-formalisation-transference>’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/supererogatory–de-mentativity notion while often obscured in the social
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\(^1\) and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold\(^1\) in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\(^5\)}, allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing (*intemporality\(^5\)-asymmetric-subsumption-of-temporality\(^7\), 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\(^6\)—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\(^7\) 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\(^7\) ‘at-a-superseding-pedestal and incisively/bluntly’. \(^5\)incrementalism-in-relative-ontological-incompleteness\(^6\)—enframed-conceptualisation and notional–disjointedness-as-of-‘reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality.
incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of an recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising-registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to-reference-of-thought-as-of-apriorising/axiomatising/referencing). Fundamentally, incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism)> is superseded by reasoning-through/utterion; in transversality-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing) at-a-superseding-pedestal, and represented as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality-of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’

, given the fact that this reflects apriorising–registry defect and not logical defect. More precisely, how can

meaningfulness-and-teleology

be represented in ‘a prospective apriorising–registry state’

which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as

meaningfulness-and-teleology

‘temporally seems’ to vary depending on the

uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-

sublimating projection irrespective of the uninstitutionalised-threshold, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to

skew/deferential-formalisation-transference meaning towards the intemporal/longness
disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as

institutionalisation/intemporalisation. Pedestalled disambiguation thus involves at a given

uninstitutionalised-threshold translating the ‘apparently prelogism-as-of-conviction,-in-

profound-supererogation<-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> teleological finality, and so successively in reflecting the

notional-discontiguity/epistemic-discontiguity<-shallow-supererogation-of-mentally-
aestheticised–preconverging/dementing–qualia-schema> of temporal-dispositions registries

(ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as rather
referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism to reconstrue new recomposuring\textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, 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\textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology\textsuperscript{100}finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology\textsuperscript{100}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{100}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\textsuperscript{11}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\textsuperscript{84}reference-of-thought and logic) should be avoided due to\textsuperscript{76}perversion-of-\textsuperscript{84}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> whether psychopathic or not, and pedestalled disambiguation is then required.
using \textit{distractive-alignment-to-}\mathit{reference-of-thought-}<\textit{of-apriorising/axiomatising/referencing}>^2 \text{ to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived}^7 \text{ perversion-of-}<\textit{reference-of-thought-}\mathit{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>^9 \text{ rather point to uninstitutionalised-threshold} \text{, whether retrospectively or prospectively, as there is wrong equivalence of notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in the articulation of meaning; instead of the pedestalled supersedingness of the intemporal-disposition as it is all about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (superseding various shades of temporal preservations). Otherwise, perversion-of-<\textit{reference-of-thought-}\mathit{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}> \text{ induces a ‘free for all’ false equivalence wrongly construed as of intemporality'/longness (rather than the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor). Accounting for distractive-alignment-to-<\textit{reference-of-thought-}\mathit{of-apriorising/axiomatising/referencing}>^2 \text{ is what ends such a ‘free for all’ and is the basis of pedestals alienative hierarchisation as referenced/registered/decisioned from the intemporal-disposition thus bringing about institutionalisation/intemporalisation (given the social cross-sectional eliciting of social universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness), untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism}^7 \text{ and transcendence-unenabling-uninstitutionalised-threshold} \text{ in alienation—as-}
(organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) and temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ‘as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising –with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism in hollow-constituting–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality asymmetry-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity), by way of institutionalisation/intemporalisation percolation-channelling–in-deferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). 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-
projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating 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 projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of-reference-of-thought’–as-conflectedness-or-ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predicating constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-
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’ 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/transvalutive-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 ‘dimensionality-of-sublimating
\langle<amplituding/formative>supererogatory–de-
mentativenss/epistem-growth-or-conflatedness /transvaluative-
ratialising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle projection
induced deference’) of the cross-section of human-subpotency–
aporia/undecidability/dilemma/ought-ndeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Where, and
if, intemporal-disposition was to possibly end or be upended (either because of lack of further
human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, in the dynamism of individual potential,
i.e. the solipsistic disposition of individuals’ individuations to assume ‘universal projection of
longness-of-thought-and-meaning, or social-construct potential, i.e. where grander
institutionalisation/intemporalisation is not confused and implied on the naivety that the
institutionalised social-construct is of intemporal-disposition rather than a
notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> construct requiring ‘transcending any
\langle<amplituding/formative–epistemicity>totalising~self-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of the
<amplituding/formative> wooden-language{(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of–
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\rangle), then
‘human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and
civilisation will stall’ (of course, such an insight is purely from an ontological point-of-
reference, and not a temporal
The establishment of institutionalisation/intemporalisation involves necessarily ‘delegated
gatekeeping and institutionalisation/intemporalisation percolation-channelling-
<in-deferential-formalisation-transference> processes’ to uphold it thereafter with formalisms and officialdom
surrounding it with respect to temporal-dispositions perversion-of reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation/> 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 /transvalutative-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\textsuperscript{88}—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 \textsuperscript{104}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\textsuperscript{73} 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\textsuperscript{73} 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\textsuperscript{100}/shortness whereby there is any intemporality\textsuperscript{100}/longness in accommodating human temporality\textsuperscript{100}. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other \textsuperscript{104}universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-\textsuperscript{104}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 temporal-pretence-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘universal implications’; as inevitably, ontologically, the resolution of ontological/being-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defects (and as per their manifestation and conjugation as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview’s/dimension’s perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because not universal-projecting, it won’t mean that the ontological reality will evaporate. It will
simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality/ontology/intrinsic-reality-as-providing-future-universal-possibilities-for-the-human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential moral and intellectual superiority’ and not naïve temporality/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortals’ perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing –apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional-deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Temporal-dispositions may not need to understand as of `<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-`
consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it
is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-
worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturing
exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality²!
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 temporality⁷/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 intemporality¹² 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
 temporality⁹’ as mental-dispositions ‘geared to accommodate temporality⁹’ (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-impediments¹⁶ associated with such temporal registry-worldview’s/dimension’s-
uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect>⁶ as
perversion-of—reference-of-thought<as-effectively-apriorising-in-

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nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’, and hence are doing nothing but 
<amplituding/formative-epistemicity>totalising-self-referencing-syncretising; as
the state of inherent relative-ontological-incompleteness-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, in
temporal-preservation-as-pseudointemporality-preservation with respect to ontological-
normalcy/postconvergence (the latter assumed to be fully conceptually completed as
deprocrypticism) as successively recurrent-utter-uninstitutionalisation recurrence, base-
institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism and
positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-
threshold-defect-as-Being-or-ontological-or-existential–defect in want for prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (notwithstanding that
the defect-in-temporal-preservation is instigated from postlogism as disontologising-
perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness mental-disposition eliciting temporal
inclinations of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
in upholding its temporal-preservation-as-pseudointemporality-preservation). That is why
psychopathy is better dealt with as ‘social psychopathy’ given that what is often and mostly
overlooked is not with regards to the psychopath and its postlogic impulse to ‘hollow-
constitute’/fail-intemporal-preservation as ‘perversion-of’ reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation but rather the ‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or unwittingly’ by prelogism-as-of-conviction,-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 perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect in a registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology do not endemise/enculturate the notion and the social vices-and-impediments arising from it thereof. On the contrary, de-
mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation \[84\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[00\] endemises/enculturates this with the consequent social vices-and-impediments\[06\]. 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 \[84\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[00\],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowledged/registry-perverted/dialectically-preconverging-or-dementing –apriorising-psychologism at their uninstitutionalised-threshold\[03\] and thus the need for new \[84\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[00\],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension \[75\] perversion-of-\[84\] reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\[07\]> subknowledging /mimicking/registry-perverting/preconverging-or-dementing\[19\]–apriorising-psychologism of its \[84\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[00\],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation known as \[31\] procrypticism–or–disjointedness-as-of-\[84\] 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\[06\] associated with its \[75\] perversion-of-\[84\] 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~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) and not vagueness based on impression of discreet human or social qualities which just serve to confuse and distort the fundamental knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of all human subject-matter formalisms which are the-Good/understanding/knowledge-reification'/ontological-primemovers-totalitative-framework and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible by ‘reasoning-through transversality~of-affirmative-and-unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing’ only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional~disjointedness-as-of-reference-of-thought and <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness, is graspable in transcendence-and-sublimity/sublimation/supererogatory~de-mentativity only by an active transversality~of-affirmative-and-unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing’ construal involving ‘intemporal-prioritisation-of-
reference-of-thought’–as-confottedness-or-ontological-reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-alignment-to- reference-of-thought-\textless{}of-apriorising/axiomatising/referencing\textgreater{}. As a reminder to the fact that pedestalled disambiguation is with respect to \textasciitilde{}perversion-of\textasciitilde{}reference-of-thought-\textless{}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater{/}mental-perversion (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textasciitilde{}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-unafirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\textgreater{} of the said registry-worldview) and not logical defect (conviction-as-to-profound-supererogation \textasciitilde{}defect or a defect in the operation/processing of the preconverging–de-mentating/structuring/paradigming logical-basis/logic-as-to—transversality~of-affirmative-and-unafirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\textgreater{} 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’\textasciitilde{}of–‘attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologism’ (which is a supplanting–conviction-as-to-profound-supererogation\textasciitilde{}of–‘attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologism or prelogism\textasciitilde{} nonetheless) but an elicited threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textasciitilde{}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
drivenness–equalisation\) projection induced deference’ to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive of itself as intemporal with the notion that its \(^{84}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\)/registry-teleology\(^{100}\) are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such ‘preconverging/dementing\(^{19}\)–apriorising-psychologism strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to \(^{84}\)reference-of-thought), ununiversal (from \(^{101}\)universalisation institutionalisation/intemporalisation as to \(^{84}\)reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to \(^{84}\)reference-of-thought), and prospectively our procrypticism (from notional–deprocrypticism institutionalisation/intemporalisation as to \(^{84}\)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 \(^{75}\)perversion-of-reference-of-thought\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\>\) ‘preconverging/dementing –apriorising-psychologism strands-of-perverting-temporal-dispositions’ at our prospective uninstitutionalised-threshold \(^{83}\) of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic \(^{84}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\),–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the various
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing disposition 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 disposition 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, 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 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
reference-of-thought-<of-apriorising/axiomatising/referencing> at ‘uninstitutionalised-threshold’ will perfectly explain how ‘apparently sound human mental-dispositions’ within the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ go on to produce such consequences as ‘crowd effects’ and worst still in teleologically-degraded social and political environments rationalise and/or partake in ‘genocidal acts’, for instance. Technically, distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> by the temporal-dispositions involves simply conjugating/inflecting the underlying ‘(as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment’ of the postlogic mind of the psychopath to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. In the bigger scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<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/<of-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\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> on the one hand and on the other hand decandoring, distractive-alignment-to\textsuperscript{81} reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{9}, dialectically-or-contendingly-out-of-phase, non-ontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing –apriorising-psychologism, not-veridical-thinking-reference-rather-preconverging-or-dementing ‘-reference, \textsuperscript{72} perversion-of-\textsuperscript{84} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{97},–and-not-of-logical-contention as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{10} <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of- reference-of-thought, shortness-of-register-of– meaningfulness-and-teleology\textsuperscript{10}); which allows the human mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising/mirage, and truly have a fulsome picture of \textsuperscript{104} universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the ‘ontological liberation of human mental-devising-representation (of meaning) from any present (recomposured)-consciousness-awareness-teleology\textsuperscript{10}’ (whether in the bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as ‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated (recomposured)-consciousness-awareness-teleology\textsuperscript{10}’ (given that these consciousness-awareness-teleologies
are the recomposured outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening”) but ‘rather ties the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any (recomposured)-consciousness-awareness-teleology⁰⁰ 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 analagical 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-teleology⁰⁰. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposure-(as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) have effectively occurred and so, counterintuitively to their natural (recomposured)-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns (recomposured)-consciousness-awareness-teleology⁰⁰; there isn’t any particular ontological reason for intemporal/ontological meaning
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-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/suberogatory-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/suberogatory-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 carry 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/paradigmimg conception limits (uninstitutionalised-threshold
of the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation of that registry-worldview/dimension (which itself had been the outcome of a preceding existential psychoanalytic ontological form). Memetism as to suprastructural meaningfulness-and-teleology will refer to the projective conceptualisation of meaningfulness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation); highlighting as ontologically wrong any relation to intradimensional meaningfulness as (intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—strandings-or-attributive-dialectics) of temporal-dispositions-postlogic-backtracking–< iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> -subknowledging /mimicking-set-of-narratives, and wrongly leads to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising-as-straight/candored)’ at that registry-worldview’s/dimension’s uninstitutionalised-threshold requiring prospective memetic-reordering. (As a side note, this will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-cadre for such a more or less deconstructive articulation in ontological-normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the
need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-(as-to-

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

-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is limited given perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’>, as virtue is rather extended by successive re-institutionalisation in transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-
candored / integratively-aligned / straightness / dialectically-or-contendingly-in-phase or
decandored / transversality-of-affirmative-and-unaffective-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—firstnatures—temporal-to-
intemporal-dispositions—so-construed-as-from-perspective—ontological-
ormalcy/postconvergence> equilibrium nature which is ontologically true’, under-accounts for
‘temporal-nature which is not ontologically true’, and over-accounts for ‘
intemporality/longness nature which is equally not ontologically true’ –the insight for this is
that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing tool, it doesn’t transform temporal-dispositions which is
the exclusive purview of individual sense of dimensionality-of-sublimating\(^{238}\) (\(<amplituding/formative>\)supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporality -asymmetric-subsumption-of-temporality ’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), hence the need to refer analytically to human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>\(\_s\) as of the circularity/recurrence/repetition/repeatability\(^\circ\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity \(\_\)-reification\(^\circ\)/superseding—oneness-of-ontology\(^{40}\) by \(\_\)maximalising-recomposuring-for-relative-ontological-completeness\(^{103}\)—unenframed-conceptualisation highlighting the uninstitutionalised-threshold\(^{103}\) and not analytically implying by reflex solely on the basis of a human intemporal-disposition mental-disposition); and prospectively, do our part of the ‘transcendental homework’ that has brought the human species this far taking cue from retrospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. By extension this explains how the notion of ‘knowledge problem’ is to be apprehended transcendentally/transdimensionally/interdimensionally (as a contiguous intemporal ontological construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the \(^{44}\)reference-of-thought–\(^{9}\)categorical-
imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the temporal defect of possible denaturing of such reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity—or ontological-preservation. However, ontological-normalcy/postconvergence (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself-and-beyond-any-set–categorical-imperatives/axioms/registry-teleology implying-it (and by extension accounting for incompleteness of human mental/brain mentation-capacity which is the reason of the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>} process) to define ‘social problem/questioning’ as implying a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity—or ontological-preservation when at the uninstitutionalised-threshold of the registry-worldview/dimension (the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity—or ontological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’ which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed reference-of-thought–categorical-imperatives/axioms/registry-teleology, whereas postdication refers to a transcendentally/transdimensionally/interdimensionally/across-all-institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-...
ontological-veridicality) of temporal-dispositions and skewing (‘intemporality\textsuperscript{22}-asymmetric-subsumption-of-temporality\textsuperscript{23}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling-&lt;in-deferential-formalisation-transference&gt;, 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-&lt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{22} at it uninstitutionalised-threshold\textsuperscript{22} 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-dementing –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 psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'\rangle \} (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of \_\_\_\_\_\_reference-of-thought–categorical-imperatives/axioms/registry-teleology\_\_\_\_\_\_,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing\_\_\_\_\_-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\_\_\_\_\_\_-as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \_apriorising-psychologism\_\_\_\_\_, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-\_\_\_\_reference-of-thought’–as-conflatedness -or- ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\_\_\_\_\_), and ontologically long in an intemporal/species-possibilities/abstract-eternity-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation...
aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition whether of low or higher teleology⁹⁰, 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-supererogation⁹⁷ disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating{(amplituding/formative)supererogatory~dementativeness/epistemic-growth-or-conflatedness /transvalutative rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-in-deferential-formalisation-transference> undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments⁹⁶) –equivocates as of profound-supererogation⁹⁷ to the highest teleologies of universalisation (as percolation-channelling-in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments⁹⁶) –equivocates as of profound-supererogation⁹⁷ to the highest teleologies of Positivism (as percolation-channelling-in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments⁹⁶) –and prospectively, equivocates as of profound-supererogation⁹⁷ to the highest teleologies of notional~deprocrypticism (as percolation-channelling-in-deferential-formalisation-
transference> undermining of "procrypticism–or–disjointedness-as-of- 'reference-of-thought and its vices-and-impediments'". It should thus be noted as such that 'higher teleologies' are 'equivalences of existential' (in terms–as-of-axiomatic-construct of notional~firstnaturedness—temporal-to-intemporal-dispositions<-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), and not equivalences of institutionalisation/intemporalisation levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a secondnature) doesn’t equivocate as highest teleologies to the existential projection that 'had the vision' in the prior superseded subknowledging"/mimicking/untranscended registry-worldview/dimension ('with-no-elicited-positive-opportunism '/much-more-likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> the prospect of the transcended-registry-worldview/dimension-with-its-prospective-universal-virtue-over-the-vices-and-impediments-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior superseded untranscended/preconverging-or-dementing –apriorising-psychologism registry-worldview/dimension. So in terms–as-of-axiomatic-construct of ‘higher teleologies’ (emphasising the existential intemporal-disposition as a seed-of-virtue over institutionalisation/intemporalisation outcome, which the former enables) being in an institutionalised/intemporalised positivistic world doesn’t necessarily equivocate us to the Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins … behind the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a positivistic registry-worldview/dimension (even though together with them we all may recognise and operate within a positivistic world). That is, the ‘existential profound-supererogating that enables the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a transcending registry-worldview/dimension as to
dimensionality-of-sublimating\ dispositional supererogatory订购mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ is the higher teleology of the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling–in-deferential-formalisation-transference> the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling–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–so-construed-as-from-perspective–ontological-normalcy/postconvergence>. The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-
cultural skewing (‘intemporality ~asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercogitative~de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of notional~firstnaturedness—temporal-to-intemporal-dispositions~so-construed-as-from-perspective~ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposure{(as-to- historiality/ontological-eventfulness /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-supercogitation> 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 ‘opportunistice 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-supercogitation> or transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then given that what allows for the institutional-cumulation/institutional-recomposure{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence>reflected~epistemicity-relativism}>-process transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity to take us from an uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic one; it is difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological perspective (in contrast to a temporal wooden-language—{(imbued—averaging-of-
thought)—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —
as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}) perspective) without identifying that intemporal-disposition in contrast to temporal mental-dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much what allows for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process allows for the lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said that without the human quality of the ‘aetiologisation/ontological-escalation individuation of the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’ (which is not readily available to the immediacy/shortness-of-register-of—meaningfulness-and-teleology of minds of temporal-dispositions). For instance, men did not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the antiquities, the medieval and today modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being ‘profoundly applicative enough’ and more or less cultic (available more or less to a
priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling\textless in-deferential-formalisation-transference\textgreater
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 ‘\(\text{re-originary-as-unenframed/unbeholdening/outlier-conceptualisation}(\text{imbued-postconverging/dialectical-thinking \ '-projective-insights'/epistemic-projection-in-conflatedness \ '-of-notional--deprocrypticism-prospective-sublimation})\)’ originary/event -of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendentalenabling/sublimating/supererogatory\textsuperscript{de-mentativity} as of phenomenal-abstractiveness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{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 transcendentalenabling/sublimating/supererogatory\textsuperscript{de-mentativity} (\text{re-originary-as-unenframed/unbeholdening/outlier-conceptualisation}(\text{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\textsuperscript{ontological-primemovers-totalitative-framework} in construing \textsuperscript{meaningfulness-and-teleology} for the prospective institutionalisation; and so, until humankind is dissatisfied
could be summed up this way:
- a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology\(^{100}\)) ‘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\(^{100}\)) ‘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\(^{100}\)) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically ‘the categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-conceptualisation of rational-realism of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly
solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supenerogatory—de-mentativity) agency towards intemporality/longness in seconndaturing 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-primegwokers-totalitative-framework conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions—preconverging-or-dementing—apriorising-psychologism underlying the suprastructural and practical introduction of notional—deprocrypticism postconverging-or-dialectical-thinking—apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supenerogatory—de-mentativity from the superstitious/religion, universal-notions/essences, principles-rationalism/positivist-idealism and then the rational-realism of notional—deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing 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—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-totalititative-framework and grasp of its world. Further, what differentiates principles-rationalism/positivist-idealism and the rational-realism of notional–deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing is that the ‘institutionalising threshold for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical operation/processing/contention at reference-of-thought (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving 

subknowledging\(^1\)-impulse/compulsive-dementing\(^2\)/slantedness/psychopath, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional–deprocrypticism dialectical-thinking-or-postconverging–apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘supplanting–conviction-as-to-profound-supererogation\(^3\)—of–attendant-intradimensional’-postconverging/dialectical-thinking\(^4\)—apriorising-psychologism anchors’ (on a wrong reflex basis of universal human intemporal/longness register/registry-teleology\(^5\) disposition). Hence the present principles-rationalism/positivist-idealism unlike rational-realism as of deprocrypticism, in the exercise of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and corresponding reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^6\), fails to account for 

perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registries, as 

subknowledging\(^7\)-impulse/compulsive-dementing\(^8\)/slantedness/preconverging-or-dementing –apriorising-psychologism of the psychopath, postlogically conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-
dementing –apriorising-psychologism by the temporal-dispositions of
gnourance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

notional–deprocrypticism is particular, as imbued/recomposing with the other
institutionalisations 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–firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> in principle and preempting this in principle in its operant
conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic,
it anticipates the verification of soundness of apriorising–registry to establish that this isn’t
subknowledging ‘-impulse/compulsive-dementing /slanted/psychopathy as well as the
conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing –apriorising-psychologism ‘perversion-of- reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ > by the
temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation. Such ‘notional–deprocrypticism institutionalisation/intemporalisation
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (as with any other
institutionalisation/intemporalisation
transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity) involves the development of preemptive
and prospective categorical-imperatives/axiomatic-construct/registry-teleology’ for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the prior now
shallow-supererogation positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the
‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics). It should be noted that while the prior/superseded transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity to positivistic institutionalisations have
been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity is most probably an outrightly
blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-
recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>
} imply higher perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
that are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation in their ontological-prime movers-totalitative-framework and are
often wrongly analysed as being intemporally preservational’ but for a very insightful
ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking
(organicalism/’intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-
tonological-reprojecting/longness-of-register-of–meaningfulness-and-teleology)
tonological-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-profoundsupererogation\textsuperscript{\textsuperscript{19}}—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{\textsuperscript{19}}–
apriorising-psychologism, as the procryptic \textsuperscript{\textsuperscript{14}}perversion-of-\textsuperscript{\textsuperscript{14}}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{\textsuperscript{19}}> is weakly graspable in the cross-section of the social-construct for the
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to work effectively by
\textsuperscript{\textsuperscript{5}}incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as to
notional–disjointedness-as-of-\textsuperscript{\textsuperscript{11}}reference-of-thought even though such \textsuperscript{\textsuperscript{5}}incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation
and
notional–disjointedness-as-of-\textsuperscript{\textsuperscript{11}}reference-of-thought might later arise in social integration from
institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> following an intellectually utter and decisive articulation, or possibly with
successive other such intellectual articulations, of the perpetuation-of-notional–deprocrypticism
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Methodologically, it
should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and
extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’
as the ‘ontologically effective, applicative and operant articulation insight’ to this background
phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity should be similar to say a literary work
like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-
diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity integration into the society’s
institutionalisation/intemporalisation percolation-channelling<-in-deferential-formalisation-transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling<-in-deferential-formalisation-transference> effects as predication/deferred-predication and application/deferred-application to human and social issues based on notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> conceptual articulation as ontological-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-


And so, based on the fundamental psychological preconverging/postconverging—dementating/structuring/paradigming of ‘mental-devising-representation devising’ giving-in to veridicality/intrinsic-reality when shown to be perversion-of reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation. This fundamental psychological preconverging/postconverging—dementating/structuring/paradigming operates by way of candoring/prelogism/dialectically-or-contendingly-in-phase or in preconverging-or-dementing—apriorising-psychologism/decandoring/distractive-alignment-to—reference-of-thought—of—apriorising/axiomatising/referencing—dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation ‘as preconverging-or-dementing—apriorising-psychologism’ respectively, as is implied in all the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-mediævalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-
dementing—apriorising-psychologism mental-devising-representation of its mind’ at its uninstituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as procrypticism—or—disjointedness-as-of reference-of-thought so reflected/perspectivated from notional—deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessas amplituding/formative—epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental ‘postconverging-or-dialectical-thinking —apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional—deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/supererogatory—the mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional—deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—the mentativity). Another ontological element of the perpetuation-of-notional—deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—the mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/supererogatory—the mentativity are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence-and-sublimity/sublimation/supererogatory—the mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism as the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are
opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in the long run due to ‘holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of power relations’, and more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or 104 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/\(^{10}\) universal/transcendental/\(^5\) maximalising-

recomposuring-for-relative-ontological-completeness\(^3\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming regarding the \(^3\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^1\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>

accountability as intemporality -skewing (‘intemporality’-asymmetric-subsumption-of-temporality\(^5\), 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\(^6\) 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-&-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, unununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent an recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our temporality/shortness as being intemporal! (ii) ‘Intellectual solipsistic/emmanant irresponsibility’ referring to ‘intellectual idealism’ success in conceiving intemporal meaning but failure in preserving intemporal meaning from ‘temporal mimicking, denaturing and subknowledging’ with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of
human/social progress 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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation are endemically part and parcel of the reality of human dispositions; and so, as a matter of fact on a simple ‘scientific basis of determining first principles’ and not necessarily to stigmatise, as reality works on the basis that ‘what is, is what is!’ That then being the case, what then is the relevant question is how do we ensure by institutionalisation/intemporalisation (based on the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework and not impression/good-naturedness/wishfulness vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to long perspective) over the cross-section of human mental notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, i.e. secondnaturings as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> that goes on to undermine directly or by sub-par-or-formulaic-association-or-
temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in
particular in the ‘extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-
and-incompleteness-to— meaningfulness-and-teleology ’)’ (informal settings) where the
constraining social universal-transparency -{transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } (usually introduced in formal settings) is not available. Hence intellectual
responsibility warrants that the intellectual exercise (as intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation) involves both a construction of the intemporal ideal
and equally a stifling of the possibilities of perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\(^\rangle\) as to preconverging-or-dementing\(^\rangle–apriorising-psychologism. This involves
avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but
including a constraining and notional–firstnaredness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-disambiguating
realism that upholds/preserves intemporality\(^\langle\) /longness and stifles temporal-dispositions
perversion-of- reference-of-thought-<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\(^\langle\) 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 intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturining 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–depicrocrypticism and as procrypticism (perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews share the same reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or
prospective/transcendental/superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology 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(83,676),(228,739)/medievalism mindset/ reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing –apriorising-psychologism (where the non-positivism/medievalism registry-worldview/dimension is the prior/transcended/superseded intradimensional meaningfulness perspective). The validation arises from the untenability/internal-contradiction/internal-incoherence/institutional-constraining in the long-run of non-positivism/medievalism, as the more profound positivistic meaningfulness takes hold in the-Good/understanding/ontological-primemovers-totalitative-framework institutionalisation percolation-channelling mechanism. This ontological insight (transversality~of-affirmative-and-unaffirmative–disambiguated ‘motif-and-apriorising/axiomatising/referencing’ that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-
reordering/institutional-recomposuring that enables prospective transcendence-and-sublimity/sublimation/supererogatory/de-mentativity. Thus technically, preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism arises simply by a shift of reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding reference-of-thought (of postconverging/dialectical-thinking\textsuperscript{20}–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\textsuperscript{97}–of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–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\textsuperscript{19}–apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional
perspective where its own 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/supererogatory–de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which is rather slow in the making) shows that it is the crossgenerational habituation by amplituding/formative–

worldviews/dimensions has to do with the implications of the notions of impression-driven/good-naturedness/wishfulness and the-Good/understanding/knowledge-reification with respect to the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality. A prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing-apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather of notional-discontiguity/epistemic-discontiguity-of-shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> and hence its preconverging-or-dementing–apriorising-psychologism. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrypticism registry-worldview/dimension are of preconverging-or-dementing–apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview/dimension the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s
institutionalisation temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry-teleology, which along the institutional-cumulation/institutional-recomposure-as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism> are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its reference-of-thought–categorical-imperatives/axioms/registry-teleology, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a relaying is not within the amibs of good-naturedness constructs but rather the-Good as a continuous refinement of ontological-primemovers-totalitative-framework that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when ontological-primemovers-totalitative-framework so reveals it. Thus supposed an individual shows good-naturedness following the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalised registry-worldview/dimension that warrants that one simply gets one’s way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in an recurrent-utter-uninstitutionalised setup. That is perfectly within the good-naturedness amibs of a survival-driven registry-worldview/dimension but prospectively it is the creativeness of the-Good/understanding/knowledge-reification /ontological-primemovers-totalitative-framework as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that carries the virtuous and ontological insight to grasp that a registry-worldview’s/dimension’s institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations. For instance, the procrypticism inclination to stick to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected wooden-language–(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drug/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 deprocripticism. Thus it is the-Good/understanding/knowledge-reification /ontological-
primemovers-totalitative-framework\(^73\) 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 synthetic/self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with the wrong implications of inherently representing the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^1\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension as absolute intrinsic-reality/ontology without any factoring of intrinsic-reality/ontology ontological-normalcy/postconvergence and suprastructural nature as the Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework\(^73\) does. This fundamentally explains why all prior/transcended/superseded registry-worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/mirage are necessarily preconverging-or-dementing\(^19\)–apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking\(^3\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/‘ontologically-reconstituted’ becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation> initiative/effort’ from the "reference-of-thought--
categorical-imperatives/axioms/registry-teleology" for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation of a reference/registriring/registry-worldview/dimension
that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that
fundamentally explains how "perversion-of- reference-of-thought<as-effectively-apriorising-
in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation"> as to
preconverging-or-dementing ‘apriorising-psychologism arise, due to sub-par ‘reference-of-
thought–"categorical-imperatives/axioms/registry-teleology" in misconstruing ontological-
normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect,
miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-
association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-
endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the
notion of a ‘requisite and grander and grander sense of the-Good/understanding/knowledge-
reification"/ontological-primemovers-totalitative-framework” illuminating
reflecting/perspectivating/highlighting (which is ‘more or less ontologically-
reconstituting/deconstructional’, in the sense that in the bigger scheme to absolutely grasp
intrinsic-reality/ontology in cumulation/recomposuring from recurrent-utter-institutionalisation-
to-deprocrypticism, "reference-of-thought–"categorical-imperatives/axioms/registry-
teleology",-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
successive institutional-cumulation/institutional-recomposure<as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<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 "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\textsuperscript{12} as dialectical transformation as (prospective) transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting—as-to-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’\textsuperscript{11} and not a traditionally naïve ‘wrong hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme—which-is-out-of-existential-contextualising-contiguity ’ that is usurpable/impostored by mere form. This is the veridical ontological depth of mental-devising-representation/psychological-representation/(recomposured)—consciousness-awareness-teleology\textsuperscript{100} informed by the \textit{dementiation}\textsuperscript{(supererogatory—ontological—de—mentation—or—dialectical—de—mentation—stranding—or—attributive-dialectics)\textsuperscript{11} \textsuperscript{(supererogatory—ontological—de—mentation—or—dialectical—de—mentation—stranding—or—attributive-dialectics)}. The institutional-cumulation/institutional-recomposure—\textsuperscript{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflecting—‘epistemicity—relativism’>)} as specific successive
‘synergetising registry-teleology\textsuperscript{100}-mentation that articulates the ‘intradimensional’ perversification of reference-of-thought\textsuperscript{-as-effectively-apriorising-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ > as to preconverging-or-dementing\textsuperscript{-apriorising-psychologism}’ successive existentialisms/full-depths-implications disposition’ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposure\{as-to\_historiality/ontological-eventfulness\}/ontological-aesthetic-tracing\{perspective\_ontological-normalcy/postconvergence-reflected\_epistemicity-relativism\}\} (given their wrong circular-upholding of the hollow-constituting\{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\} of their same reference-of-thought\_categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in lieu of upholding as ‘ontological-reconstituting–as-to-conflicatedness\textsuperscript{11}’ 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’\textsuperscript{84} reference-of-thought\_categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-reality/ontology, and thus ‘dialectically-preconverging-or-dementing–apriorising-psychologism’ to enable its prospective superseding/transcending), and this is rightfully transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\_of\_reference-of-thought institutional-cumulation/institutional-recomposure\{as-to\_historiality/ontological-eventfulness\}/ontological-aesthetic-tracing-
by reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing’–apriorising-psychologism registry-teleology\textsuperscript{100}-mentation that articulates transdimensionally successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful implication of the transcendability of these respective institutional-cumulation/institutional-recomposure\{-as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\textgreater\}\}

(given the rightful prospective superseding/transcending of their ‘failing/not-upholding’–apriorising/axiomatising/referencing\} and ontologically-wrong’\textsuperscript{84}reference-of-thought–\textsuperscript{100}categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as going by the bigger scheme for absolute grasp of intrinsic-reality/ontology in cumulation/recomposing from-utter-institutionalisation-to-deprocrypticism, \textsuperscript{84}reference-of-thought–\textsuperscript{100}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-\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism}\textgreater\}\}

are, strictly speaking, rather of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-we-predicate-better-and-more-about-the-world). This ‘existentialism/full-depth-of-existential-implications paradox’ involving wrongfully intradimensional \textsuperscript{100}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\} registry-teleology\textsuperscript{100}-mentation and rightfully transdimensional ontological-veridicality rather in an ontological-preconverging-or-dementing –apriorising-psychologism/preconverging-or-dementing –apriorising-psychologism registry-teleology\textsuperscript{100}-mentation is critical in understanding how to circumvent temporal-dispositions circumventive/distractive-temporal-
apriorising-psychologism counts on the natural inclination (as ‘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’) 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–dementating/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
enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality$^2$-potency/registry-soundness which is behind the generation of ‘ontological/intemporal$^2$-reference-of-thought and meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/knowledge-reification$^2$/ontological-primemovers-totalitative-framework’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality -potency and the dismissal of temporality$^0$-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$^{100}$) establishes$^2$ 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$^9$—of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or$^7$perversion-of-‘reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > when we are of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation $^9$<as-to–‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology$^{100}$).
existential-extrication-as-of-existential-unthought>)

of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation wherein a common apriorising–registry of interlocution is already established, there is no logical-basis/logic-as-to—transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ for one apriorising–registry disposition as a prospective/superseding/transcending reference-of-thought like a positivistic registry-worldview to convince another apriorising–registry disposition as a prior/superseded/transcended reference-of-thought like a non-positivism/medievalism registry-worldview that it is the former’s reference-of-thought that is sound, other than for the fact that its better ontological-primemovers-totalitative-framework will in the middle to long-run be untenable with respect to the latter thus ‘collapsing’ it; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking’—apriorising-psychologism’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’).

Intradimensionally within a registry-worldview like positivism, this could be construed as there is no basis for a mindset/referece-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 of a positivistic 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<-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<-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
of limited-mentation-capacity-deepening along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior reference-of-thought in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (as the new preconverging-or-dementing –apriorising-psychologism), and the prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking –apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing –apriorising-psychologism placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and failing/not-upholding-as-of-apriorising/axiomatising/referencing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity <shallow-supererogation–of-mentally-aestheticised–preconverging/dementing –qualia-schema>, and in so doing keeping the ‘superseding–oneness-of-ontology/ontological-veridicality/ontological-contiguity’ by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending reference-of-thought that re-establishes ontological-contiguity/ontological-veridicality by ‘ontological-reconstituting–as-to-conflatedness /deconstruction in upholding the ‘postconverging-or-dialectical-thinking –apriorising-psychologism’; the implication is that the successive registry-worldviews as the
and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal


delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity”-reification”/superseding–oneness–of-ontology” by

5 maximalising-recomposing-for-relative-ontological-completeness” —unenframed-conceptualisation insight, in postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>77 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 determinstic of others behaviours such that they can so be swayed, and by following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing- “amplituding/formative–epistemicity>totalising–in-relative-ontological-

completeness” as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology/purpose for articulating them is not intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further suprastructuring construal-<as-of-‘perversion-and-derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold -self-referencing-syncretising–and–subtransversality–of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-
involved in the perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic-
meaningfulness or procrypticism, and beyond just procrypticism, with regards to perversion-
of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of all institutional-
supererogation whether instigated from a physiological condition or not). This ‘postlogic
denaturing of temporal-dispositions individuations ontological-performance-<including-
virtue-as-ontology> as conjugated-postlogism’ is so-inherently linked with the registry-
worldview uninstitutionalised-threshold associated with perversion-of-reference-of-
thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation, in-recurrent-utter-uninstitutionalisation, perversion-of-reference-of-
thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation, of-base-institutionalisation or ununiversalisation, perversion-of-
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation, of-universalisation or non-positivism/medievalism, and perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, of-positivism or procrypticism, and so going by the perversion-of-reference-of-thought-as-effectively-
reference to existential reality (as suprastructuring construal-as-of-perversion-and-derived-
reference-as-to-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
uninstitutionalised-threshold -self-referencing-syncretising–and–subtransversality–of-motif-
and-apriorising/axiomatising/referencing’-and’-corresponding-ontological-reconstituting–as-to-
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity’ -reification’/superseding–oneness-of-ontology’ by
maximalising-recomposing-for-relative-ontological-completeness”—unenframed-conceptualisation insight-of-meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity –<shallow-supererogation’–of-mentally-
aestheticised–preconverging/dementing’–qualia-schema> or ontological-non-veridicality. This technique is a proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’ (with the text, from an overall insight of presence and absence metaphysics, rather construable as ontological meaningfulness, with the implication that there is no meaningfulness that is not in ontological-veridicality/ontological-contiguity’, or by the Sartrean argument, there is no essence-of-meaningfulness outside existential contextualisation of meaningfulness); as the wrong notion of ‘non-existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity’
reification’/superseding–oneness-of-ontology’ or mere form state of essence-of-meaningfulness’ (in the case where essence-of-meaningfulness is considered as definitely/absolutely given by the mere form of ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology without considering whether these are in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first place) is the
basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-awareness-teleology\(^{100}\)-\(<\text{in-existential-extrication-as-of-existent-negative}\>)\) hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\>\) (to the \(<\text{reference-of-thought-\(<\text{categorical-imperatives/axioms/registry-teleology}\>\text{but failing/not-upholding-}\text{as-of-apriorising/axiomatising/referencing}\>\text{to uphold intemporal-preservation/entropy/contiguity}\>)\) by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^{5}\) and implying wrongly they are in a state of supplanting–\text{conviction-as-to-profound-supererogation}\(^{5}\)--of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism (be it implied bad or good supplanting–\text{conviction-as-to-profound-supererogation}\(^{5}\)--of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism, to falsely initiate the ‘implication-of-notion-of-agreement-or-disagreement’ as \(<\text{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation}\>\) issue rather than the more profound issue of perversion-and-derived\(^{12}\)-\text{perversion-of-}\text{reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\>\>)\) in lieu of their true veridical state of being in a state of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{9}\)--\(<\text{as-to-}\text{attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism}\>\) (which speaks of \(<\text{perversion-of-}\text{reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\>\>)\>\>\>\) with the corresponding need rather for a ‘\text{Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology}\(^{100}\)’, and thus wrongly eliciting that they are in a state of ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ whereas in veridicality they are in a state of preconverging-or-dementing–apriorising-psychologism and thus
dialectically-out-of-phase, wherein as well, the right notion of suprastructuring construal- (as-of- 
*perversion-and-derived- perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >=as-to-
uninstitutionalised-threshold -self-referencing-syncretising–and–subtransversality–of-motif-
and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-
conflatedness -of-veridical- reference-of-thought-as-prospective-
institutionalisation/supratransversality–of-motif-and-apriorising/axiomatising/referencing’) 
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-
contextualising-contiguity/-reification/superseding–oneness-of-ontology by 
 maximalising-recomposing-for-relative-ontological-completeness —unenframed-
conceptualisation insight of essence-of-meaningfulness (as existence-precedes defines-essence, 
based on contextualising insight from the precedence of existence as becoming) re-establishes 
the requisite ontologically-veridical contextualisation of essence-of-meaningfulness by 
‘ontologically-reconstituting’/deconstruction of ’reference-of-thought and meaningfulness that 
is veridically supplanting–conviction-as-to-profound-supererogation —of-‘attendant-
intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism since it 
sticks to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by 
overriding the prior ’reference-of-thought– categorical-imperatives/axioms/registry-
teleology that is failing/not-upholding—<as-of-apriorising/axiomatising/referencing>
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with 
 new/prospective ’reference-of-thought– categorical-imperatives/axioms/registry-
teleology to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and 
hence implying a state of postconverging-or-dialectical-thinking—apriorising-psychologism 
that is dialectically-in-phase. Hence the ‘expression of ’reference-of-thought and 
meaningfulness in suprastructuring construal as of ‘perversion-and-derived- perversion-of-
‘corresponding-ontological-reconstituting-as-to-conflatedness -of-veridical-\( ^8 \) reference-of-
thought-as-prospective-institutionalisation/supratransversality-of-motif-and-
apriorising/axiomatising/referencing’ delineating existential-transitioning-or-iterability-trace-
of-narratives-as-dots/existential-contextualising-contiguity -reification /superseding–oneness-
of-ontology\( ^8 \) by \( ^5 \) maximalising-recomposuring-for-relative-ontological-completeness\( ^5 \)—
unenframed-conceptualisation insight’ as allowed by the technique of the ‘Différance-
existential-transitory-articulation-of-the-protraction-of- perversion-of- reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >–of-meaningfulness’ enables the disambiguation of the appropriateness of
reference-of-thought/apriorising–registry-wordview into the shortnesses-of-register-of-
meaningfulness/temporal-dispositions and longness-of-register-of-meaningfulness/intemporal-
disposition; as the suprastructuring construal\( ^8 \)\{as-of-’perversion-and-derived- perversion-of-
syncretising-and-subtransversality-of-motif-and-apriorising/axiomatising/referencing’-and-
‘corresponding-ontological-reconstituting-as-to-conflatedness -of-veridical- reference-of-
thought-as-prospective-institutionalisation/supratransversality-of-motif-and-
apriorising/axiomatising/referencing’\} delineating existential-transitioning-or-iterability-trace-
of-narratives-as-dots/existential-contextualising-contiguity -reification /superseding–oneness-
of-ontology\( ^8 \) by \( ^5 \) maximalising-recomposuring-for-relative-ontological-completeness\( ^5 \)—
unenframed-conceptualisation insight of essence-of-meaningfulness keeps/upholds the
‘superseding–oneness-of-ontology’ in ontological-contiguity\( ^7 \)/ontological-veridicality and
logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought! So with the psychopath, you don’t watch the logic, you watch out for the apriorising-registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought do protract and an ignorant prelogism-as-of-conviction,-in-profound-superoeration-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism-as-of-conviction,-in-profound-superoeration-<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
This is known as postlogism\textsuperscript{78} or preconverging-or-dementing \textsuperscript{-}intervention or compulsive-slanting—preconverging-or-dementing \textsuperscript{-}apriorising or conjugated-postlogism \textsuperscript{8} (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\textsuperscript{8} reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{9} and once it is induced by ignorance it leads to an undermining of ‘deductive social\textsuperscript{10} universal-transparency\textsuperscript{10} ⟩{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\textsuperscript{10}’ 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 -intervention is derived from the psychopath’s initiated postlogism\textsuperscript{78} 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-protractions-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 as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality /longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of intemporality ’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or secondnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality or fail-intemporality /temporality); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as
notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> as shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{100} to longness-of-register-of-meaningfulness-and-teleology\textsuperscript{100}, and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/designed to skew (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{100}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality\textsuperscript{52} over failing-intemporality\textsuperscript{52}/temporal-dispositions of postlogism-slantedness (postlogism-as-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}—instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97} of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{103}—defect—as-Being-or-ontological-or-existential–defect\textsuperscript{97}), 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\textsuperscript{97} 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 salvageable as just attendant). 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—⟨implicited-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 \(^0\)–defect–<as-Being-or-ontological-or-existential–defect>\(^\text{26}\), because the temporal-dispositions-so-conjugated-to-postlogism\(^\text{78}\) are now ‘acting-recurrently-in-temporal-preservation, no-longer-as-attendant (defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation”), while wrongly implying (beyond-the-consciousness-awareness-teleology\( ^\text{1}\)-<in-existential-extrication-as-of-existential-unthought>) they are ontologically-veridical or in intemporal-preservation’ in their state of conjugated-postlogism\(^\text{78}\).

By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given registry-worldview’s ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\( ^0\)-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ (uninstitutionalised-threshold\(^\text{0}\) 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-attendant (defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation”), while wrongly implying (beyond-the-consciousness-awareness-teleology\( ^\text{1}\)-<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\( ^\text{1}\) (as \(^\text{75}\) perversion-of-\(^\text{1}\) reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\( ^\text{1}\)>) that is behind all the dialectical-out-of-phases/dialectical-primitivities registry-worldviews as recurrency-of-utter-uninstitutionalisation (\(^\text{7}\) perversion-of-\(^\text{2}\) reference-of-thought–<as-effectively-apriorising-
reference-of-thought/prospective-registry-worldview established in the middle to long run construed as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), which then voids the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) as ‘postconverging-or-dialectical-thinking\(^{100}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In many ways issues of perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > are rather with respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > necessarily imply a dialectical situation between two ontological-references with the one being prior/transcended/superseded and the other prospective/transcending/superseding. It is important to grasp that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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\(^{98}\) where this is skewed (‘intemporality\(^{92}\)-asymmetric-subsumption-of-temporality\(^{92}\)’, 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\(^{76}\) with regards to the cross-section of human interest in the middle to long run construed as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). However, no institutionalisation construct, going by its implied
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential
complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, however, at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘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—deferential-formalisation-transference—and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism in the short run and secondnaturing in the middle to long run construed as of de-mentation—supererogatory—ontological—de-mentativity—dialectical—de-mentativity—stranding—or-attributive-dialectics. The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored, is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms—as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to the abstract summative social. Such insight on the nature of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect contributing in transforming medieval European societies mindsets into a positive worldview by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the
implications of such a venture. The fact here as well as with all issues of "perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness(bottomlining-as-to-shallow-supererogation)" (by the prior relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness(bottomlining-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 individualusions as atomic-level point-of-departure of transformation but rather finding its
radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\}) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional–deprocrypticism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms–as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling-<in-deferential-formalisation-transference> thereof, as an objectively engaged intellectual/emancipatory exercise. - As the above circularity/recurrence/repetition/repeatability (of temporal-dispositions acting-recurrently-in-temporal-preservation …) is the basis for the registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect> reflected/perspectivated as the perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications> of a given dialectically-out-of-phase/dialectically-primitive registry-worldview in its ‘dynamic-cumulative-aftereffect of subontologisation’ as the 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; superseded/resolved not by logical-processing but as apriorising–registry (<reference-of-thought) perversion, by the ontological-primemovers-totalitative-framework of
the prospective apriorising-registry as it elicits by its positive-opportunism its untenability/internal-contradiction/internal-incoherence/institutional-constraining with respect to the prior one, going by ontological-normalcy/postconvergence. This articulation of the ‘given dialectically-out-of-phase/dialectically-primitive registry-worldview as a ‘dynamic-cumulative-aftereffect of subontologisation’’ can be construed going by an ontologically-veridical insight from a ‘Différance-existential-transitory-articulation-of-the-protraction-of-‘perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\rangle,–of-meaningfulness’ technique which allows essence-of-meaningfulness to be seen for what it really is as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\langle\textsuperscript{9}\rangle-reification\langle\textsuperscript{9}\rangle/superseding–oneness-of-ontology\langle\textsuperscript{9}\rangle by maximalising-recomposuring-for-relative-ontological-completeness\langle\textsuperscript{9}\rangle—unenframed-conceptualisation-and-contextualisation, as can be understood insightfully by the notion of ‘existence defining/preceding essence’, as existential reality sets up the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\langle\textsuperscript{9}\rangle-reification /superseding–oneness-of-ontology\langle\textsuperscript{9}\rangle wherein temporal-dispositions acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness\langle\textsuperscript{9}\rangle-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\langle\textsuperscript{9}\rangle<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism\rangle, as-it-is-thus–‘in-wait’-for-‘perversion-of–reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\rangle,–or-temporal-preservation-as-pseuointemporality\langle\textsuperscript{9}\rangle-preservation, in need for
ontological-normalcy/postconvergence epistemic/notional-projective-perspective prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This is the reason why the registries of the dialectically/contendingly-out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (the-\textsuperscript{74} perversion-of-\textsuperscript{74} reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater , of-our-positivism-construed-from-a-prospective-\textgreater reference-of-thought-as-deprocripticism) are correspondingly represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity \textless -of-\textsuperscript{74} reference-of-thought’\textsuperscript{41} as-amplituding/formative-epistemicity\textless totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\textless by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology\textgreater , in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{103}–defect\textless as-Being-or-ontological-or-existential–defect\textgreater \textsuperscript{40} as effectively preconverging-or-dementing\textless –apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking\textsuperscript{30}–apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, \textsuperscript{10} universalisation, positivism and prospectively deprocripticism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78}/preconverging-or-dementing\textsuperscript{19}–integration leading to temporal-preservation-as-pseudointemporality\textsuperscript{27}–preservation occurs at the three levels of contextualisation as individuation, intradimensional and
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-afteffect 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 as 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.
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.

mentation-capacity-deepening is the inherent reason why humankind has to ‘make-up-for’ (by projection as ‘ontological-reconstituting-as-to-conflatedness’/deconstruction) its ontologising-deficiency by renewing its reference-of-thought/implied-registry-worldview in successions as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involving a ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ dialecticism’ (de-mentation/supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of reference-of-thought) that involves prospective/transcending/superseding registry-worldview as ‘postconverging-or-dialectical-thinking’/apriorising-psychologism’ which is dialectically-in-phase over prior/transcended/superseded registry-worldview as preconverging-or-dementing/–apriorising-psychologism which is dialectically-out-of-phase/dialectically-primitive. With the various registry-worldview/dimensions postlogism/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/perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (whether instigating from physiological or enculturated basis) being incidental phenomena (associated with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor) emphasising the more fundamental issue of the dialecticism implicated in human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and with this dialecticism being the ‘suprastructural insight’ that informs the veracity/ontological-pertinence and handling of all
as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing-apriorising-psychologism’, as-it-is-thus-‘in-wait’-for- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–or-temporal-preservation-as-pseudointemporality-preservation, (ontological-completeness-of- reference-of-thought involving institutionalising, universalising, positivising and deprocrypticising, with notional–deprocrypticism ‘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 uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will be more straightforward, direct and definite from the prior preconverging-or-dementing–apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality-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-supererogation or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyches/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
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

--or-temporal-preservation-as-pseudointemporality\textsuperscript{57}-preservation, postlogism\textsuperscript{78} induces temporal-preservation by circularity/recurrence/repetition/repeatability of unprincipled-or-derived-unprincipled mental-dispositions in temporal-dispositions (which equally assume a purposefullness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations) inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{58}--defect<as-Being-or-ontological-or-existential--defect>\textsuperscript{56} by temporal-preservation as of the circularity/recurrence/repetition/repeatability\textsuperscript{59} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{60}--reification /superseding–oneness-of-ontology--of-recurrence/repeatability in principle. postlogism\textsuperscript{78}--as-of--compulsing--nonconviction/madeupness/bottomlining\\textsuperscript{9}

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-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, as it strives to act as if it was intemporal,
whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-
teleology–in-existential-extrication-as-of-existential-unthought–manifestation. In that
sense the postlogic/psychopathic mental-disposition will seem to be the ‘weakest human
mental-disposition for acting intemporally in supplanting–conviction-as-to-profound-
supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking–
apriorising-psychologism reflex to meaningfulness-and-teleology as of its
intrinsicness/essence/ontological-veridicality’ and so directly engages in its kind of
pseudointemporality, for pathological reasons, as it takes a faulty-mentation-procedure-
shortcut to meaningfulness towards its naively sought-outcome/end-purpose as ‘meaning by its
mere form as being deterministic of how others will act’, such that this is actually part and
parcel of its developmental psychology. While other temporal-dispositions individuations come
to pseudointemporality by ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation, whether-consciously-expeditiously-or-unconsciously-and-so-beyond-the-
consciousness-awareness-teleology–in-existential-extrication-as-of-existential-unthought–
manifestation. postlogism-as-of–compulsing–nonconviction/madeupness/bottomlining
<decontextualising/de-existentialising–of-attendant-intradimensional–
intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset/reference-of-thought at its core is fundamentally and de-mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-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, before even speaking of an issue arising from medieval postlogism like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset/reference-of-thought at its relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-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-preservation) with respect to the mental-dispositions of the positivistic mindset/reference-of-thought wherein obviously the latter’s more ontological-completude construes that notions-and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation \(<\text{as-to-} \text{‘attendant-intradimensional’}-\text{prospectively-} \text{disontologising-} \text{preconverging/dementing} \text{ –apriorising-psychologism}>\)'-threshold (as-it-is-thus-‘in-wait’-for- perversion-of-\(^4\) reference-of-thought-\(<\text{as-effectively-apriorising-in-} \text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\),–or-temporal-preservation-as-pseudointemporality\(^12\)-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 \(^{10}\)-\(<\text{in-} \text{existential-extraction-as-of-existential-unthought}>\)'-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing \(<\text{apriorising-psychologism} \text{(as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold \(^{103}\) or relative-ontological-incompleteness \(-\text{induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation}\) \(<\text{as-to-} \text{‘attendant-intradimensional’}-\text{prospectively-} \text{disontologising-} \text{preconverging/dementing} \text{ –apriorising-psychologism}>\)'-threshold (as-it-is-thus-‘in-wait’-for- perversion-of-\(^4\) reference-of-thought-\(<\text{as-effectively-apriorising-in-} \text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\),–or-temporal-preservation-as-pseudointemporality\(^12\)-preservation), its disposition for temporal-preservation-as-pseudointemporality\(^12\)-preservation (whether instigated postlogically or arising from enculturated-postlogism \(^7\)) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing \(<\text{apriorising-psychologism} \text{that speaks fundamentally of relative-ontological-incompleteness \(^{10}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation}\) \(<\text{as-to-} \text{‘attendant-intradimensional’}-\text{prospectively-disontologising-} \text{preconverging/dementing} \text{ –apriorising-psychologism}>\), (as-it-is-thus-‘in-wait’-for- perversion-of-\(^4\) reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-} \text{(as-it-is-thus-‘in-wait’-for- perversion-of-\(^4\) reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) \(<\text{as-to-} \text{‘attendant-intradimensional’}-\text{prospectively-disontologising-} \text{preconverging/dementing} \text{ –apriorising-psychologism}>\)'-threshold (as-it-is-thus-‘in-wait’-for- perversion-of-\(^4\) reference-of-thought-\(<\text{as-effectively-apriorising-in-} \text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\),–or-temporal-preservation-as-pseudointemporality\(^12\)-preservation)})
supererogation\textsuperscript{\textgreater,–or-temporal-preservation-as-pseudointemporality\textless -preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\textsuperscript{\textless}<in-existential-extrication-as-of-existential-unthought\textgreater -manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness\textsuperscript{\textless}-induced,-\textquoteright\textquoteright threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textless}<as-to-\textquoteright\textquoteright attendant-intradimensional\textquoteright\textquoteright -prospectively-disontologising\textsuperscript{\textless}-preconverging/dementing\textsuperscript{\textless}-apriorising-psychologism\textsuperscript{\textless} threshold will reflect as of preconverging-or-dementing\textsuperscript{\textless}–apriorising-psychologism the \textquoteleft recurrent-utter-institutionalised mindset\textquoteright /\textquoteright reference-of-thought with respect to base-institutionalised mental-dispositions\textquoteright as from the base-institutionalised perspective, likewise the \textquoteright ununiversalised mindset\textquoteright / reference-of-thought with respect to universalised mental-dispositions\textquoteright as from the universalised perspective, the \textquoteright non-positivism/medievalism mindset\textquoteright / reference-of-thought with respect to positivistic mental-dispositions\textquoteright as from the positivistic perspective, and prospectively so, the \textquoteright procrypticism mindset\textquoteright / reference-of-thought with respect to notional–deprocrypticism mental-dispositions\textquoteright as from the notional–deprocrypticism perspective. (This preconverging-or-dementing\textsuperscript{\textless}–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\textsuperscript{\textless}–apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a \textquoteright postconverging-or-dialectical-thinking\textquoteright –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics\textquoteright grounded at the successive institutional-cumulation/institutional-recomposure-{\textsuperscript{\textless}as-to-\textquoteright historiality/ontological-eventfulness /ontological-aesthetic-tracing\textless}<perspective–ontological-normalcy/postconvergence-reflected\textquoteright epistemicity-relativism\textsuperscript{\textgreater};\textquoteright as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-
positivism/medievalism context as highlighted above at its relative-ontological-incompleteness\textsuperscript{72}-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–\textsuperscript{75}reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}>,–or-temporal-preservation-as-pseudointemporality\textsuperscript{17}-preservation) warranting the positivistic registry-worldview/dimension, we can appreciate that there is a whole gamut of seemingly genuine ontological/being/existential dispositions as social practices within the non-positivism/medievalism registry-worldview/dimension like alchemy, superstitions, beliefs and other similar social constructions of meaningfulness that from a ‘positivistic angle’ are perfectly caricaturable as nothing but threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}’<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> arising from the hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of \textsuperscript{104}universalisation’s \textsuperscript{84}reference-of-thought–\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as intradimensional existential-decontextualised-transposition (of \textsuperscript{84}reference-of-thought–\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{100} of \textsuperscript{104}universalisation meaningfulness). This is a recurrent dynamism associated with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor across all institutional-cumulation/institutional-recomposure<-as-to__historiality/ontological-eventfulness_/ontological-aesthetic-tracing<-perspective–ontological-
wait’-for-’perversion-of-’reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation></p>→,–or-temporal-
preservation-as-pseudointemporality</p>→-preservation, inducing new derived-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation</p>→<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’ social constructions of meaningfulness, and the cycle carries on this way till
the attainment of ontological-normalcy/postconvergence (deprocrpticism) as ontological-
completeness brings an end to derived-‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation</p>→<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</p>→<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’ social constructions of meaningfulness are in effect reflecting the registry-
worldview/dimension uninstitutionalised-threshold</p>→ requiring corresponding prospective
institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-
the-consciousness-awareness-teleology</p>→<in-existential-extrication-as-of-existential-
unthought>-manifestation intradimensionally); and it is important to grasp that
uninstitutionalised-threshold</p>→ (however nefarious the consequences from an ontological-
normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-
deepth-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 intemperate-
position responsible for the institutionalisation/intemperialisation 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 transcendental construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recomposure/reorder its
institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the ‘incidental resolution of temporal-preservation-as-pseudointemporality\(^2\)-preservation’ (with respect to themselves in their specific locale) associated with the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal preconverging–de-mentating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing incidentally it doesn’t actually preempt but fails the ‘universal resolution of temporal-preservation-as-pseudointemporality\(^2\)-preservation’ (at humanity-at-large scale) as it advances an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery. This approach of temporal-dispositions of dealing with temporality\(^2\)/shortness with respect to perversion-of-referent-of-thought\(<\text-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\(^{2}\text>|\text-in all the registry-worldviews (institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing|\text-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism})\text-is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\(^3\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming warrants a transcendental posture of universal-projection/aetiologisation/ontological-escalation that overlooks resolving temporality\(^2\)/shortness with temporality\(^2\)/shortness and seeks to grasp the universal
implications of all such temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation inclinations of \textsuperscript{74}perversion-of-\textsuperscript{74}reference-of-thought-\textsuperscript{74}as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{> at the humanity-at-large level of all locales and situations, and only then in transversality\textsuperscript{~}of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} that all such incidentals of \textsuperscript{74}perversion-of-\textsuperscript{74}reference-of-thought-\textsuperscript{74}as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{> and temporal-preservation-as-pseudointemporality\textsuperscript{52}-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\textsuperscript{100}<in-existential-extrication-as-of-existential-unthought>-of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, \textsuperscript{104}universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of-\textsuperscript{84}reference-of-thought of \textsuperscript{81}procrypticism–or–disjointedness-as-of-\textsuperscript{84}reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable \textsuperscript{re-originary-as-unenframed/unbeholdening/outlier-conceptualisation}\textsuperscript{(imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation)} \textsuperscript{(as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{10})} 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/reprojecting/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 maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition such as Galileo’s or Darwin’s or Rousseau’s or Descartes’s assertions will seem overblown to the ‘core non-positivism/medievalism mindset’ going by its customary perception), since it doesn’t accommodate temporal/incremental/disjointedness-as-of-reference-of-thought ways of thinking and instead strives for a universal implications depth-of-thought. Basically, on the same token the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of formal constructs is all about construing human transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human
transcendental potential as a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporality/utter-ontological-veridicality in the quest for reifying abstract universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-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 \langle \text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology} \rangle \text{ disruption of formal effectiveness).  

Abstractly 5\text{maximalising-recomposuring-for-relative-ontological-completeness} — unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{10} and \textsuperscript{16} universal coherence that incremental meaningfulness doesn’t, and thus \text{maximalising-recomposuring-for-relative-ontological-completeness} — unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{77} of-the-human-institutionalisation-process\textsuperscript{68} successive institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness} /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism'>, with human ontological development from ‘shallow limited-mentation-capacity—\text{as of relative apriorising/axiomatising/referencing—constitutedness}’ to deeper limited-mentation-capacity—\text{as of relative apriorising/axiomatising/referencing—conflatedness}’ reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. \text{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—\text{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’ (from the perspective of the ‘postconverging-or-dialectical-thinking’—reference-of-thought in relative-ontological-completeness as depth—
thought’) as ‘shallow limited-mentation-capacity’{as of relative apriorising/axiomatising/referencing—constitutedness } to deeper limited-mentation-capacity{as of relative apriorising/axiomatising/referencing—conflatedness }’/relative-ontological-completeness{diminishing–human-epistemic-abnormalcy-or-preconvergence } avails for the development of reference-of-thought in construing intrinsic-reality/ontology, by its very intemporal/longness-of-register-of-meaningfulness-and-teleology principle-driven nature; hence it thus regenerates new reference-of-thought—categorical-imperatives/axioms/registry—teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to match developing ‘shallow limited-mentation-capacity’{as of relative apriorising/axiomatising/referencing—constitutedness } to deeper limited-mentation-capacity{as of relative apriorising/axiomatising/referencing—conflatedness }’/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 apriorising/axiomatising/referencing—constitutedness } to deeper limited-mentation-capacity{as of relative apriorising/axiomatising/referencing—conflatedness }’/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—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation wrongly construes meaningfulness (both ontology and virtue perspectives) as rather a process of additionality over the prior reference-of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology develops from shallow limited-mentation-capacity—as relative apriorising/axiomatising/referencing—constitutedness to deeper limited-mentation-capacity—as relative apriorising/axiomatising/referencing—conflicatedness) by way of the ‘de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics’ of ‘reference-of-thought’
meaningfulness-and-teleology\textsuperscript{100} develops rather as a maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{98}—unenframed-conceptualisation process of recomposuring towards a deeper superseding–oneness-of-ontology, with recomposuring reflecting that human progress is rather an ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} (as secondnaturing/institutional-design defined by skewing (‘intemporality’-asymmetric-subsumption-of-temporality\textsuperscript{52}), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{de-mentativity} as deferential-formalisation-transference by the intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100})—to—intemporal (longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}) as of human existential-form-factor. Thus the implication is that the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{98} succumbs to uninstitutionalised-threshold\textsuperscript{103} due to the dynamic-cumulative-aftereffect of human temporality\textsuperscript{99}/temporal-dispositions as of shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} in inducing uninstitutionalised-threshold\textsuperscript{103} which can only further be de-mentatively/structurally/paradigmatically resolved by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{98}—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/supererogatory\textsuperscript{de-mentativity}. Basically, \textsuperscript{51}incrementalism-in-relative-ontological-incompleteness\textsuperscript{99}—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality\textsuperscript{99}/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold\textsuperscript{103} towards the perversion/derived-perversion of the institutionalisation\textsuperscript{94}reference-of-thought or \textsuperscript{94}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (whether unconsciously, expediently or consciously), involving
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation emerging-through', just as is \textsuperscript{90}universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional–deprocrypticism over procrypticism; as a maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation process in the recomposuring accrual of human ‘shallow limited-mentation-capacity\textsuperscript{as of relative apriorising/axiomatising/referencing—constitutedness } towards deeper limited-mentation-capacity\textsuperscript{as of relative apriorising/axiomatising/referencing—conflatedness }’ wherein the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} is rather construed as of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{90}—of-\textsuperscript{91}reference-of-thought\textsuperscript{89} devolving-as-of-instantiative-context as to existence-potency\textsuperscript{93}—sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ providing existential-context priorly-and-over elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{39} due to the fact that when not so existentially-contextualised our limited-mentation-capacity-deepening \textsuperscript{3} in an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{39} exercise is bound to induce ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to–attendant-intradimensional’—prospectively-disontologising—preconverging/dementing apriorising-psychologism> \textsuperscript{84}reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of existential-contextualising-contiguity\textsuperscript{91} ‘s-reifying/elucidating-of-prospective-relative-ontological-
completeness\textsuperscript{-of-}reference-of-thought\textsuperscript{-of-}devolving-as-of-instantiative-context as to existence-potency\textsuperscript{-of-}sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening\textsuperscript{53} needs to grasp imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{39}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{-of-}reference-of-thought\textsuperscript{-of-}devolving-as-of-instantiative-context as to existence-potency\textsuperscript{-of-}sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, as a priori over any subsequent elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{39} for the latter to be ontologically valid. Furthermore, the precedingness nature of ontological-normalcy/postconvergence with respect to human existential-reference/existential-tautologisation pivoting to ontology/ontological-veridicality speaks of a ‘decentering’ to the prospective ontological-construct that \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{-of-}unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} rescheduling (as it perpetually recomposure to the intemporal as the relative absolute in value and ontology) over \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness\textsuperscript{-of-}enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening\textsuperscript{53} of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute \textsuperscript{54}reference-of-thought. Insightfully with respect to the notion of \textsuperscript{7}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{-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 apriorising/axiomatising/referencing—constitutedness’ to deeper limited-mentation-capacity—as of relative apriorising/axiomatising/referencing—conflicatedness reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩ that may lead to temporal mobbish dispositions, the fundamental point being that that element of ‘abstraction-of-thought/principled-thought’ is decisive as with all knowledge constructs. Rather the limit of such intemporal thinking is not the wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/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$^9$ to solipsistic-intemporality$^{12}$ and as such solipsism as of solipsistic-intemporality$^{12}$ 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$^5$/objectification/desubjectification-as-objectification$<\text{as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism}>$^{01}$ construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologuous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional–knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with ontological-primemovers-totalitative-framework$^{73}$ 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/paradigmming’, further explaining in the bigger picture why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework. <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity and not any notion of
vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional-referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)’. By extension, our consciousness-awareness-teleology as of a solipsistic epistemic/notional-construct is equally the result of our animate-existential-referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework 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\textsuperscript{100} within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{100} within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{100}. 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\textsuperscript{56} as of ontological-primemovers-totalitative-framework\textsuperscript{17} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{56} as of ontological-primemovers-totalitative-framework\textsuperscript{17} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political,
environmental, social media, etc. are now critical determinants of its subjective and intersubjective meaningfulness-and-teleology. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness of reference-of-thought implied beyond-the-consciousness-awareness-teleology of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of-nonconviction/madeupness/bottomlining-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–procrysticism) 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-

\textit{epistemicity} causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{5} 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\textsuperscript{10}~\textit{<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\textsuperscript{11} (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) as of ontological-primemovers-totalitative-framework as of ontological-primemovers-totalitative-framework as of ontological-primemovers-totalitative-framework as of ontological-primemovers-totalitative-framework as of ontological-primemovers-totalitative-framework as of ontological-primemovers-totalitative-framework}\textsuperscript{4}~\textit{<amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity}\textsuperscript{6} and not any notion of
vague innateness besides existentially inherent human-subpotency potential to manifest as human) as of intrinsic-reality/ontological-veridicality that allows for the requisite pivoting/decentering as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enabling human emancipation and progress, and not the other way round). The further implication is that by a retrospective and prospective analysis the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, usually initiated as a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\(^\text{\textless}\) 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\(^\text{\textless}\) as of ontological-primemovers-totalitative-framework\(^\text{\textless}\) causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\(^\text{\textless}\) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity wooden-language\(^\text{\textless}\) averaging-of-thought-\(^\text{\textless}\)as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\(^\text{\textless}\) 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-
aetiologisation/ontological-escalation insight, can only be properly construed as of such a
disambiguation in conceptualising not only ‘inherent intrinsic-reality/ontological-veridicality’
but equally ‘the human temporal-to-intemporal conditions/states of perception/relation with
intrinsic-reality/ontological-veridicality’ (so-underlying human knowledge-reifying-and-
empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant
implications). This is fundamentally so because ‘inherent existential-reality/intrinsic-
reality/ontological-veridicality is already what it is as given whether humankind knows about it
or not’ but rather the point of human knowledge is an emancipatory/sublimating exercise
involving the need to decenter/pivot and supersede our animate-existential-
referencing/subjectification as of the <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag human condition to derive
knowledge-and-virtue, and so as human-subpotency/subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or
existence-in-reverberation or existence-potency ~sublimating–nascence, disclosed-from-
prospective-epistemic-digression). 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/infering-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 apriorising/axiomatising/referencing—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/reprojecting/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\(^{(53)}\) (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 \(^{(46)}\)historiality/ontological-eventfulness\(^{(17)}\)/ontological-aesthetic-tracing-\(<\text{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 \(^{(55)}\)maximalising-recomposuring-for-relative-ontological-completeness\(^{(3)}\)—unenframed-conceptualisation as of transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{(102)}\) 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 \(^{(45)}\)amplituding/formative–epistemicity–totalising–renewing-realisation/re-perception/re-thought as of a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework\(^{(73)}\)-intercession, with nothingness rather the ‘conceptual devising of the metaphysics-of-absence–\{implicit-epistemic-veracity-of- nonpresencing–\}<perspective–ontological-normalcy/postconvergence\}> of existence’ with existence conceptually construed in metaphysics-of-presence–\{implicit–‘nondescript/ignorable–void ‘-as-to presencing—absolutising-identitive-constitutedness \}; but then with existence being its
very own metaphysics-of-presence\{implicated-'nondescript/ignorable–void ’-as-to-presenter—absolutising-identitive-constitutedness \}, the mutual equivalence of both
metaphysics-of-presence\{implicated-'nondescript/ignorable–void ’-as-to-presencing—
absolutising-identitive-constitutedness \} and metaphysics-of-absence\{implicated-epistemic-
veracity-of- nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle\} implying
that nothingness is likewise tautologically the emanation-as-to-the-all-defining-ontological-
primemovers-totalitative-framework-intercession of existence. Basically a nothingness
conceptualisation is necessarily and tautologically an existential conceptualisation as
‘existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-
ontological-completeness’-of-‘reference-of-thought-’devolving-as-of-instantiative-context as
to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality’ which is necessarily ‘the absolute a priori’ (as
‘existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-
ontological-completeness’-of-‘reference-of-thought-’devolving-as-of-instantiative-context as
to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality construed as of increasing human limited-
mentation-capacity-deepening in the apriorising/axiomatising/referencing of
meaningfulness-and-teleology construal of superseding–oneness-of-ontology/oneness-of-
meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the
notion of meaningfulness which references existence and all that is in existence as ontological.
Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all
human knowledge (mental-devising-representation of teleological reorientation), as it doesn’t
speak of any inherent change in intrinsic-reality but rather of change of human
just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity —of-the-human-institutionalisation-process are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology in grasping a superseding–oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of transcending from shallow to deeper superseding–oneness-of-ontology is no more than about human as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression already given as ontological-normalcy/postconvergence oneness) along the same lines with the notion of de-mentation (supererogatory—ontological—de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in compensation of human limited-mentation-capacity-deepening as ‘shallow limited-mentation-capacity {as of relative apriorising/axiomatising/referencing—constitutedness } to deeper limited-mentation-capacity {as of relative apriorising/axiomatising/referencing—conflatedness } 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
that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity; as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human meaningfulness-and-teleology is necessarily of ontological-primemovers-totalitative-framework or attendant. However the disavowal rather than renewal/deconstruction/ontological-reconstituting—as-to-conflictedness 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-conflictedness—as-to-totalitative-reification—in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemic-determinism<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-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/attendant 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-pseudointemporality-preservation) of the sort: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-‘disjointedness-as-of-reference-of-thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews (‘intemporality-asymmetric-subsumption-of-
temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) meaningfullness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposing-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that reinvents new reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as a metaphysics-of-absence—(implicated-epistemic-veracity-of Nonpresencing-<perspective-ontological-normalcy/postconvergence>) conceptualisation in further human limited-mentation-capacity-deepening and opening up new institutionalisation possibilities behind the successive transcendance-and-sublimity/sublimation/supererogatory-de-mentativity of an animal of notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence in need for skewing (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference towards the intemporal to induce a registry-
teleology\footnote{00} that account for the possibility of our present and prospectively opened-construct-of–meaningfulness-and-teleology\footnote{00} for enabling future possibilities. Even when it comes to the social integration of maximalising-recomposuring-for-relative-ontological-completeness\footnote{88}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, it is often the case that such meaningfulness-and-teleology\footnote{00} is bound to the denaturing in many ways as of human ordinariness <amplituding/formative> wooden-language\{imbued—averaging-of-thought\}<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology-as-of-nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications> } temporal extricatory 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\footnote{88}—unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology\footnote{100}\{in-existential-extrication-as-of-existential-unthought\} as ‘derogation to the fact that such maximalising-recomposuring-for-relative-ontological-completeness\footnote{88}—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-as-of-
relatively satisfied but such an argument is never made of lower/prior institutionalisations with
the implications that its elicitation within a registry-worldview as present is nothing more but
an act of ‘ontological-bad-faith/inauthenticity', but then a maximalising-recomposuring-for-
relative-ontological-completeness——unenframed-conceptualisation approach is one that
doesn’t reason in temporal-accommodation but provides the opportunity for prospective
institutional possibilities. maximalising-recomposuring-for-relative-ontological-
completeness ——unenframed-conceptualisation was what was in the minds of the
Copernicuses, Galileos, Rousseaux, Darwins and the enlightenment Encyclopédistes led by
Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-
positivism/medievalism worldview. Such that vague arguments of the type we’ve been living
well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how
their present institutionalisation came about and future institutionalisation possibilities; since
we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-
institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval
non-positivism were non-positivistic, and by extention (but for the complexes arising from our
metaphysics-of-presence—(implicated-'nondescript/ignorable—void ’-as-to- presencing—
absolutising-identitive-constitutedness }) all humans in our procrypticism—or–disjointedness-
as-of—reference-of-thought are procryptic and it is no use turning around to our fellow mortals
to do social-aggregation-enabling; with the more critical issue being what is the ontological-
contiguity——of-the-human-institutionalisation-process implication as from the prospective
epistemic-projection perspective! Such temporal-dispositions are characteristically draggy
across all registry-worldviews/dimensions explaining why all transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity meet with temporal resistance going by
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnaturedness—temporal—
ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); as our relative-ontological-incompleteness\textsuperscript{9}–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}–as-to–‘attendant-inradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’

demandises/enculturates the denaturing\textsuperscript{9} and generally explains the vices-and-impediments\textsuperscript{105} of any registry-worldview/dimension as of its given limited-mentation-capacity-deepening\textsuperscript{1}. As by reflex ‘the,<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfullness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}’ wrongly ignores the ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) nature of intrinsic-reality/ontological-veridicality, such that when there is a need to achieve ontologically-veridical meaningfulness by prospective\textsuperscript{84} reference-of-thought with new\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, the incrementality-in-relative-ontological-incompleteness\textsuperscript{9}—enframed-conceptualisation <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfullness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}’ simply engages in ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ to its prior/transcended/superseded\textsuperscript{84} reference-of-thought with its prior/old\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} that are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation due to their temporal-preservational nature with respect to their
threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). However, contrary to the ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation wooden-language imbuéd—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to—prospective-apriorising-implications’ disposition, it is only solipsism—of—thought by its emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at such uninstitutionalised-threshold requiring prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’, by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging—or—dementing—apriorising-psychologism as dialectically—out—of—phase/dialectically—primitive, with no place for its ‘<amplituding/formative—epistemicity>totalising—self-referencing—syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity—deepening of notional—firstnaturedness—temporal—to-intemporal-dispositions—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-framework\(^{71}\). (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework /attendant-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existentia1 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\(^{97}\)—of-the-human-institutionalisation-process\(^{68}\) which is rather about ‘successions of metaphysics-of-absence\({\text {implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>}}\) insights as the successive transcendental-enabling/sublimating/supererogatory–de-mentativity rules in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{77}\)—of-the-human-institutionalisation-process yielding in-lockstep the successively more ontologically profound metaphysics-of-presence\({\text {implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness }}\) 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\textsuperscript{86}—unenframed-conceptualisation insight, the \textsuperscript{45}<amplituding/formative-
epistemicity>totalising--self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of ‘incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation
<amplituding/formative> wooden-language-(imbued—averaging-of-thought.<as-to-
leveling/ressentiment/closed-construct-of— meaningfullness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)
 disposition is rather the prior/transcended/superseded reference-of-thought to be construed as
preconverging-or-dementing\textsuperscript{84}—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\textsuperscript{80}—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\textsuperscript{87}—of-the-human-institutionalisation-process\textsuperscript{84} (accounting for the institutional-
cumulation/institutional-recomposure–\{as-to_ historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism’>\}) as ‘the-
transcendental/transdimensional/interdimensional/\textsuperscript{88} maximalising-recomposing-for-relative-
ontological-completeness ‘—unenframed-conceptualisation’, the notion of ‘dynamic-
cumulative-aftereffect of subontologisation’ by human-subpotency–
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\(^7\)–as-of-conviction,-in-profound-supererogation\(^9\)–<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation\(^9\)–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\(^9\)> (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\(^10\)), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^10\) as supposedly of prelogism\(^7\)–as-of-conviction,-in-profound-supererogation\(^9\)–<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation\(^9\)–reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex). Beyond our illusion-of-the-present/present-consciousness/mirageas amplituding/formative–
positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews ‘mentally projected prelogism’-as-of-conviction,-in-profound-supererogation<br/>&lt;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-threshold, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation’-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability of the failing/not-upholding-&lt;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&lt;so-construed-as-from-perspective–ontological-normalcy/postconvergence&gt; implies that where there is postlogism-and-conjugated-postlogism as uninstitutionalised-threshold, the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex is actually of
preconverging-or-dementing\textsuperscript{9}–apriorising-psychologism reflex (and not new \textsuperscript{54}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97} as ‘prelogic supplanting–conviction-as-to-profound-supererogation’\textsuperscript{97}—of–‘attendant-intradimensional’–postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism re-engaging reflex’)/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism\textsuperscript{8} and conjugated-postlogism\textsuperscript{78} instances of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability\textsuperscript{9} at uninstitutionalised-threshold\textsuperscript{03} (including associated postlogism\textsuperscript{78}–and-conjugated-postlogism\textsuperscript{78}) reveal the ‘alteration of the same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ as temporal-dispositions alterity/alteration. Insightfully, it is this grasp of the uninstitutionalised-threshold\textsuperscript{03} (including associated postlogism\textsuperscript{78}–and-conjugated-postlogism –of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability of same-terms-of-expressions (seemingly-same-implied-meaningfulness) alternating with ontologically-non-veridical alterity/alterations of same-terms-of-expressions (seemingly-same-implied-meaningfulness), as Différance, that is critical in defining notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguated teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-disambiguated-mental-dispositions-meaningfulness-as-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in ‘dynamic-cumulative-aftereffect of subontologisation’ (as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) at the-individuations level to registry-worldview level and the-transcendental/transdimensional/interdimensional/ ‘maximalising-recomposuring-
for-relative-ontological-completeness
—unenframed-conceptualisation level that explains the
‘altering iterability dynamism’ at these three levels; whether at the-individuations level
involving the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation alteration’ by temporal-dispositions as slanted-and-formulaic
postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’> of
meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-
existential-elevation-of-reference-of-thought’ of the slanted-and-formulaic perverted
meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-
reconstituting-as-to-conflatedness/deconstruction compensating-alteration or 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 by temporality
(as longness-of-register-of—meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by
temporal-preservation-as-pseudointemporality-preservation alterity/alteration-in
circularity/recurrence/repetition/repeatability as shortness-of-register-of—meaningfulness-and-teleology, requiring the further realterity/realteration-of-such temporal-preservation-
alterity/alteration-in circularity/recurrence/repetition/repeatability as ‘ontological-reconstituting–as-to-conflatedness’/deconstruction’ by intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of-‘reference-of-thought-as-of-conflatedness’). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-procedure-deception/’urge'/entitlement-folie of postlogism-slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism). The notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting–as-to-conflatedness’/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating (<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) exercise but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing
‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{59}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality\textsuperscript{99}-preservational-alterity/alterations in distraction/circumvention of intemporality\textsuperscript{52}-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\textsuperscript{97}> (as opposed to issues of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97}), can only be construed as implying ‘a perpetual construct for upholding intemporality\textsuperscript{52}-in-preservational-compensation-alterity/alteration over temporality\textsuperscript{99}-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\textsuperscript{99}-in-preservational-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-variou
The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology\(^{10}\)\) of the postlogism\(^{78}\)-and-conjugated-postlogism which is in preconverging-or-dementing\(^{-1}\)-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\(\langle\text{implicated-}'\text{nondescript/ignorable–void }\text{'-as-to-}\text{ presencing—absolutising-identitive-constitutedness}\rangle\) (with its illusio
or-attributive-dialectics) registry/registry-worldview/ontological-reference dialecticisms as at one moment ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’ and at another preconverging-or-dementing—apriorising-psychologism are effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence’\{implicated-
uninstitutionalised-threshold self-referencing-synergetising-and-subtransversality-of-motif-
and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-
conflatedness-of-veridical-reference-of-thought-as-prospective-
institutionalisation/supratransversality-of-motif-and-apriorising/axiomatising/referencing’
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-
contextualising-contiguity-reification/superseding–oneness-of-ontology of ontologically-
veridical-meaningfulness that is not actually spoken-of by non-positivism/medievalism
mindset/reference-of-thought wrongly contending’; with the Derridean (existential)-trace
being the suprastructuring positivistic reference-of-thought of ontologically-veridical
meaningfulness with respect to intrinsic-reality. Such an insight can certainly be grasped with
respect to procrypticism and notional-deprocrypticism as well, with the associated postlogic
perversion-of-reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> phenomena. The
ontological-normalcy/postconvergence referentialism perspective inherently carries the
requisite suprastructuring transcendental-insight-projection for fulfilling the promise of
‘metaphysics-of-absence<implicated-epistemic-veracity-of-nonpresencing<perspective-
ontological-normalcy/postconvergence}>’ as postdication. Paradoxically, postdication (as
metaphysics-of-absence<implicated-epistemic-veracity-of-nonpresencing<perspective-
ontological-normalcy/postconvergence}>) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy/preconvergence perspective{(preconverging-or-
dementing<apriorising-psychologism<reference-of-thought)-and-hence-suprastructurable by
‘metaphysics-of-absence<implicated-epistemic-veracity-of-nonpresencing<perspective-
ontological-normalcy/postconvergence}>’-perspective{‘postconverging-or-dialectical-
thinking<apriorising-psychologism<reference-of-thought) which is then actually
prospective (to-resolve-the epistemic-abnormalcy/preconvergence); and not ‘metaphysics-of-presence-{implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness}’ conceptualisation which ‘wrong pretence of being in ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirage as 〈amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag31. This posture is validated by the decreasing epistemic-abnormalcy/preconvergence nature of the successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing} from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to universalisation to positivism and prospectively to deprocrypticism).

dispositions inducing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^3\) –
defect-<as-Being-or-ontological-or-existential–defect>\(^8\) or intradimensional’ as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity\(^9\)-reification\(^9\)/superseding–
oneness-of-ontology\(^9\). This is the abstract foundation that defines registry-
worldviews/dimensions uninstitutionalised-threshold\(^1\), and so, as fundamentally imbued in
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>-’–existentialism-form-factor which is de-
mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness\(^9\) -
induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^1\)
<as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism'>, up to notional–deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold\(^3\) by the mere fact that notional–deprocrypticism psychology is one that factors in in its (recomposured)-consciousness-awareness-teleology\(^10\)
the reality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>-’–existentialism-form-factor. Thus issues of perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation/> including postlogism are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension
transcendental de-mentative/structural/paradigmatic resolution, as of the comprehensive
ontologising of notional–deprocrypticism with respect to notional–procrypticism,
notwithstanding the further palliative conceptualisation of the necessity of the resolution as of
temporal <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-
existentialising—enframing/imprintedness⟨as-to historicity-tracing—in-presencing
hyperrealisation/hyperreal-transposition⟩ of issues of psychopathy in the present positivistic
registry-worldview. Thus psychopathy and social psychopathy should rather be related to
 suprastructurally (as preconverging-or-dementing’–apriorising-psychologism consciousness-
 awareness-teleology which reference-of-thought is invalid in the very first instance, going
 by ontological-normalcy/postconvergence epistemic/notional–projective-perspective for
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The nature of
perversion-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation⟩ structural-resolution
is very much in line with human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-
to-intemporal-dispositions⟨so-construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor which represents that any
transcendence-and-sublimity/sublimation/suprerogatory—de-mentativity is a secondnatured
institutionalisation/intemporalisation exercise of untenability/internal-contradiction/internal-
 incoherence/institutional-constraining on human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions⟨so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor mental-
dispositions ‘induced by social universal-transparency ⟨transparency-of-totalising-
entailing—as-to-entailing formative–epistemicity totalising—in-relative-
ontological-completeness ⟩ of the prior registry-worldview’s/dimension’s unsound reference-
of-thought of meaningfulness with respect to that of the prospective registry-
worldview’s/dimension’s and the positive-opportunism thereof, and thus undermining human temporal-preservation-as-pseudo-intemporal-preservation behind the uninstitutionalised-threshold and institutionalisation/intemporalisation secondnaturing; and not as may wrongly be construed as an emanation transformation exercise from temporal-dispositions as shortness-of-register-of-meaningfulness-and-teleology to intemporal-disposition as longness-of-register-of-meaningfulness. This latter point is to highlight that ontological focus should rather be placed on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitive-constitutedness poorly appreciative of dimensionality-of-sublimating supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepiisticity/anamnestic-residuality/spirit-drivenness–equalisation), as in the bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor thus needing its secondnatured skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) and that’s why society and more specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-
disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct as secondnaturing that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional–deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are ‘moulting’ their intemporal individuations and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-cumulative-aftereffect of ontology and subontologisation/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

With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is just a ‘placeholder-setup’ that doesn’t have 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-
dynamism of shallow limited-mentation-capacity⟨as of relative apriorising/axiomatising/referencing—constitutedness ⟩ to deeper limited-mentation-capacity⟨as of relative apriorising/axiomatising/referencing—conflatedness ⟩. In fact, psychoanalysis is
actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⟨transcending/superseded/prior⟩ process with the difference that
such comprehensively conceptually-directed constructs as is implied with
notional–deprocrypticism with respect to the present positivism/procrypticism are relatively
more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be
ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic
experience with regards to passive to conceptually-directed constructs of human teleological
projection. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
(prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⟨transcended/superseded/prior⟩ 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 34 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 34 reference-of-thought transcendental insights’,
such that the prospective (transcending/superseding) placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\(^{100}\) defect as ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism \(^{84}\) reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology\(^{100}\)–<in-existential-extrication-as-of-existential-unthought>\(^{5}\)) of the ‘old present’/retrospective as prior. That is it is critical to grasp that \(^{1}\) de-mentation\(_{\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)}}\) 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\(^{20}\)–apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism’), but such de-mentation\(_{\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)}}\) is rather about decentering and preconverging-or-dementing\(^{19}\)–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of the present as preconverging-or-dementing\(^{19}\)–apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism’. This is actually about \(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{29}\)—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\(^{9}\) which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior \(^{8}\) reference-of-thought as veridical. \(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{14}\)—unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-
positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procrypticism postlogism\textsuperscript{-}-and-conjugated-postlogism in the first place supersedingly/transcendentally by implying the need for notional–deprocrypticism rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of-reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, can be demonstrated as follows: supposed A 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 of transparency-of-totalising-entailing-as-to-entailing-as-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-implication—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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that is ‘postconverging-or-dialectical-thinking’–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”

maximising-recomposuring-for-relative-ontological-completeness\(^8\) — unenframed-conceptualisation will be to void the wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the\(^8\) reference-of-thought of postlogic/psychopathic and conjugated-postlogism\(^7\)/preconverging-or-dementing\(^9\)-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\(^10\) as\(^8\) reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening\(^3\), there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing\(^2\) hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of\(^8\) reference-of-thought—‘categorical-imperatives/axioms/registry-teleology\(^10\)) 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\(^2\)-reification\(^7\)/superseding—oneness-of-ontology\(^4\) defined by the uninstitutionalised-threshold\(^10\) which arises dementatively/structurally/paradigmatically and accounts for vices-and-impediments\(^10\). This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^3\)—defect<as-Being-or-ontological-or-existential—defect>\(^3\), that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness\(^3\)-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\(^{12}\)-preservation. That is at the basis of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{13}\) 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\(^{13}\) 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\(^{10}\) allusions to superstition in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{13}\) 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\(^{19}\) with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) of a procrypticism mindset/\(^{14}\) reference-of-thought will rather be utterly preconverging-or-dementing\(^{19}\)–apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-mere-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation`, of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism’ over perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation `, of-positivism-as-procrypticism. A ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence-⟨implicitied-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩/postdication of the individual as ‘metaphysics-of-presence-⟨implicitied-‘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-⟨implicitied-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather mobilises maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence-⟨implicitied-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩
normaley/postconvergence⟩/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirages as metaphysics-of-presence ⟨implicitied-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ⟩ in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is then qualified as social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from the inherent dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩’–existentialism-form-factor; and in construing/conceptualising the ‘transcendence and skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality 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/paradigmung 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 as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—
oneness-of-ontology involving iterability-by-alterations-and-realterations as ‘ontological-
reconstituting—as-to-conflicatedness’ realterations over hollow-constituting—disjuncted-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation alterations in
upholding ontology over subontologisation/subpotentialisation 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-
superalogatory—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

‘<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing—induced-disontologising—attendant-
intradimensional–ontologising—imbued—contextualising/existentialising—attendant-
onological-contiguity—shallow-supererogation—disontologising-perverted-outcome-
sought-precedes-existentially-veridical—attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness>⟩

postlogism78,

or

whether

pathological/psychopathic or enculturated, (as this is priorly due to the inherent registryworldview’s/dimension’s uninstitutionalised-threshold103 ‘in wait’ for such

10compulsing–

apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism78 elicitation of its
apriorising-psychologism>, for instance, the state of being superstitious in nonpositivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to elicit its
apriorising-psychologism> in such a social-setup by corresponding non-positivism/medievalism
10compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-

‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩
postlogism78), whereas the positivistic registry-worldview

84reference-of-thought

or
has the

prospective relative-ontological-completeness88-of-84reference-of-thought for the eliciting of
such

a

notions-and-accusations-of-sorcery
3157

threshold-of–


the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendability’ at the uninstitutionalised-threshold; (in contrast with either a state of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that doesn’t speak of ‘recurrence of perversion/unsoundness of reference-of-thought’ or an ‘abstract’ state of inherent uninstitutionalised-threshold but which is ‘transiently transcendable’ as it is not in temporal-preservation-as-pseudointemporality-preservation instigated by postlogism-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}). Thus it is the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism and conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting–as-to-conflatedness/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and it basically encapsulates the phenomenality of preconverging/dementing apriorising-psychologism mental-devising-representation of postlogism and temporal-dispositions-conjugated-postlogism so-construed as threshold-of nonconviction/madeupness/bottomlining-in-shallow-supererogation-‘as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism (and so-reflected of the registry-worldview’s/dimension’s social-construct of
identitive-constitutedness⟩ and metaphysics-of-absence⟨implicated-epistemic-veracity-of-
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩, with the capacity of
easily reflecting both preconverging-or-dementing—apriorising-psychologism and
postconverging-or-dialectical-thinking—apriorising-psychologism as implied from a renewed
human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-
veridicality. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation—⟨as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing—apriorising-psychologism⟩ implies that at registry-
worldview’s/dimension’s uninstitutionalised-threshold at which they are prospectively
reflected/perspectivated as being in epistemic-abnormalcy/preconvergence (as shallow
superseding–oneness-of-ontology construal/conceptualisation) with respect to ontological-
normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-
entropy-or-contiguity—or–ontological-preservation (as deeper superseding–oneness-of-ontology
construal/conceptualisation), correspondingly the ontological-veridicality of human dispositions
is construed as requiring a notional–firstnaturedness—temporal-to-intemporal-dispositions—⟨so-
construed-as-from-perspective–ontological-normalcy/postconvergence⟩ disambiguation of
reference-of-thought (rather than naively, an assumption of universal human intemporal-
disposition as reflected/perspectivated within a functional institutionalised registry-worldview
⟨preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩–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 when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold as being in epistemic-abnormalcy/preconvergence, as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness (as-to- historicity-tracing—inn-presencing–hyperrealisation/hyperreal-transposition)’ doesn’t permit beyond its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold. The suprastructuring effect of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to~‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> is what actually allows to prospectively reflect/perspectivate perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and as dialectically-out-of-phase/dialectically-primitive at the uninstitutionalised-threshold marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from universalisation, non-positivism/medievalism from positivism and procripticism from deprocripticism; thus enabling the requisite ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is undertaken to supersede (as deeper superseding–oneness-of-ontology construal/conceptualisation) the drawback or vices-and-impediments of
the prior registry-worldview/dimension as now preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase. Thus the reality of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism—implies that virtue shouldn’t naively be perceived in terms—as-of-axiomatic-construct of ‘a universal human intemporal-disposition nature or intemporal-disposition nature’ since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor speaks otherwise (even though such an axiom of ‘a universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality/longness to avoid the cumbrous need for disambiguating reference-of-thought of meaningfulness into notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold; that is, virtue is dementatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturung, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold wherein procrypticism–or–disjointedness-as-of—reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> since the requisite
intemporalisation-as-institutionalisation as \(^1\) deprocrypticism—or—preempting—disjointedness—
as-of\(^2\) reference-of-thought seconndnaturung is wanting), but virtue should rather be construed
as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-
incoherence/institutional-constraining and positive-opportunism\(^7\) in the short run and
seconndnaturung in the long run enables the prospective registry-worldview/dimension
institutionalisation; it is this focus on institutionalisation/intemporalisation that is effectively
institutionalisation-as-virtue given that in the succession of human institutional-
cumulation/institutional-recomposure\(\langle\)as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’\rangle\), no institutionalisation
effectively transforms human notional–firstnatedness—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\(^10\) 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
‘sponstaneoulsy’ arise in whatever concern there is should be directed/skewed (‘intemporality\(^2\)–
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 seconndnaturung, 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-reflective-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
ontologically-veridical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moul itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence

(implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ). Thus metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>} notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerogation `<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>{implicated-
’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }, which rather wrongly induces ‘a postconverging-or-dialectical-thinking’–apriorising-
psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage) effectively arises from a maximalist construct in grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising nature of intrinsic-reality/ontology over
incrementalism-in-relative-ontological-
incompleteness”—enframed-conceptualisation notional–procrpticism or
in ununiversalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, so too with positivism over non-positivism, and prospectively notional–deprocrypticism over procrypticism/as-the-perversion-of reference-of-thought—\(\text{as-effectively-apriorising-in-}
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\),–of-positivism
\text{disontologising–preconverging/dementing –apriorising-psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality\textsuperscript{[2]} conceptualisation’ is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocrypticism, with respect to the central concept of ‘knowledge-notionalisation’ wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of ‘the ignorances/desublimation’/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew (‘intemporality\textsuperscript{[2]}-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional–deprocrypticism registry-worldview/dimension preemtping—disjointedness-as-of reference-of-thought,—\(\text{as-to-‘amplituding/formative–}
\text{epistemicity>growth-or-conflicatedness }/\text{transvaluative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
\text{formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
\text{non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Ultimately
the purpose of }\text{maximalising-recomposuring-for-relative-ontological-completeness}\textsuperscript{[2]}—
unenframed-conceptualisation as an intemporal conceptualisation of transcendental implication should be of ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental maximalising-recomposuring-for-relative-ontological-
completeness—an unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism of the prospective institutionalisation ontological-primemovers-totalitative-framework over its corresponding uninstitutionalised-threshold to put in question the latter’s reference-of-thought–categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms–as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-thought’ 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-mentioning—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<sup>101</sup>-<in-existential-extrication-as-of-existential-unthought><sup>5</sup> of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking<sup>20</sup>– apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing<sup>19</sup>– apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of- nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>97</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising– psychologyism> 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<sup>84</sup>-<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<sup>84</sup>-of-reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity<sup>84</sup>-of-reference-of-thought if invalid (before even recognising whether the ‘implicitation-of-notion-of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the ‘postconverging-or-dialectical-thinking<sup>20</sup>–apriorising-psychologism and dialectically-in-phase’ over the ‘preconverging-or-dementing –apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that the notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>97</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising– psychologyism> is rather of conceptual metaphysics-of-absence<sup>61</sup>-{implicated-epistemic-veracity-of- nonpresencing<sup>64</sup>-<perspective–ontological-normalcy/postconvergence>} (meant to ensure a natural maximalising-recomposuring-for-relative-ontological-completeness<sup>88</sup>—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〈implicitied-‘nondescript/ignorable–
void ’-as-to- presencing—absolutising-identitive-constitutedness 〉. So both notions are
conceptually the same but implying different approaches with respect to the temporal
undermining of ontological-veridicality; with subontologisation/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–firstnaturesdness—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〈implicitied-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〈implicitied-‘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
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\(^78\) instigates the temporal-preservation-as-pseudointemporal preserving inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold\(^3\) even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective–reference-of-thought, as-it-is- thus-‘in-wait’–for– perversion-of–reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\)>–or-temporal-preservation-as-pseudointemporal preserving, with respect to ontological-normalcy’ by ‘undermining social\(^{104}\)universal-transparency\(^\langle\)transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(\rangle\) 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-pseudointemporal preserving and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporal preserving by supplanting–conviction-as-to-profound-supererogation\(^9\)–of–‘attendant-intradimensional’–postconverging/dialectical-thinking\(^20\)– apriorising-psychologism inclination whether naively conjugating to postlogism\(^8\) as misconstrual or good supplanting–conviction-as-to-profound-supererogation\(^7\)–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-preservation at its uninstitutionalised-threshold. Thus this is the underlying dimensionality-of-sublimating in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor across all the institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism’>) as of human shallow-to-deepening–limited-mention-capacity,–as-limited-mention-capacity-deepening explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold (in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the reference-of-thought–categorical-imperatives/axioms/registry-teleology of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. * Ultimately, an ‘ontological-reconstituting–as-to-conflatedness/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a
conception teleology. As beyond the epiphenomenon of psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with respect to reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical– meaningfulness-and-teleology’ implies preempting—disjointedness-as-of reference-of-thought,—as-to—amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-rationalising/transeptemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism 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[^10]) 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[^11] inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘moulting’ in the middle to long run construed as of de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity—as of relative apriorising/axiomatising/referencing—constitutedness to deeper limited-mentation-capacity—as of relative apriorising/axiomatising/referencing—conflatedness. 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 intrinsence 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–firstnatures—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor points out that it is rather such intemporality /longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflectedaepistemicity-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/\textsuperscript{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–\textsuperscript{\langle implicited-epistemic-veracity-of-
nonpresencing–\langle perspective–ontological-normalcy/postconvergence >\textsuperscript{\rangle}} insights yielding in-lockstep the successively more
ontologically profound metaphysics-of-presence–\textsuperscript{\langle implicited-\textsuperscript{\langle nondescript/ignorable–void ‘as-
to–presencing—absolutising-identitive-constitutedness \textsuperscript{\rangle} as implied by ontological-
normalcy/postconvergence\textsuperscript{\rangle}} that enables it to come into being; as necessarily they will be base-
institutionalising, \textsuperscript{universalising, positivising and probably deprocrypticising, such that it will
be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a
medieval age, for instance, going by the mere human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Insightfully
thus, while ontological-normalcy/postconvergence expands human ontological possibilities
(comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-worldview/dimension-level, in terms–as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity→{as of relative apriorising/axiomatising/referencing—constitutedness} to deeper limited-mentation-capacity→{as of relative apriorising/axiomatising/referencing—conflatedness} by enabling ‘solipsistic moulting’ (as ‘intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at uninstitutionalised-threshold states, with a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor mental-disposition due to lack of social universal-transparency→{transparency-of-totalising-entailing, as-to-entailing<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} about virtue inducing supplanting–conviction-as-to-profound-supererogation→of–‘attendant-intradimensional’-postconverging/dialectical-thinking→apriorising-psychologism’) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In
another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnatedness—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–firstnatedness—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-disambiguated-mental-dispositions’ wherein the hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of temporal-
dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality-preservation-totalising-self-referencing-syncrretising, 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-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ that can establish the ontological-veridicality-of-
meaningfulness precisely by disambiguating the effective ontological-references of the various
notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations, and so not only at an
instant or act or specific circumstance or context (which is rather an act construal and not a
being/ontological construal) but projectively in their retrospective-to-present-to-prospective
existentialism-deambulation/meandering which provides the full insight of
notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations mental-
dispositions/meaningful-references/ontological-references/contending-references as
ontological-entrainment. Such a being/ontological-basis, as described above, of a ‘Différance-
disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ is in line with
and further elucidates the ‘Différance-existential-transitory-articulation-of-the-protraction-of-
perversion-of-‘reference-of-thought<<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–of-meaningfulness’
technique. Going respectively by the Sartrean and Derridean principles for establishing
ontologically-veridical-meaningfulness, that is, ‘existence precedes/defines essence’ or ‘there is
nothing outside the text’ in evaluating ‘same-terms-of-expressions (seemingly-same-implied-
meaningfulness)’ with respect to their veridical-ontological ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation in-various-instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity–reification/superseding–
oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation. What is critical to understand here is to
distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-
as-dots/ existential-contextualising-contiguity —reification /superseding—oneness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them to ‘ontological-reconstituting—as-to-conflatedness’/deconstruction in upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and (ii) an elaboration-as—mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity basis of meaningfulness that is purely and wrongly grounded on grasping that reference-of-thought—categorical-imperatives/axioms/registry—teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or—contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence{implicated-epistemic-veracity-of- nonpresencing—perspective—ontological-normalcy/postconvergence}/postdication, and thus subjects meaningfulness to hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing—intemporal-preservation>. Intemporal-disposition as supplanting—conviction-as-to-profound—supererogation —of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor or ‘poor or bad supplanting—conviction-as-to-profound—supererogation ’—of—attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability delineating existential—transitioning-or-iterability—trace-of-narratives—as-dots/ existential-contextualising-contiguity —
reification\(^{87}\)/superseding–oneness-of-ontology\(^{40}\) by maximalising-recomposuring-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of-'existential-transitioning-or-iterability-trace-of-narratives-as-dots/existental-contextualising-contiguity\(^{10}\)-reification\(^{87}\)/superseding–oneness-of-ontology\(^{40}\) by maximalising-recomposuring-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting—as-to-conflatedness ’/deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism\(^{78}\)/preconverging-or-dementing-integration-dispositions) adhere to an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity basis of meaningfulness on the ground that plausibly construing a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then (‘recursively’ in concurrence –in the case of the postlogic/psychopathic character, progressively –in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and regressively –in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to \(^{8}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) 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-or-dementing—apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking—apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting—conviction-as-to-profound-supererogation 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-
ontology’, though yield different but more and more accurate representations of ontology, due to different but improving human limited-mentation-capacity-(as from apriorising/axiomatising/referencing—constitutedness) towards apriorising/axiomatising/referencing—conflatedness} from shallow-to-deepening–limited- mentation-capacity,~as-limited-mentation-capacity-deepening with the succession of institutionalisations, but with the non-positivism/medievalism as being lower from our positivistic perspective, thus providing a sound basis of transcendental analytical insight since the positivistic present is in metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} with it, in contrast to our more or less blurred disposition to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness} problem), if say a totem was to be presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval mental-perversion/ perversion-of-’ reference-of-thought-<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation)> but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiological/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval ⋅reference-of-thought;
noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such "perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" as to preconverging-or-dementing-apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the ‘reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is "perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of "logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation") to start with in the very first place but rather a superseding/transcendental representation of such "perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" as unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-dementing—apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology) at the said (non-positivism/medievalism) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case of defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise ("logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation") in a same or different circumstance, is invalidated
when dealing with perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as registry-worldview’s/dimension’s/uninstitutionalised-threshold–defect-as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality–of-affirmative-and-unaffective–disambiguated–motif-and-apriorising/axiomatising/referencing wherein the superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity–of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional–deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal reference-of-thought over temporal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> that allows for the superseding of vices-and-impediments as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation 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 \textsuperscript{84}reference-of-thought as ‘postconverging-or-dialectical-thinking\textsuperscript{80}–apriorising-psychologism’), and not incremental/‘disjointedness-as-of-reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{82}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{86} reference-of-thought which is actually preconverging-or-dementing\textsuperscript{89}–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 \textsuperscript{84}reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/ reference-of-thought with an altogether superseding positivistic \textsuperscript{84}reference-of-thought that is in transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} 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 \textsuperscript{77}perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/\textsuperscript{84}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–firstnaturesdness—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/<indeferential-formalisation-transference> for the necessary ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcedentally/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-existent-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised
individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, {as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation/subpotentiation moves from slantedness-effect, miscueing 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-{implicit-epistemic-veracity-of nonpresencing–<perspective–ontological-normalcy/postconvergence>}’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising ~self-referencing-syncrétising), 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\(^{100}\) 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 \(^{84}\) 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\(^ {101}\) 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\(^ {03}\)–defect<as-Being-or-ontological-or-existential–defect>\(^{36}\) 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\(^ {03}\)–defect<as-Being-or-ontological-or-existential–defect>\(^{36}\) while the prospective registry-worldview/dimension implying a new \(^{84}\) reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^ {03}\)–defect<as-Being-or-ontological-or-existential–defect>\(^{36}\) 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 \(^{03}\)). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) allusions to superstition in its
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing –apriorising-psychologism and unintelligible/existentially-suprastructured, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology of procrypticism–or–disjointedness-as-of reference-of-thought mindset/reference-of-thought will rather be construed as decentered and preconverging-or-dementing –apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold in order to effectively and adequately reflect the requisite metaphysics-of-absence (implicated-epistemic-veracity-of nonpresencing–<perspective–ontological-normaley/postconvergence>) necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, as implied by de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) as-uninstitutionalised-threshold suprastructuring de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) that is the mechanism of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect–<as-Being-or-ontological-or-existential–defect> is central to superseding it, and so the idea of implying preconverging-or-dementing –
apriorising-psychologism/out-of-phase/dialectically-primitive is ‘beyond the notion of an idle
denotative exercise’, be it validly so, and the meaningfulness of such conceptualisations
certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather
it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring from our shallow limited-
mentation-capacity\(\langle\text{as of relative apriorising/axiomatising/referencing—constitutedness}\rangle\) to
deeper limited-mentation-capacity\(\langle\text{as of relative apriorising/axiomatising/referencing—}
conflatedness}\rangle). 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\(\langle\text{—psychology or psychology-of-
mentation-dynamics or natural—psychological-dynamics}\rangle\) behind human secondnaturing across
the successive institutional-cumulation/institutional-recomposure\(\langle\text{as-to-}
historiality/ontological-eventfulness/ontological-aesthetic-tracing—\langle\text{perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’}\rangle\) in reflecting holographically-
\langle\text{conjugatively-and-transfusively}\rangle\) the ontological-contiguity\(\langle\text{—of-the-human-
institutionalisation-process}\rangle\). As a side note though, it is important to grasp that the registry-
worldviews as the institutional-cumulation/institutional-recomposure\(\langle\text{as-to-}
historiality/ontological-eventfulness/ontological-aesthetic-tracing—\langle\text{perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism’}\rangle\) are actually broad
categorisations and that actually human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\(\langle\text{of intrinsic-
reality/ontologically-veridical-meaningfulness varies (though not varying in terms—as-of-\rangle}\)
axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism /psychopathic and conjugated-postlogism /preconverging-or-dementing -integration distortion/perversion of essence-of-meaningfulness that go on to endemise psychopathy and social psychopath with reference to with the ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ and its ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–of-meaningfulness’ technique as well as plausibly concurrently-false-premising to an existential-context-of-reference-narrative providing licence for postlogic narratives, a third elucidation provides an even more profound insight of the distortion/perversion of essence-of-meaningfulness and the implications at the comprehensive existential level. This basically has to do with the ontological consequences and implications of the ‘existentialist’ and ‘non-veridical/vacuous’ conceptualisation of reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and 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, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism and conjugated-postlogism threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing → apriorising–psychologism


individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of reference-of-thought–categorical-imperatives/axioms/registry-teleology ‘supposedly’ in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting–conviction-as-to-profound-supererogation —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–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-
it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold  
<as-Being-or-ontological-or-existential–defect>; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous  
categorical-imperatives/axioms/registry-teleology} articulated in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or otherwise by the rather non-veridical/vacuous implied meaningfulness and reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of-thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative—epistemicity> totalising–in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity/reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and 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^7^-reification^7/superseding–oneness-of-ontology^10 by maximalising-recomposuring-for-relative-ontological-completeness^8—unenframed-conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the postlogism /psychopathic disposition is basically recursive (recursive denaturing^15 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^15 postlogic-backtracking-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’^77-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity’ as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism /preconverging-or-dementing^19-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or \^1 conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing^15 postlogic-backtracking-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’^77-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
apriorising/axiomatising/referencing’-logical-dueness’) or postlogism\(^7\) as hollow-form implying an issue of\(^7\) perversiof-\(^-\) reference-of-thought-\(<\)as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\)\(\rangle\); inducing
conjugated-postlogism\(^7\)/preconverging-or-dementing\(^7\) -integration mental-dispositions (as
conjugated-ignorence, conjugated-affordability, conjugated-opportunism, conjugated-
exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) involved in
conjoining-looping-set-of-narratives of the postlogic/psychopathic hollow-form postlogic-
backtracking-\(<\) iterative-looping-\(< \) set-of-dereifying-hollow-narratives-and-acts\( \rangle \rangle \); and thus
leading to temporal-preservation-as-pseudointemporality\(^7\)-preservation. It is critical to
understand this underlying thread of concurrently-false-premising by its compelung–
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\(^7\) instigation as a ‘false-
sense-of-good-to-‘poor or bad supplanting–conviction-as-to-profound-supererogation\(^7\) —of-
‘attendant-intradimensional’-postconverging/dialectical-thinking\(^7\)–apriorising-psychologism”’
postlogism \(\) and conjugated-postlogism\(^7\)/preconverging-or-dementing -integration in
psychopathic and social psychopathic situations. Thus unlike in the instance of defect–of-
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation\(^7\) of the registry-worldview’s/dimension’s– \(\)\(\langle\) reference-of-thought-for-
social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do
the exercise \(\langle\) 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 \( \text{perversion-of-} \) \( \text{reference-of-thought-} \langle \text{as-effectively-apriorising-in-} \) \( \text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \rangle \) \( \text{as registry-worldview's/dimension's-uninstitutionalised-threshold} \) \( \langle \text{as-Being-or-ontological-or-existential-defect} \rangle \) (with regards to both postlogism \( \text{and conjugated-postlogism} \)); with the implication that there can’t be mutual contention but rather transversality-\( \text{of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'} \rangle \) wherein the superseding (and sound) \( \text{reference-of-thought} \) can only construe of the superseded (and non-veridical) as \( \text{preconverging-or-dementing-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity}\rangle \) \( \text{reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding} \rangle \) \( \text{reference-of-thought} \) 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 \( \langle \text{categorical-imperatives/axioms/registry-teleology}\rangle \langle \text{aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology}\rangle \) .

It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogically/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–reference-of-thought–devolving-as-of-instantiative-context’) as implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology are all false) and ‘crafty’ (with increasingly greater staging and
performance: as the psychopath perceives instances of rebuttal of its postlogism not
essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic
acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-
profund-supererogation—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-profund-supererogation—<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> relation to its postlogism–formulaic
slanting compelling–nonconviction/madeupness/bottomlining—<decontextualising/de-
presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^1\)). 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\(^2\)-reification\(^3\)/superseding–oneness-of-ontology\(^4\) by maximalising-recomposuring-for-relative-ontological-completeness\(^5\)—unenframed-conceptualisation wherein ontologically-veridical-meaningfulness is established by reflecting soundness-or-ontological-good-faith/authenticity\(^6\)-of-reference-of-thought/postconverging-or-dialectical-thinking\(^7\)—apriorising-psychologism (as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-faith/inauthenticity\(^8\)-of-reference-of-thought/preconverging-or-dementing—apriorising-psychologism narratives. Critically, this ‘concurrently-false-premising-of-meaning thread/tracing’ explains how temporal-preservation-as-pseudointemporality\(^9\)-preservation occurs operantly and how by intradimensional cumulative-dynamic-aftereffect it instigates the endemising/enculturating of uninstitutionalised-threshold\(^10\) in the transcendental/transdimensional/interdimensional\(^11\) maximalising-recomposuring-for-relative-ontological-completeness\(^12\)—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\(^13\) respectively; as postlogic/psychopathic-individuations hollow postlogic-backtracking<-iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\(^77\) and conjugated-postlogism /preconverging-or-dementing\(^19\)-integration individuations \(^1\) conjoining-looping-set-of-narratives to the hollow postlogic-backtracking<-iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\(^77\), in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-
institutionalised registry-worldview/dimension as secondnatured but not beyond its uninstitutionalised-threshold as it will fail to account and register for the ontological/being-construal-defect of the present as procrypticism which should enable superseding for the prospective transcendent institutionalisation secondnaturing as deprocrypticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ gives ontological-anchoring for a Derridean metaphysics-of-presence ⟨implicated—‘nondescript/ignorable—void ’—as-to—presencing—absolutising-identitive-constitutedness ⟩ (due to human limited-mentation-capacity-deepening) propped up by a metaphysics-of-absence ⟨implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence⟩ (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening, and so beyond a Derridean aporia, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), to paradoxically transcend and supersede towards deeper ontological-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, and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of reference-of-thought. Thus unlike in the instance of defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-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-unaffective–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing–apriorising-psychologism/unsoundness-ontology-bad-faith/inauthenticity–of–reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into
the superseding \(^{84}\) 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 \(^{83}\) reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions—\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\)’—existentialism-form-factor are inclined to ‘\(^{91}\) incrementalism-in-relative-ontological-incompleteness\(^{86}\)—enframed-conceptualisation\(^{75}\)’ wooden-language—\(\text{\{imbued—averaging-of-thought—\text{\langle as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology \text{\rangle—\text{\langle nondescript/ignoreable—void \ treating-regards-to-prospective-apriorising-implications\}}\}\}}\)’ (implying incremental/temporal-accommodation meaningful dispositions of postlogism\(^{78}\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{65}\) reference-of-thought—devolving ontological-performance\(^{77}\)—<including-virtue-as-ontology> as defect—of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation \(^{90}\) of the registry-worldview’s/dimension’s— reference-of-thought-for-social-functioning-and-accordance, and worst still when conjugated to postlogism\(^{78}\) become temporally-preservational-as-pseudointemporality -preservation or conjugated-postlogism\(^{58}\) as of circularity/recurrence/repetition/repeatability in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity \(^{87}\)-reification \(^{87}\)/superseding–oneness-of-ontology \(^{1}\) in contrast to defect—of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^{90}\) of the registry-
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, and rather implying a ‘preconverging–de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential–defect’ that defines a registry-worldview/dimension as preconverging-or-dementing –apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (take the case of the BODMAS characters highlighted previously where the other characters simply went along calculating without factoring A’s defect), such that where there is induced derived—perversion-of—reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> when such defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation> of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism—(which directly perverts—reference-of-thought), temporal-dispositions are rather then construed as in registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential–defect’ in line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase state which is thus preconverging-or-dementing –apriorising-psychologism, while the intemporal-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—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-
wayside human temporality/shortness and temporal reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology implications are utterly different between such a familiar logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ as the latter calls upon de-mentation-(supererogatory—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in setting up two dialectical reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing—apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking—apriorising-psychologism. In other words, ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is dealing with perversion-and-derived perversion-of reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (at the uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing apriorising-psychologism>) is all about articulating the ‘dialectically-in-phase reference’ (which is relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive reference’ (which is relatively unsound ontologically/intemporally). In registry-worldview terms of notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ‘dynamic-cumulative-aftereffect of subontologisation’, this establishes ontological precedence/supersedingness/ascendency. The
A grander insight and answer to the elusive Derridean conundrum is that the full causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology’ renders our presencing-as-positivistic meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview ‘dialectically-out-of-phase or dialectically-primitive’ as preconverging-or-dementing-apriorising-psychologism to a prospective-as-deprocryptic reference-of-thought, which is ‘dialectically-in-phase’ as postconverging-or-dialectical-thinking-apriorising-psychologism. The latter (as with all relative postconverging-or-dialectical-thinking-apriorising-psychologism references) can only be ‘habituated’ over the former, and so ‘by virtue of its more profound intemporal-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—as-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-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—as-apriorising-psychologism’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—anda—existence—as-sublimating-withdrawal, elicitings-of-prospective-supererogation¬¬¬¬¬¬¬¬¬¬¬<as-to-perspective-ontological-normalcy/postconvergence-implied¬prospective-aporeticism-overcoming/unovercoming¬>. This is the only basis for establishing the relative ascendency of divergent reference-of-thought (not to be confused with ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation¬¬¬¬¬¬¬¬¬¬¬ convincing’ as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation¬¬¬¬¬¬¬¬¬¬¬ convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking apriorising-psychologism over preconverging-or-dementing apriorising-psychologism habituation (at their respective uninstitutionalised-threshold¬ or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation¬¬¬¬¬¬¬¬¬¬¬<as-to—attendant— intradimensional)—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
totalitative-framework with respect to individuals teleologies as being of any of the various notional–firstnatedness—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-conflatedness/deconstruction analysis’ of intradimensional phenomena, and rather construed as of the conflation of the corresponding registry-worldview reference-of-thought transcendental dialectics. Such a ‘Différence-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ thus goes on to encompass the de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation marking any registry-worldview reference-of-thought. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging—de-mentating/structuring/paradigming approach’ is to have at hand a universal cadre that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals. That universal cadre with regards to issues of perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> pointing to ‘Différence-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’, and so across all registry-worldviews/dimensions, is human-subpotency—aporia/undecidability/dilemma/ought-
reference-of-thought as ‘ontological-reconstituting–as-to-conflatedness’/deconstruction’ articulates better and better reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemperal-preservation-entropy-or-contiguity–or–ontological-preservation and is geared exclusively for prospective intemperal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus recomposing-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemperalisation is not an exercise of human emanance transformation from temporal-dispositions to intemperal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or secondnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality/shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatedness—temporal-to-intemperal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of-meaningfulness-and-teleology or perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (conjugated: postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought–devolving ontological-performance–<including-virtue-as-ontology>) to the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemperal-preservation-entropy-or-contiguity–or–ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold,
and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflecte

the increasing ‘rational-realism’ of the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflecte

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<-<including-virtue-as-ontology>>) and construct prospective knowledge factoring it in, as ‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning, and be conceptually preemptive of human temporality'/shortness since human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor can’t be emanantly/becomingly/solipsistic transformed as ‘of intemporal-disposition only’ (it’s a lost cause as that is not our firstnatureness since we are effectively of notional–firstnaturedness—
given our human-subpotency ever limited-mentation-capacity relative to the full-potency of existence as existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) 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–dementating/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 or <as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism>; as basically intemporality /longness is a pathway from base-institutionalisation to universalisation to positivism and prospectively notional–deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-axiomatic-construct of ‘“Diffèrence-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> as shortness-to-longness-of-register-of—meaningfulness-and-teleology< or p vsion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^Teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments^ of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective postconverging–de-mentating/structuring/paradigming, just as preceding registry-worldviews had to deal with their preconverging–de-mentating/structuring/paradigming that led up to our positivistic registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrent-utter-uninstitutionalisation for its superseding, no pathway for prospective universalisation without a recognition of perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^universalisation-as-non-positivism/medievalism for its superseding, and there is equally no pathway for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology< as of prospective notional–deprocrypticism without a recognition of perversion-of-reference-of-
thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, positivism-as-procrypticism for its superseding. However, such an intemporal-disposition of transcendental depth-of-thought, it must be acknowledged is hardly the panacea 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} temporal mental-disposition that is more predisposed to project mainly in terms— as-of-axiomatic-construct of ‘temporal lifespan of living scale’ rather than ‘humanity-at-large spatial and timeless scale’ of intemporal projection-of-thought mental-disposition; with the inherent moral and intellectual superiority of the latter warranting an uncompromising stance over the former, in transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’, as has always been the case all along in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, and so looking down at temporality/shortness effects of ‘country-of-the-blind effect’ and ‘crowd effects’. Already with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential ‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’, the bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation emancipation that is consciously aware of the full implications and thus paradoxically uninhibited/decomplexified in dealing with this realism rationally and further expand human intemporal potential as the notional–deprocrypticism registry-worldview. Actually the notional–deprocrypticism registry-worldview/dimension we will be able to supersede human-subpotency–aporia/undecidability/dilemma/ought-
recurrerut-uninstitutionalisation-recurrency the notion of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social

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

universal-transparency ↓ (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) as positivism/rational-empiricism, and which temporal hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as procrypticism—or—disjointedness-as-of reference-of-thought should lead to preempting—disjointedness-as-
of reference-of-thought–as-to–growth-or-conflatedness／transvaluative-rationalising/transepistemicity/anamnestic-residuality/sprit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism social universal-transparency／(transparency-of-totalising-entailing.—as-to— entailings／amplituding/formative–epistemicitytotalising—in-relative-ontological-completeness) as deprocripticism. The conceptualisation of ‘knowledge-notionalisation’ is rather based on the fundamental notion of a superseding–oneness-of-ontology with respect to knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’ conceptualisation of knowledge often predisposed to overlook the temporal, and critically so, with respect to understanding the social as of the human condition together with inherent ontological-veridicality in naively assuming the intemporal/longness-of-register-of—meaningfulness-and-teleology by reflex 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-
<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 supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite human teleology of mindset/ reference-of-thought/(recomposured)-consciousness-awareness-

\{amplituding/formative–epistemicity\}totalising–renewing-realisation/re-perception/re-thought for the prospective knowledge-form/ meaningfulness-and-teleology associated with notional–deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation; as ‘different institutional-cumulation/institutional-recomposure\{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism‘ have their knowledge-form\{meaningfulness-and-teleology\} psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ highlighting the defining stage by stage psychical
development as from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to universalisation—non-positivism-or-medievalism to positivism—procrypticism, and prospectively notional—deprocrypticism psyche. Suprastructuralism ultimately reflects the ontological-contiguity—of-the-human-institutionalisation-process by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social universal-transparency—{(transparency-of-totalising-entailing—as-to-entailing-
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-suprerogation > with respect to
ushering in the requisite preempting—disjointedness-as-of-reference-of-thought,-as-to-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness— in-superseding-mer-
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 transcendent/transdimensional/interdimensional/ maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation meaningfulness
reference-of-thought), renders suprastructuralism and associated transcendental concepts
normalcy/postconvergence teleology thus postdicatory (as metaphysics-of-absence implicit epistemic veracity nonpresencing perspective ontological conceptualisation), is of 'subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence–disclosed–from-prospective-epistemic-digression as the given subject-matter in a full-blossoming unison of second-order ontology with first-order ontology. Insightfully, superseding–oneness-of-ontology points out that human ascription of knowledge into various categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division of labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, observation or experiment depending on the inherent nature of the said subject-matter, so long as this then allows for ontological-primemovers-totalitative-framework.) Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving
philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation –logical-coherence –causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of "meaningfulness-and-teleology" but naively purported to
be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening. The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn’t have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as
successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and ontological-primemovers-totalitative-framework success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical
accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human amplituding/formative-epistemicity totalising-renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical amplituding/formative-epistemicity totalising-renewing-realisation/re-perception/re-thought as of a prospective mindset/reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally
holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-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 $\langle <$amplituding/formative$>$ supererogatory-de-mentativeness/epistemic-growth-or-conflatedness $>$transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness$-$equalisation$>$ projection underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional$-$referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human blithe’ susceptible to render $^{56}$meaningfulness-and-teleology $^{100}$ 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 $\langle <$amplituding/formative$>$ wooden-language$>$ (imbued—averaging-of-thought$<$as-to-leveling/ressentiment/closed-construct-of- meaninglessness-and-teleology $>$as-of$’$nondescript/ignorable–void $’$with-regards-to-prospective-apriorising-implications$>$) as of its temporal $^{45}$<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag$^{33}$
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-aborruptions 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-antihilism-or-opened-construct-of—meaningfulness-and-teleology) for prospective meaningfulness-and-teleology; as no registry-worldview/dimension ‘as a product of seconndnatured institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of meaningfulness-and-teleology’, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. That is the most important work of all human jobs whether it is done as of ‘institutionally seconndnatured construed technical/professional philosophy’ or not, as seconndnatured institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating—⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ projection even though the latter does ensue in any case as of notional philosophy. Such ‘dimensionality-of-sublimating—⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ projection notional philosophical dispositions’ upholding an opened-construct-of—meaningfulness-and-teleology to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as—‘inventing’—or—‘creating’—or—‘upholding’—new-intellection—de-mentating/structuring/paradigming—of-societies, are the ‘most social of human acts’ as keeping up by renewing—apriorising/axiomatising/referencing of
prospective apriorising/axiomatising/referencing—conflatedness\(^1\) 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 \(^1\) temporal-dispositions’ as <amplituding/formative> wooden-language\(\{\)imbued—averaging-of-thought\(<\)as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology−as-of–’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\(\}\) blithe to such retrospective-and-thus-prospective insight by their temporal extricatory preconverging–dementating/structuring/paradigming in distractive-alignment-to ‘reference-of-thought<of-apriorising/axiomatising/referencing>\(^1\) as of epistemic-abnormalcy/preconvergence\(^1\). 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\(^1\)−self-referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of
such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as \(E=MC^2\) is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part and parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity), which ultimate knowledge-credential is not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as pertinent and as so-validated by ontological-primemovers-totalitative-framework and insight.

Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea of superseding–oneness-of-ontology, as obviously there can’t be any predication-and-postdication without a ‘sole ontology’ with a ‘sole intrinsic ontologically-veridical-meaningfulness’ (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness-induced-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> due to our limited-mentation-capacity-deepening, with such a conceptual
present registry-worldview of relative-ontological-incompleteness\(^\text{10}\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism>\(^\text{19}\), as-it-is-thus-‘in-wait’-for-\(^\text{84}\) perversion-of-\(^\text{97}\) reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–or-temporal-preservation-as-pseudointemporality\(^\text{52}\)-preservation, is transcended/superseded as preconverging-or-dementing apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness\(^\text{89}\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism>\(^\text{19}\), as-it-is-thus-‘in-wait’-for-\(^\text{84}\) perversion-of-\(^\text{97}\) reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–or-temporal-preservation-as-pseudointemporality\(^\text{52}\)-preservation, which is transcending/superseding as ‘postconverging-or-dialectical-thinking\(^\text{20}\)-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\(^\text{8}\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^\text{39}\)-reification\(^\text{87}\)/superseding–oneness-of-ontology\(^\text{10}\) by \(^\text{40}\) maximalising-recomposuring-for-relative-ontological-completeness\(^\text{88}\)—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\(^\text{100}\)), with regards to the fact that the ‘reflex supplanting–conviction-as-to-profound-supererogation’\(^\text{97}\)—of-
‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism—mental-disposition’ is a ‘purely abstract construct’ of \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation \textsuperscript{7}reference-of-thought where intemporality //longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} has been more or less secondnatured, at its uninstitutionalised-threshold \textsuperscript{6} as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>‘–existentialism-form-factor unlike a naïve foundation wrongly based solely on an intemporal human nature conceptualisation specifically at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103}, and that in all instances, to ensure ontologically-veridical-meaningfulness, this is deduced of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{10}–reification\textsuperscript{87}/superseding–oneness-of-ontology\textsuperscript{10} by \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation that is readily available in construing the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’ and ‘ontologically-reconstituting/upholding-intemporal-preservation’ trace-of-transitioning-in-existence that ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous constructs of \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} representation of meaningfulness affirmations (and, specifically with a \textsuperscript{74}perversion-of<reference-of-thought<as-effectively-
backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>77 interlocutor or conjugated-postlogic/1 conjoining-looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity39-reification /superseding–oneness-of-ontology70 by maximalising-recomposuring-for-relative-ontological-completeness88—unenframed-conceptualisation. We can’t be certain about the ontological-veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors can all express ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>77 interlocutor or conjugated-postlogic/1 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-contiguity39-reification /superseding–oneness-of-ontology70 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’>77 interlocutor or conjugated-postlogic/1 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-teleology106 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\textsuperscript{7}—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\textsuperscript{9}’ 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\textsuperscript{9}’. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge\textsuperscript{9} is that their extrapolation is actually an extrapolation of perversion-of-reference-of-thought—effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9} 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/infering-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 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 of conspicuousness-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 of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context and so that their interlocutors should rather undertake elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of the purely abstract meaning as seemingly sound separate dots as separate narratives but which are non-existentially real, rather than existentially trace the successive dots as separate narratives. This is what enables the establishment, as of the circularity/recurrence/repetition/repeatability of existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology, at the relative-ontological-incompleteness-induced,’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation of the 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), defining the typical threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
apriorising-psychologism> psyche of successive uninstitutionalised-threshold (beyond-the-consciousness-awareness-teleology.<in-existential-extrication-as-of-existential-unthought> manifestation intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations) as recurrent-utter-uninstitutionalisation preconverging-or-dementing -psyche, ununiversalisation preconverging-or-dementing -psyche, non-positivism/medievalism preconverging-or-dementing -psyche and our uninstitutionalised-threshold as procrpticism—or—disjointedness-as-of-reference-of-thought preconverging-or-dementing -psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing –apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism /preconverging-or-dementing -integration to psychopathy is not significant as its perversion-of-reference-of-thought.<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is still universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism /preconverging-or-dementing -integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness -induced,—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to—‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising-psychologism>’-threshold (as the relative-ontological-incompleteness—is-inherently—thus—‘in-wait’ for perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> or temporal-preservation-as-pseudointemporality -preservation) as so-manifested at the uninstitutionalised-threshold, hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/extrapolating/inferring to derive essence-of-meaningfulness is not a credible
notion with respect to a human animal of notional-firstnaturesness—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 seconddnaturing, 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<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\(^1\)/shortness (shortness-of-register-of—meaningfulness-and-teleology\(^{10}\)) and intemporality\(^2\)/longness (longness-of-register-of—meaningfulness-and-teleology\(^{10}\)) are both basically the same notion of intemporality\(^2\), but with temporal-dispositions (\('\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\) being rather in various grades of poor execution of intemporality\(^2\)/longness (longness-of-register-of—meaningfulness-and-teleology\(^{10}\)) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology\(^{10}\)/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\(^{10}\)), inducing preconverging—dementating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{0}\)—defect—\(<\)as-Being-or-ontological-or-existential—defect\>\(^{0}\) where such false-retention construed as temporal-preservation-as-pseudointemporality\(^2\)-preservation is rather in conjugated-postlogism\(^3\); with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of—reference-of-thought’ misappropriated \(^5\)-meaningfulness-and-teleology\(^{10}\) in arrogation with respect to ontologically-vernidal-meaningfulness as meaningfulness become ‘an exercise in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(<\)as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism\(^2\)’ (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\textsuperscript{39}-reification\textsuperscript{37}/superseding–
oneness-of-ontology\textsuperscript{10} by \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation. This conceptualisation of
temporality\textsuperscript{39}/shortness as being about failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> intemporality /longness (which perfectly syncs
intemporality\textsuperscript{5}/longness and temporality\textsuperscript{9}/shortness as longness-of-register-of–
meaningfulness-and-teleology\textsuperscript{100} and shortness-of-register-of– meaningfulness-and-
teleology\textsuperscript{100}, beyond just a qualification notion but rather a \textsuperscript{105}amplituding/formative–
epistemicity–totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-
abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{107}'s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{108}–of–reference-of-
thought\textsuperscript{10} developing-as-of-instantiative-context construct), equally perfectly renders the notion
of temporality\textsuperscript{39}/shortness and intemporalit\textsuperscript{5}/longness operant for a ‘postconverging-or-
dialectical-thinking\textsuperscript{20}—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-
reference conceptual-scheme’. The notion of temporality\textsuperscript{39}/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\textsuperscript{5}/shortness is much more than morality as derived from intemporalit\textsuperscript{5}/longness
which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the
naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-
teleology\textsuperscript{100}’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-
dispositional incapacity for intemporalit\textsuperscript{5}/longness of such individuations induces ‘notional-
supererogation, or-temporal-preservation-as-pseudointemporal-preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions=<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. Such a ‘postconverging-ordialectical-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\(^67\)—of-the-human-institutionalisation-process\(^68\), 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\(^20\)—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^100\) as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology\(^100\) of a recurrent-utter-institutionalised mindset/ reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a \(^100\)universalised/non-positivist-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\(^100\) as of prospective notional–deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein \(^\text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}\) is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking\(^20\)—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology\(^100\) 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
apriorising/axiomatising/referencing—constitutedness ) to deeper limited-mentation-capacity⟩
(as of relative apriorising/axiomatising/referencing—conflatedness ), speaks of the mind as an
abstract ‘teleologically imbricated tautologisation/existential-reference’ (‘teleologically
imbricated tautologisation/existential-reference’ implying: striving for ontological-
normalcy/postconvergence, in-lockstep/intertwining of success-and-pseudosuccess/failure as
institutionalisation-and-pseudo-institutionalisation/uninstitutionalised-threshold ), as the
teleological driving-seat of the body validating dualism as ‘imbricated dualism’; the human
mind being rather ‘an abstract imbricated transcendable/maximalisable placeholder-setup-of-
tautologisation/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 is the mind as ‘human <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling⟩ (by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology ⟩
as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-
mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression, as 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\textsuperscript{100} as
the human-mimetic-mind. Existence is actually a contextualising-contiguity of existence-
potency\textsuperscript{18}—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\textsuperscript{89}-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{97} as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’), wherein tautologically/by-existential-reference ‘being-in-existence’/existing
implies there can’t be any elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity\textsuperscript{39} (induced by our ‘limited-mentation-capacity as of our 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>’”) ‘outside of
existential-contextualising-contiguity\textsuperscript{39}’s-reifying/elucidating-of-prospective-relative-
onontological-completeness’-of- reference-of-thought- devolving-as-of-instantiative-context as
to existence-potency\textsuperscript{18}—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’, in wrongly
implying existence-in-existence which is nothing but ‘virtuality-or-Being-construal-as-abstract-
construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the
disposition to ‘constitute/abstract/extrapolate/deduce/infer essence-of-meaning is wrongly
preceding/defining or even superseding existential reality’ rather than the Sartrean reality of
‘existence or existential reality preceding/defining essence’), so actually ‘existence is rather a
supererogation\textsuperscript{7} <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing \textsuperscript{9} \textsuperscript{9} \textsuperscript{9} \textsuperscript{9}-apriorising-psychologism>’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency\textsuperscript{8} sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-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 inference of existential reality will not be superseded simply by such elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidationoutside-existential-contextualising-contiguity\textsuperscript{9} of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-reference’, as such arithmetic rules of 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-existent-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\textsuperscript{9}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{38} of reference-of-thought\textsuperscript{39} devolving-as-of-instantiative-context as to existence-potency\textsuperscript{39} ~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\textsuperscript{39} 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\textsuperscript{39} 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\textsuperscript{39}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{38} of reference-of-thought\textsuperscript{39} devolving-as-of-instantiative-context as to existence-potency\textsuperscript{39} ~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>’, in order to avoid elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-reference’. It is important to grasp here that elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-reference’. Philosophically, this critically brings up the reality of how the ontological-veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be established; going by human limited-mentation-capacity-deepening as of our relative-ontological-incompleteness -induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\)-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^5\)’. 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\(^9\) 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\(^{16}\)). If by mere derivation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^9\) (given human limited-mentation-capacity-deepening\(^3\) as of our relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\)-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^5\)’) 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 ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’ -of-‘reference-of-thought’\(^8\) devolving-as-of-instantiative-context as to existence-potency\(^7\)-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
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{39} -of-reference-of-thought\textsuperscript{85} -devolving-as-of-instantiative-context as to existence-potency\textsuperscript{84} -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’ to generate the art-forms/aesthetics as being-construal/existential-reference/existential-tautologisation, by way of ‘strategic-insight of perspectives’ for artistic expression. (Idyllically, superseding- oneness-of-ontology attainable by notional-decrypticism existential-contextualising-contiguity\textsuperscript{39} ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{39} -of-reference-of-thought- devolving-as-of-instantiative-context as to existence-potency\textsuperscript{84} -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’ as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-\textsuperscript{apriorising-psychologism} of rational-empiricism/positivising-rules’ should imply ontologically subsuming ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{39} ’s-reifying/elucidating-of-prospective-relative-ontological-completeness \textsuperscript{of-reference-of-thought-} devolving-as-of-instantiative-context as to existence-potency\textsuperscript{84} -sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of the ontologically deepest being-construal/existential-reference/existential-tautologisation, and thus will be the \textsuperscript{universal nested-congruence} of the comprehension of intrinsic-reality, aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the
uninstitutionalised-threshold \textsuperscript{03} arise from ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of the \textsuperscript{34} reference-of-thought—categorical-imperatives/axioms/registry-teleology \textsuperscript{00} of corresponding prior institutionalisations and thus failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{-as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism> (beyond-the-consciousness-awareness-teleology \textsuperscript{00}-<in-existential-extrication-as-of-existential-unthought>-manifestation intradimensionally); wherein temporal-dispositions are involved in temporal-preservation-as-pseudointemporality \textsuperscript{62}-preservation by wrongly elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity \textsuperscript{19} their \textsuperscript{84} reference-of-thought—categorical-imperatives/axioms/registry-teleology \textsuperscript{00} as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, and which ontological-reconstituting—as-to-conflatedness/deconstruction (in disambiguating \textsuperscript{84} reference-of-thought, with the prior/untranscended/superseded uninstitutionalised-threshold \textsuperscript{03} reference-of-thought as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ which is ontologically non-veridical, and the prospective/transcending/superseding \textsuperscript{84} reference-of-thought involving the ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity \textsuperscript{79}’s-reifying/elucidating-of-prospective-relative-ontological-completeness \textsuperscript{89}—of \textsuperscript{84} reference-of-thought—devolving-as-of-instantiative-context as to existence-potency \textsuperscript{79}—sublimating—nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’) is what brings about the prospective institutionalisation as secondnaturung. Critically important to grasp is that the notion of reference-of-thought is rather a ‘being-contrual’/existential-reference/existential-tautologisation that implies ‘projective-insights of imbricadedness/threadedness/recomposing as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought’s-devolving-as-of-instantiative-context as to existence-potency’s-sublimating-nascence, disclosed from prospective epistemic digression—rules-of-apriorising/axiomatising/referencing that further epistemically unconceal the very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’, and should not mistakenly be confused with the notion of an abstract-construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as reference-of-thought as being-construal/existential-reference/existential-tautologisation makes reference to the comprehensive implications existentially with respect to mental-dispositions along the apriorising—registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, and involving the potency of both consciousness-awareness-teleology representations and implications, for instance, the difference of the reference-of-thought as an alchemist and a chemist is much more than just an on-occasion/incidental difference (difference in abstract-construal) with respect to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions.
In fact, ontological-reconstituting–as-to-conflatedness /deconstruction which always refers rather to the issue of ‘reference-of-thought is actually of ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{3} of- reference-of-thought\textsuperscript{4} devolving-as-of-instantiative-context as to existence-potency \textsuperscript{5}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existentia

l-reality/dynamic-cumulative-afereffect/aftereffect’ nature and it is about implying a prospective ‘reference-of-thought, rather than just a différance (differentiation) as within the same prior/given \textsuperscript{5} 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 \textsuperscript{5} reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting–as-to-conflatedness\textsuperscript{12} to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening\textsuperscript{13} as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting–as-to-conflatedness ; generating differing consciousness-awareness-teleology\textsuperscript{10} 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-

meaningfulness—and—teleology/4'amplituding/formative—epistemicity—causality—as—to—projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—ontological—contiguity', and not as it may be wrongly construed to be ‘historiality/ontological—eventfulness/ontological—aesthetic—tracing—<perspective—ontological—normalcy/postconvergence—reflected—‘epistemicity—relativism’>’ which is just incidentally—associated—and—not—the—actual—basis of the underlying ‘coherence/contiguity—of—superseding—oneness—of—ontology—implied—as—of—inherent—existence—coherence/contiguity,—and—so—construed—as—the—enabler—of—insight—or—intuition—or—foresight—as—of—embodied—consciousness’ (so—enabled by underlying supposedly coherent ontological—commitment as of ontological—
reality/ontological-veridicality articulation’ should be construed to compensate for our temporality/shortness disposition associated with apriorising/axiomatising/referencing—constitutedness, with this compensating exercise construed as of ‘presencing—absolutising-identitive-constitutedness’ or more consummately as apriorising/axiomatising/referencing—conflation/conflatedness. This presencing—absolutising-identitive-constitutedness and apriorising/axiomatising/referencing—conflatedness compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally clarifies why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity (as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality). With regards to logic and by extension mathematics, this equally points out that logic as well as mathematics (and for that matter all other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue like time, space, virtue, historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism’>, instantaneity, cogency, methodology, etc.) are abstract constructs that underscore the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework—<amplituding/formative—
epistemicity~causality~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague
innateness besides existentially inherent human-subpotency potential to manifest as human)
which as of derivation by presencing—absolutising-identitive-constitutedness or
apriorising/axiomatising/referencing—conflatedness ‘intuitively-assign projected-and-then-
ensuing-predicated coherence/contiguity as meaningfulness’ in the construal/conceptualisation
of intrinsic-reality/ontological-veridicality/ontology. That is, these are notions that reflect
existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as of the
underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-
existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight—or-intuition-or-
foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent
ontological-commitment as of ontological-primemovers-totalitative-framework)

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications-of-
nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague
innateness besides existentially inherent human-subpotency potential to manifest as human). Logic is thus about logical axiomatic-construct-incidenting (construed as logic
‘ontological reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by
underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-
existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight—or-intuition-or-
foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent
ontological-commitment as of ontological-primemovers-totalitative-framework)

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications-of-
nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague
innateness besides existentially inherent human-subpotency potential to manifest as
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\(^3\) as of ontological-prime-movers-totalitative-framework\(^7\) <amplituding/formative–epistemicity\(^9\)> causality~as-to-projective-totalitative~implications-of-prospective\(^1\) non-presencing,-for-explicating-ontological-contiguity\(^6\) 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 apriorising/axiomatising/referencing—conflatedness\(^12\) 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- unhought, construed rather as of the implied given registry-worldview’s/dimension’s reference-of-thought (given consciousness’s neuterising-induced-or-deneuterising\(^16\)-induced)-\(^17\) reference-of-thought—devolving-teleological-de- mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of \(^5\) meaningfulness-and-teleology\(^0\) 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\(^12\)-<including-virtue-as-ontology> as of its \(^4\) historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as so-analysed as from notional~deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any ‘knowledge-constructs/theories/intersolipsistic-
intercessory-notions/notional~referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction with respect to the existentially attendant nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all ‘intersolipsistic-intercessory-notions/notional~referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now ‘a given as of yet unelucidated notion’, as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the ‘existential-instantiations’ validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicness beyond-and-over human construal/conceptualisation of meaningfulness-and-teleology about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unordered/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 of a given amplituding/formative–epistemicity–totalising–devolved–purview-as-domain-of-meaningfulness-and-teleology. 3291
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 apriorising/axiomatising/referencing—constitutedness in any such
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-firstnatedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence—existentialism-form-factor-amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the 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 apriorising/axiomatising/referencing—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\textsuperscript{(100)} as of prospective notional–deprocripticism registry-worldview psychologism
should fully enable (rather as an overall grounding of ‘meaningfulness-and-teleology\textsuperscript{(100)} that
overcomes disjointedness-as-of–reference-of-thought-as-misappropriated-meaningfulness) just
as the positivism registry-worldview psychologism relatively enabled an intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–
dementativity natural sciences including an emerging and upcoming social science. Insightfully,
this analysis equally underlines that there is a ‘human sense-of-ontology/intersolipsistic-
intercession as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-
implicated-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{(96)} as of ontological-primemovers-totalitative-
framework\textsuperscript{\textgreater} <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–
implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{(97)} and not
any notion of vague innateness besides existentially inherent human-subpotency potential to
manifest as human) anchoring the human in the becoming of existence’ allowing for human
subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-
echoness/existence-in-reverberation/existence-potency\textsuperscript{(98)}—sublimating–nascence,-disclosed-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’s), will reflect the reality of temporal-dispositions as of postlogism\textsuperscript{78}-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\textsuperscript{104} universal-transparency\textsuperscript{104} \{transparency-of-totalising-entailing-as-to-entailing-\} \langle\text{amplituding/formative-epistemicity}\rangle\text{totalising-in-relative-ontological-completeness}\} is lost or at uninstitutionalised-threshold\textsuperscript{103}) 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\textsuperscript{10}. Thus, basically ontological-reconstituting–as-to-conflatedness\textsuperscript{77}/deconstruction as ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{19}’s-reifying/elucidating-of-prospective-relative-ontological-completeness –of- reference-of-thought- devolving-as-of-instantiative-context as to existence-potency\textsuperscript{16}~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’ reflects/perspectivates transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} (transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102}) dynamism of ‘temporal-
dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’-prospectively-
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-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 aetiology/ontology/escalation storied-construct/ontologically-valid-narration at a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing"–apriorising-psychologism and dialectically-out-of-phase state of non-positivism_medieval virtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) 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\(^{20}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein notional–deprocrypticism is the structural-resolution for the perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ as the preconverging–de-mentating/structuring/paradigming vices-and-impediments\(^{106}\) of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-and-sublimity/sublimation/supererogatory-de-mentativity are always by
definition in confliction with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way within a registry-worldview’s/dimension’s reference-of-thought defining its ontological-capacity with respect to inherent intrinsic-reality/superseding-oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-ontological-incompleteness\textsuperscript{89}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \textless 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\textsuperscript{89}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \textless as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism >’ or uninstitutionalised-threshold\textsuperscript{10} meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness\textsuperscript{89}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \textless as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism >’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism > (beyond-the-consciousness-awareness-teleology\textsuperscript{10}–<in-existential-extrication-as-of-existential-unthought> ) hence inducing uninstitutionalised-threshold\textsuperscript{11}, as it is impossible to critically extend ontological-capacity on the basis of the same \textsuperscript{8} reference-of-thought/psyche/psychological—dementating/structuring/paradigming but for a new \textsuperscript{8} reference-of-thought/psyche/psychological—dementating/structuring/paradigming with respect to
attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—psychologism> of rational—empiricism/positivising—rules’. This consequent ‘postconverging—or—dialectical-thinking —psychology or psychology-of—mentation—dynamics or natural—psychological—dynamics’ reflecting/perspectivating/highlighting of the prior/transcended/superseded registry—worldview of positivism—procrypticism (temporal—dispositions—in—temporal—preservation—as—pseudointemporality—preservation) as ‘preconverging—or—dementing —apriorising—psychologism and dialectically—out—of—phase’ is so about their non-committal (whether with respect to good or bad commitment as ‘good or poor/bad supplanting—conviction—of—profound—supererogation’ —of—‘attendant—
intradimensional’—postconverging/dialectical—thinking —apriorising—psychologism’) as threshold-of—nonconviction/madeupness/bottomlining—shallow—supererogation —<as—
attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—psychologism> with respect to the ‘reference—of—thought—categorical—
imperatives/axioms/registry-teleology\(^{(0)}\) in ontological-normalcy/postconvergence of new/prospective institutionalisation as deprocrypticism; (beyond-the-consciousness-awareness-teleology\(^{(0)}\)-<in-existential-extrication-as-of-existential-unthought>\(^{(5)}\) manifestation), in ‘

perversion-of-\(^{(4)}\) reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘\(^{(2)}\) categorical-
imperatives/axioms/registry-teleology\(^{(0)}\) of the prior institutionalisation as positivism known as procrypticism uninstitutionalisation (‘procrypticism-uninstitutionalisation of positivism-institutionalisation’), in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{(9)}\)-<as-to–‘attendant-intradimensional’-prospectively-
nonconviction/madeupness/bottomlining-in-shallow-supererogation as being a social-construct ‘uninstitutionalised-threshold mirroring development of the fundamental insane-fitment of the childhood-psychopath/cinglé perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ mental-disposition structure’ (which is very much socially universally transparent at childhood and thus does not start to elicit protracted social postlogism 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\textsuperscript{3306}~
sublimating–nascence,~disclosed-
from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
further-epistemically-unconceal-the-very-ontologically-same-existential-reality
aetiology-ontological-escalation of notional–firstnatures—temporal-to-intemporal-
dispositions\textsuperscript{-so-construed-as-from-perspective–ontological-normalcy/postconvergence}>
individuations and social-circumstances phenotyping elucidation in the social-construct,
wherein the-social-dynamics-of-individuation-phenotypes-of-individuals is a construable
metaphysics-of-absence\{implicit-epistemic-veracity-of- nonpresent-ing\-perspective–
ontological-normalcy/postconvergence\}\} of the social as metaphysics-of-presence\{implicit-
\textsuperscript{'}nondescript/ignorable–void \textsuperscript{'}-as-to-
presenting—absolutising-identitive-constitutedness \}\}'
(arising because of the decreasing social\textsuperscript{103}+universal-transparenc\textsuperscript{y} \-(transparency-of-
totalising-entailing,~as-to-entailing- \<amplituding/formative-epistemicity>totalising~in-
relative-ontological-completeness \}\) of the cingle’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\textsuperscript{78 }-slantedness in a
social atmosphere where it is not\textsuperscript{104} universally transparent to be the denaturing\textsuperscript{15} of reference-
of-thought with respect to social-stake-contention-or-confliction), as postlogism\textsuperscript{74 }-and-its-
conjugated-postlogism\textsuperscript{78 }/preconverging-or-dementing\textsuperscript{19 }-integration is upheld by temporal-
preservation-as-pseudointemporality\textsuperscript{52 }-preservation threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing \textsuperscript{-apriorising-}
psychologism\textsuperscript{76} of the procrypticism uninstitutionalisation, and thus is temporally integrated by
conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-
exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the broader point and purpose for aetiologisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/ontological-primemovers-totalitative-framework’ construction’ is what creates our virtue in superseding our vices-and-impediments, just as for instance, ‘medieval vices-and-impediments’ weren’t inherently because they were a different human species to us but rather due to their lack of positivistic understanding/knowledge which creation-and-accrual led to our relatively grander state of virtue and knowledge, likewise the point here is about articulating such prospective understanding/knowledge/ontological-primemovers-totalitative-framework and its corresponding ‘institutional-designing by 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-firstnatures—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-and-procrypticism mental orientations’, (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of ‘positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval uninstitutionalised-threshold threshold-of–nonconviction/madeupness/bottomlining-in-
existential-defect> 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-implication—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-implication—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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation which might be well/soundly-be logically-processed or effectively-executed upon reengagement, so long as the reference-of-thought for the reengaging is not unsound/perverted and not undermined by relative-ontological-incompleteness. A registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect> on the other hand having to do with defect of reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the reference-of-thought, and so a decentering of meaningfulness; the amplituding/formative–epistemicity causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing.–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/akrasiac-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism\textsuperscript{78}/perversion-of\textsuperscript{79}/reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{80} (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\textsuperscript{81} 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\textsuperscript{82}/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments\textsuperscript{80} 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\textsuperscript{82}/reference-of-thought into a positivistic mindset\textsuperscript{82}/reference-of-thought that is ontologically-speaking to be construed as the postconverging–dementating/structuring/paradigming resolution of the vices-and-impediments\textsuperscript{80} arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism–procrypticism worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{80} as of prospective notional–deprocrypticism worldview. This explains why ‘perversion-and-derived- perversion-of\textsuperscript{74}/reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is more than just an issue of an act or acts, but is ‘reconceptualised rather as prior relative-ontological-incompleteness’-of- reference-of-thought as of denaturing ’ in implying that inherent intrinsic-reality/ontological-veridicality is already given and the perversion-and-derived-

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


nonpresencing,-for-explicating-ontological-contiguity”, which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation’ as the prospective relative-ontological-completeness-of- reference-of-thought; just as an apple falling on Newton’s head under a tree is simply ‘pointing to an altogether deeper underlying human non-positivistic relative-ontological-incompleteness of- reference-of-thought issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic ontological-primemovers-totalitative-framework approaches in human conceptualising of the
natural world as the prospective relative-ontological-completeness\(^5\) of reference-of-thought. Hence contrary to what we may think from our perspective the mere fact of relative-ontological-incompleteness\(^8\) of reference-of-thought is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-perversion-of reference-of-thought\(^9\) by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\(^7\) of reference-of-thought conceptualisation’ is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\(^7\) is rather ‘construed in emotionally-laden terms’ with respect as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of the social like law, virtue, etc., as of our subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression. Thus intrinsic-reality/ontological-veridicality is derived ‘wholly by apriorising/axiomatising/referencing—conflatedness’ or in other words ensuring the prospective relative-ontological-completeness\(^4\) of reference-of-thought with respect to problematic prior relative-ontological-incompleteness\(^6\) of reference-of-thought reflected by perversion-and-derived- perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, with no
amplituding/formative-epistemicity>totalising-self-referencing- 
syncretising/circularity/interiorising/akrasiatic-drag allowed by intrinsic-reality/ontological-
veridicality. In other words as of metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-{perspective-ontological-normaaly/postconvergence}}, the ordinariness 
amplituding/formative> wooden-language-{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> in non-
positivism/medievalism with its \textsuperscript{[6]} reference-of-thought is inclined to relate to perversion-and-
derived-‘perversion-of’ reference-of-thought—as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> phenomenon as a 
non-positivism/medieval postlogism\textsuperscript{[7]} phenomenon such as notions-and-accusations-of-sorcery 
on the basis of non-positivism/medievalism \textsuperscript{[8]} reference-of-thought 
amplituding/formative> wooden-language-{imbued—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 ‘great 
living’ as of its prior relative-ontological-incompleteness\textsuperscript{[9]}-of—reference-of-thought but then a 
‘conflatedness’\textsuperscript{[12]} of conceptualisation’ will convert such perversion-and-derived-‘perversion-of-
reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation\textsuperscript{[7]} in terms of the ‘Being defect as uninstitutionalised-threshold 
of the so-called great living of non-positivism/medievalism \textsuperscript{[4]} reference-of-thought’ to arrive at 
the prospective relative-ontological-completeness-as-of-reference-of-thought of positivism 
opened-construct-of—meaningfulness-and-teleology\textsuperscript{[9]} which de-
mentatively/structurally/paradigmatically resolves the vices-and-impediments\textsuperscript{[5]} 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-


<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are shown to be of prior relative-ontological-incompleteness-of-reference-of-thought and thus ontologically-speaking our logical-dueness doesn’t even arise, no more than the logical-dueness of a non-positivism/medievalism mindset arises as with respect to medieval postlogism phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical
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—firstnatures—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-mentation-(supererogatory—ontological—de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) stranding dynamics. A ‘relative-ontological-completeness’-of—reference-of-thought’ implies ‘a new all-pervasiveness of reference-of-thought—categorical-
imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of 'meaningfulness-and-teleology\textsuperscript{100}' as a prospective institutionalisation\textsuperscript{98} reference-of-thought. Thus a 'reference-of-thought is an all-pervasiveness of 'reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of 'meaningfulness-and-teleology\textsuperscript{100}; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness\textsuperscript{98} reference-of-thought, with such implied derogation of such 'all-pervasiveness of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of 'meaningfulness-and-teleology\textsuperscript{100}' signalling fundamentally a threshold of failure of reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{72} <including-virtue-as-ontology> and construed as relative-ontological-incompleteness reference-of-thought. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness reference-of-thought, construed as its institutionalisation, is as of ‘conflatedness ’ which itself involves the universally-transparent constraining mechanical-knowledge as of the bare reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as axiomatic-construct’ and ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’. Perversion-and-derived-perversion-of reference-of-thought=<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}> is induced by ‘denaturing of the form of ‘meaningfulness-and-teleology\textsuperscript{100} on the ‘universally-transparent constraining mechanical-knowledge as of the bare reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as axiomatic-construct’ and obviating ‘the social-universally-non-transparent-thus-non-
constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ while paradoxically wrongly projecting it in distractiveness/shortness-of-register-of-
meaningfulness-and-teleology\textsuperscript{100} as if it was of ‘conflatedness ’ in \textsuperscript{11}amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} implying an uninstitutionalised-threshold\textsuperscript{103} of perversion-and-derived- perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation\textsuperscript{97}> reconceptualised as prior relative-ontological-
incompleteness\textsuperscript{1}–of- reference-of-thought. Across all registry-worldviews/dimensions, the
specific association of postlogism\textsuperscript{78} to ‘denaturing\textsuperscript{14} of the form of \textsuperscript{15}meaningfulness-and-
teleology\textsuperscript{106}’ arises as of its \textsuperscript{16}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>, -in-shallow-supererogation -<disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\rangle physiological condition in relation to
‘prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> \textsuperscript{50}meaningfulness-and-teleology\textsuperscript{100}’, which at
childhood postlogism\textsuperscript{78} is more or less \textsuperscript{101}universally-transparent but with adulthood given
maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about
social lack of social \textsuperscript{104}universal-transparency \langle\textsuperscript{10}transparency-of-totalising-entailing,-as-to-
entailing\rangle \langle amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness) inducing the conjugated-postlogism of temporal-dispositions of ignorance/affordability/opportunism/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing’ of the form of ‘meaningfulness-and-teleology’.

Thus at that uninstitutionalised-threshold which highlight ‘denaturing’ of the form of ‘meaningfulness-and-teleology’ as temporality/shortness in concatenation with ‘conflicatedness’ as intemporality, it is only a renewed ‘conflicatedness’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that induces a prospective universally-transparent constraining mechanical-knowledge as new bare reference-of-thought—categorical-imperatives/axioms/registry-teleology 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 of relative epistemic-abnormalcy/preconvergence for relative ontological-normalcy/postconvergence as of de-mentation—(supererogatory—ontological-de-mentation—dialectical—de-mentation—stranding-or-attributive-dialectics) stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism’ towards prospective notional—deprocrypticism’. Thus this further explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because more than just an individuation phenotype and
incidental/on-occasion phenomenon, it speaks of a registry-worldview’s/dimension’s our
relative-ontological-incompleteness\(^{\text{\textsuperscript{10}}}\)-induced, ‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(<\text{as-to-}^{}\text{‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing \text{–apriorising-
psychologism’}}^{}\) as procrypticism–or–disjointedness-as-of-‘reference-of-thought in
derdemising/enculturating it, thus in need of notional–deprocrypticism as preempting—
disjointedness-as-of-‘reference-of-thought as an overall de-mentative/structural/paradigmatic
resolution to the vices-and-impediments\(^{\text{\textsuperscript{16}}}\) of our positivism–procrypticism registry-
worldview/dimension. That is, with acts of perversion-and-derived\(^{\text{\textsuperscript{27}}}\) perversion-of-
reference-of-thought\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-}
shallow-supererogation}\text{\textsuperscript{26}}\) ‘it is vague to consider just arriving at ontological-
veridicality/intrinsic-reality construal of such acts as of the paradox of their \(^{\text{\textsuperscript{10}}}\) universally
implied prior relative-ontological-incompleteness\(^{\text{\textsuperscript{30}}}\)-of-‘reference-of-thought’ with the latter by
itself becoming the grander problematic, more like the relative non-positivism/medievalism
relative-ontological-incompleteness\(^{\text{\textsuperscript{30}}}\)-of-‘reference-of-thought itself is the grander problematic
with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery
acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery
construed as perversion-and-derived\(^{\text{\textsuperscript{27}}}\) perversion-of-‘reference-of-thought\(<\text{as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }\), \text{ as}
revealing of the grander framework of vices-and-impediments\(^{\text{\textsuperscript{16}}}\) inherent to the relative non-
positivism/medievalism relative-ontological-incompleteness\(^{\text{\textsuperscript{30}}}\)-of-‘reference-of-thought. Rather
it is about articulating the ontological-completeness-of-‘reference-of-thought as ‘Being
correction’ as of base-institutionalisation institutionalisation over recurrent-utter-
uninstitutionalisation uninstitutionalisation, \(^{\text{\textsuperscript{10}}}\) universalisation institutionalisation over
ununiversalisation uninstitutionalisation, positivism institutionalisation over non-
positivism/medievalism uninstitutionalisation, and prospectively notional–deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism perversion-of- <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 \textit{amplituding-formative-epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3}\textsuperscript{1} by prior/transcended/superseded non-positivistic or procrypticism \textsuperscript{4} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}–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 \textsuperscript{4} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{10}–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\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{14} 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-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’d reference-of-thought in relative-ontological-completeness as depth-of-thought’) thus take the form of postlogism-slantedness and its conjugation to temporal-dispositions as conjugated-ignorance (unconsciously), conjugated-affordability (expeditiously),
mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^3\) (that will falsely validate the wrongly implied soundness/non-perverted\(^8\) reference-of-thought, i.e. unsound/perverted ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^3\)-of-reference-of-thought\(^3\)‘devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{10}\), as first-order faulty-mentation-procedure-deception-or-urge\(^1\), and thereafter the infinite logical articulations as second-order level deceptive-virtualities that can be made from wrongly assuming the implied first-order faulty-mentation-procedure-deception-or-urge\(^1\) as correct). Insightfully, humans actually come into existence which avows an existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^3\)-of-reference-of-thought\(^3\)‘devolving-as-of-instantiative-context of imbricated-becoming-transitioning within which they come to grasp rules and principles (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^8\)\), but these rules and principles are divulged by ‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^3\)-of-reference-of-thought\(^3\)‘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’ and the limits of such rules and principles are in effect their validation as ontological-primemovers-totalitative-framework\(^7\) within ‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of-reference-of-thought—devolving-as-of-instantiative-context as to existence-potency\(^1\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
prospective-\(^1\) nonpresencing,-for-explicating-ontological-contiguity\(^2\)” of psychopathy and social psychopathy along all implied thematics of the social-construct whether as of phenomenal/criminal/social/corporate/value-structure/social-structure/registry-worldview insight for aetiologisation/ontological-escalation rather as of intellectual-and-moral-inequivalence/non-correspondence with the subtransversality-of-motif-and-apriorising/axiomatising/referencing; and so by way of the-transcendental-enabling/sublimating/supererogatory-de-mentativity-that-is-intrinsic-reality-or-ontological-veridicality as against ‘social-aggregation-enablers undermining of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ with perverted use of such notions as differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity\(^4\), implying an equivalence between \(^{100}\) 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 \(^{100}\) universal construct but targeted, avowing its reality as fake and thus of temporal-disposition, etc.), while the ‘induced pri-individuation \(^8\) 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\(^8\) procrypticism–or–disjointedness-as-of-\(^8\) reference-of-thought extricatory-and-temporal incidental construals of \(^9\) meaningfulness-and-teleology\(^{100}\) wrongly striving to equivocate its extrication/temporality’ by using ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory~de-mentativity’ in undermining the transcendental-enabling/sublimating/supererogatory~de-mentativity- that-is-of-intrinsic-reality-or-ontological-veridicality upheld by the notional-deprocripticism supratransversality-of-motif-and-apriorising/axiomatising/referencing preempting—disjointedness-as-of-reference-of-thought

perspective). It is the idea of the ontological-primemovers-totalitative-framework of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of meaningfulness-and-teleology processing’ in relation to ‘appropriateness-of-reference-of-thought-as-of-confledness processing’ (just as there can’t be logical intelligibility between a non-positivistic/medieval mindset/reference-of-thought of meaningfulness-and-teleology with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument functioning (the appropriateness-of-reference-of-thought-as-of-confledness ) in the middle to long run construed as of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). This process can be qualified as the ‘blunt act of existence over the human temporal egotistic/self-referential complex to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/superseding ontological-veridicality/intrinsic-reality/reference-of-thought’, and is the actual basis for all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure-{as-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>} do not arise because of the reality of a ‘human intemporal-emanance philosophical acquiescence’ but rather by ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of existential reality as a constraint for the secondnaturung of institutionalisation, without transforming the underlying reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor
individuations. That is while the implied
aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements (implied "meaningfulness-and-teleology") imply speaking the same language
but the existential/ontological/being realities are utterly different with the correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements (supratransversality–of-motif-and-apriorising/axiomatising/referencing) being
real and the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (being unreal as
of threshold–of–nonconviction/madeupness/bottomlining-in-shallow-supererogation)<as-to-
attendant-intradimensional’–prospectively-disontologising–preconverging/dementing
apriorising-psychologism>, without mutual intelligibility of logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation but for
the effectiveness/ontological-primemovers-totalitative-framework of the correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements (supratransversality–of-motif-and-apriorising/axiomatising/referencing)
appropriateness-of reference-of-thought-as-of-conflatedness that collapses the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
(subtransversality–of-motif-and-apriorising/axiomatising/referencing) perversion-of
reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation>, as of the consequences in a comparative use of both
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument after a while
(crossgenerationally). Thus issues of defect of reference-of-thought (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect issues)
cannot be resolved by mutually intelligible logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97} (mutually intelligible measuring), but rather by the superseding supratransversality-of-motif-and-apriorising/axiomatising/referencing \textsuperscript{8} reference-of-thought (as-of correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) in intemporal/longness projection for aetiologisation/ontological-escalation over the subtransversality-of-motif-and-apriorising/axiomatising/referencing \textsuperscript{9} reference-of-thought (as-of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of temporal extricatory preconverging–de-mentating/structuring/paradigming incidental construal in wrong equivalence to the supratransversality-of-motif-and-apriorising/axiomatising/referencing \textsuperscript{84} reference-of-thought. This equally validates the notion of transversality-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing\textsuperscript{102} as logical-incongruence of appropriateness-of-reference-of-thought-as-of-conflatedness\textsuperscript{2} and perversion-and-derived–perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}>. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination\textsuperscript{77} along formal constructs based on a postconverging–de-mentating/structuring/paradigming for skewing (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality’\textsuperscript{9}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercogulatory–de-mentativity) towards intemporality\textsuperscript{52}, and not wrongly averaging of human thought in equivalence as logical-congruence of temporality\textsuperscript{79}/shortness and intempolity/longness-of-meaningfulness, such that knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness
mental-dispositions and this cannot be averaged to get transcendental knowledge which is
rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality
transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective
by ontological-primemovers-totalitative-framework
as of ontological and virtue constructs,
and be imposed as knowledge. Thus it is critical to understand that the exercise of
reconstituting ontological veridicality is a wholly
maximalising-recomposing-for-relative-
ontological-completeness—unenframed-conceptualisation in grasping ‘existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
completeness’t-of-reference-of-thought’s-devolving-as-of-instantiative-context as to
existence-potency’sublimating–nascence-,disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-
presence-implicated-nondescript/ignorable–void–as-to-presencing—absolutising-
identitive-constitutedness
, and is creatively grounded on ‘on phased phases construed in
mirroring the fundamental insane/postlogism-fitment of the childhood-psychopath
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mental-disposition
structure as it induces conjugated-postlogism/preconverging-or-dementing-integration later on and most effectively at adulthood psychopathy’. This fundamental structure of the
denaturing nature of postlogism and conjugated-postlogism/preconverging-or-
dementing-integration can be demonstrated with the blatantly obvious case of the childhood-
psychopath even though the denaturing of its mental-disposition is relatively socially-
universally-transparent (enabling an understanding-of-ontological-primemovers-totalitative-
framework-of-the-underlying-phenomenon). In the case were in a ‘dereifying act’ water is
spilled on a chair, and a visiting stranger (as-of-pseudointemporality by ignorance) not aware
of the mental-disposition of the childhood-psychopath coming into the scene after the event and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism or conjugated-ignorance as its relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’—as-to-‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism—led it to align in-prelogic supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologismly (as-of-pseudointemporality) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality—preservation’, that it was the brother that spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger’s meaningfulness is ‘supposedly in prelogism—as-of-conviction,—in-profound-supererogation’—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as-of-pseudointemporality) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ with respect to the ‘denaturing postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’—with—‘successive-shifting-of-the-narratives-and-acts-foci’—construed-as—‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is effectively in conjugated-postlogism and has ‘joined the childhood-psychopath in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’—as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—
psychologism and is preconverging-or-dementing\textsuperscript{19}\textsuperscript{-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\textsuperscript{19}\textsuperscript{-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \textasciitilde\textasciitilde\textasciitilde as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism\textsuperscript{2}’ as \textsuperscript{8} procrypticism–or–disjointedness-as-of–reference-of-thought which can’t be overlooked for aetiology/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\textsuperscript{2} by ignorance) might act the same way he acted in ‘metaphorically-a-million-and-one-instances-and-locales’ as aetiology/ontological-escalation, and this particular example symbolises why virtue is a ‘The-Good/understanding/knowledge-reification\textsuperscript{7}/ontological-prime mover-totalitative-framework\textsuperscript{7} construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social \textsuperscript{104} universal-transparency\textsuperscript{10}-{(transparency-of-totalising-entailing-as-to-entailing-} <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality’) and will assume mostly an incidental/on-occasion conjugated-postlogism\textsuperscript{7} effect in the attendant social space. The fact is at this childhood stage conjugated-postlogism \textsuperscript{7} will tend to be incidental and mostly arise as ignorance-conjugated-postlogism\textsuperscript{7}. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism\textsuperscript{7} but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social \textsuperscript{105} universal-transparency –{(transparency-of-totalising-entailing-as-to-entailing-} <amplituding/formative–epistemicity>totalising–in-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional~firstnaturedness—temporal-to-intemporal-dispositions—all-so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor).

The example with ignorance is however the ‘fundamental atomic mental-disposition characteristic
of psychopathy and social psychopathy’ as it develops more and more shrewdly into adulthood
with a further loss of social universal-transparency ⟨transparency-of-totalising-entailing—
as-to-entailing⟩〈amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness ⟩ of the underlying postlogism—as-of compulsing—
nonconviction/madeupness/bottomlining〈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 wherein with
development of childhood psychopathy into adult psychopathy, ‘social expansion-and-gravity
of tones-as-temperament and thematic implications with regards to notional~firstnaturedness—
temporal-to-intemporal-dispositions—all-so-construed-as-from-perspective—ontological-
normalcy/postconvergence> individuations teleologies/teleological-differentiations (as
postlogism and conjugated-postlogism in pseudointemporal /preconverging-or-
dementing—apriorising-psychologism, and supplanting—conviction-as-to-profound-
supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—
apriorising-psychologism as to intemporal/ontological in non-pseudointemporal/—thinking)
ensue. It exclusively requires on an ontological postconverging—dementating/structuring/paradigming involving maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation, as the explanation given to the
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/infering-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’–logical-dueness-precedes-disontologising-logical-

"set-of-dereifying-hollow-narratives-and-acts">\(^7\) and conjoining-looping-set-of-narratives of the postlogic-backtracking-<iterative-looping-"set-of-dereifying-hollow-narratives-and-acts">\(^7\) of reference-of-thought, reflecting a teleologically-perverted (postlogism\(^7\)) and derived-teleologically-perverted (conjugated-postlogism\(^7\)) mental-dispositions and so as of ontological-bad-faith/inauthenticity\(^7\), where such is not unconscious/unwitting as arises with ignorance-conjugated-postlogism\(^7\). It is this ever-perverting effect on ontological-veridicality of subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality~of-motif-and-
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/unorderedness/unrecomposing-as-virtuality-or-ontologically-flawed-
strual (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 –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
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{18}—unenframed-conceptualisation of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{18}—reference-of-thought's-devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality, for the ultimate crossgenerational purpose of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). The transcendental first-order-ontology/ontological-construal work derived by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{18}—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{18}—unenframed-conceptualisation in base-institutionalisation—ununiversalisation inducing transcendental/intemporal-preserving universalisation, maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{18}—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}) in universalisation—non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{18}—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}) in positivism—procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that seconddnatured as institutionalisation as their corresponding institutionalised-being-and-craft setups even though paradoxically the ordinariness within such institutionalised-being-
and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/ maximalising-recomposing-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/supercerogatory—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-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation Copernicus, an intemporal-prioritising/ maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation Rousseau, an intemporal-prioritising/ maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation Galilei or an intemporal-prioritising/ maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-ndeterminacy/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/\textsuperscript{\textsuperscript{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/\textsuperscript{\textsuperscript{maximalising-recomposuring-for-relative-ontological-completeness}} — unenframed-conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textsuperscript{as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing}} \textsuperscript{apriorising-psychologism}} without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/\textsuperscript{universal/transcendental/\textsuperscript{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
analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language or banality-of-thought doesn’t necessarily as of solipsistic intemporal projection appreciate ‘the need for prospective transcendental/maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation 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/paradigming which is necessarily antipodal to the
everyday temporal extricatory preconverging–de-mentating/structuring/paradigming mental-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality) was of ‘sound registry-reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought’ (as lacking notional–deprocrypticism from an ontological-normalcy/postconvergence epistemic/notional–projective-perspective) arising from its procrypticism–or–disjointedness-as-of-reference-of-thought (as social universal-transparency—transparency-of-totalising-entailing,–as-to-entailing–amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) about the child-psychopath’s postlogism wasn’t available to it) implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’ (by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation) its meaningfulness as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—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 ignorance-conjugated-postlogism, such that it was actually in ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism>-\textsuperscript{21}. This ‘decentering drive’ rather construed by ‘maximalising-recomposuring–for-relative-ontological-completeness\textsuperscript{92}—unenframed-conceptualisation that then reveals the true center as ‘notional–deprocrypticism supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{70}—apriorising-psychologism as of transcendent-projection/intemporal-preserving/’ maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{96}—unenframed-conceptualisation imbricatedness/threadedness/recomposuring as existential-reality’ (while undermining various shades of virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is ‘the underlying teleological conceptualisation of the phenomenon of psychopathy and social psychopathy in society in its absolving/fleeting/escaping-reflex–logic’; as it uncompromisingly ‘decenters temporal-dispositions as postlogism\textsuperscript{78} (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) and conjugated-postlogism\textsuperscript{79}’ (in the latter case whether beyond-the-consciousness-awareness-teleology\textsuperscript{90}-<in-existential-extrication-as-of-existential-unthought>-<as-ignorance> as per their ‘ontological-incompleteness-of-<reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective–reference-of-thought’ (as being \textsuperscript{8} procrypticism–or–disjointedness-as-of–reference-of-thought), starting with the psychopath’s postlogism / perversion-of–reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{98}> itself wherein its decentering (by \textsuperscript{55} maximalising-recomposuring–for-relative-ontological-completeness—unenframed-conceptualisation ‘unwinding-as-unfolding/dépliage-as-détendre of élucidation’) is
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\(^{10}/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology\(^{10}/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\(^{10}/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology\(^{10}/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\(^{68} of-the-human-institutionalisation-process\(^{68} across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold\(^{68}), 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\(^{1}\)/teleological-differentiation at the individuation-level in
a continuum from pseudointemporality\(^{2}\) (involving the ‘faulty-mentation-procedure-deception-
or-urge\(^{3}\)’ of postlogism\(^{4}\)-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\(^{5}\)> as conjugated-
postlogism /preconverging-or-dementing -integration, grounded on ‘extrinsic-attribute involving inducing sociologically significant others basis of meaning and logic’) as it induces
the uninstitutionalised-threshold\(^{6}\)—to—non-pseudointemporality\(^{7}\) (of intemporal mental-
disposition inclined to account for pseudointemporality\(^{2}\) as intemporal-
preservation/aetiologisation/ontological-escalation operating on a teleology\(^{8}\)/teleological-
differentiation of ‘intrinsic-attribute based on solely eliciting intersolipsistic understanding of intemporally\(^{9}\)/universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion—as-to-depth-of-
tonologising-development-as-infrastructure-of—\(^{10}\)meaningfulness-and-teleology\(^{10}\) as of
prospective notional~deprocrypticism teleology\(^{10}\)/teleological-differentiation by its
depcrypticism–or–preempting—disjointedness-as-of- ‘reference-of-thought existential-
contextualising-contiguity\(^{11}\)’s-reifying/elucidating-of-prospective-relative-ontological-
completeness’-of- ‘reference-of-thought’ devolving-as-of-instantiative-context involving
existence-potency\(^{12}\)-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\textsuperscript{97} \textless \textasciitilde as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \texttt{-apriorising-psychologism} of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold\textsuperscript{100}). This then validates the idea that teleology\textsuperscript{100}/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-contextualising-contiguity\textsuperscript{101}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{102}–reference-of-thought\textsuperscript{102}–devolving-as-of-instantiative-context (as a naïve free-willist conceptualisation may construe teleology\textsuperscript{100}/teleological-differentiation as discrete, as a conceptualisation of teleology\textsuperscript{100} is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to reference-of-thought as to postconverging/dialectical-thinking\textsuperscript{103}–apriorising-psychologism mental-devising-representation from whence logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{97} arises whether the supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—of–‘attendant-intradimensional’-postconverging/dialectical-thinking\textsuperscript{96}–apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing \texttt{-apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism\textsuperscript{78} and conjugated-postlogism ) but from whence/which-point the teleology\textsuperscript{100}/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as 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> or intemporal-disposition, is wholly deterministic-as-

Thus, decentering is what divulges all the uninstitutionalised–threshold as recurrent–utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing), reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence-{implicit-epistemic-veracity-of-nonpresencing-{perspective—ontological-normality/postconvergence}}, we’ll certainly grasp that a non-positivism/medievalism mindset/reference-of-thought ‘is not qualified/sound’ by virtue of its relative-ontological-incompleteness-induced, ‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism> as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism—reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation thus failing/not-upholding—<as-of-apriorising/axiomatising/referencing> any meaningfulness requiring prospective positivising/rationally-empirical—reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and that its pretence otherwise is nothing but <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that simply goes on to uphold/enculturate/endemise the
prior inherent vices-and-impediments\textsuperscript{106} inherent from its relative-ontological-

incompleteness\textsuperscript{107}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{108}<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ (non-

positivism/medievalism) of lacking a positivising/rationally-empirical mindset, we can just as

well project of the same of our procrypticism mindset/‘reference-of-thought with respect to our
relative-ontological-incompleteness\textsuperscript{89}-induced,-‘threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{109}<as-to-‘attendant-

intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-

psychologism>’ of the lack of a notional–deprocrypticism mindset/‘reference-of-thought as of

deprocrypticism–or–preempting—disjointedness-as-of-‘reference-of-thought existential-

contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-

completeness\textsuperscript{84}-of-‘reference-of-thought’s-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-
onontologically-same-existential-reality ‘preempting the threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{109}<as-to-‘attendant-

intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-

psychologism> of rational-empiricism/positivising-rules’ based

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

reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-
thought’s-devolving-as-of-instantiative-context as to existence-potency’sublimating–
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
onontologically-same-existential-reality’) and a disposition for our metaphysics-of-presence
as an amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/illusion-of-the-present/present-consciousness/mirage, and thus the ‘rational need’
for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to
supersede the vices-and-impediments associated with a positivism–procrypticism mental
frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all
registry-worldviews/dimensions prior to ours had equally done. Decentering thus
fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-
mentation capacity recomposuring from ontological-normalcy/postconvergence point of
reference — 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-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process, even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence); further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation–non-positivism/medievalism, our
present positivism–procrypticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, with the necessary de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence (implicated: nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ), and going by ‘projective-insights’/postdication/metaphysics-of-absence (implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>) is equally what can enable our own prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in grasping a more profound intrinsic-reality/ontological-vedicality as notional–deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview reference-of-thought. As implied in this paper,
the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence-\{(implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\}\) traditional/conventioning \{reference-of-thought– categorical-imperatives/axioms/registry-teleology\} is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojecting/supererogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept \(\text{(intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-normalcy/postconvergence)}\) 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 of ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-\langle\text{as-to-’attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~apriorising-psychologism}\rangle’ based on their respective relative-ontological-incompleteness-\langle\text{as-to-’attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~apriorising-psychologism}\rangle’ 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\[31\]—\textless{}in-existential-extrication-as-of-existential-unthought\textgreater{} ) to the given uninstitutionalised-threshold\[03\] registry-worldview’s/dimension’s\[04\] reference-of-thought; since in our positivism–procrypticism uninstitutionalisation (which is procrypticism), ‘utter-ontologising/’\[55\] maximalising-recomposuring-for-relative-ontological-completeness\[88\]—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\[05\]’s-reifying/elucidating-of-prospective-relative-ontological-completeness\[06\]-of-\[07\] reference-of-thought-\[08\] devolving-as-of-instantiative-context as to existence-potency\[38\]—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\[20\] - \[34\] reference-of-thought in relative-ontological-completeness\[88\] as depth-of-thought’) will reflect/perspectivate/highlight procrypticism to be rather of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\[77\]—\textless{}as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing-apriorising-psychologism\[\rangle\] thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into notional–deprocrypticism suprastructuring/transcendental/intemporal-preserving\[84\] reference-of-thought by way of the given ‘utter-ontologising/ maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation’. While the above proposition is most difficult to fathom given our metaphysics-of-presence-{\langle implicited–‘nondescript/ignorable–void ‘-as-to-presencing—absolutising-identitive-constitutedness \rangle} illusion-of-the-present/present-consciousness/epistemic-totalising –self-referencing-syncretising/mirage, we’ll relatively grasp this reality on a same token wherein: in recurrent-utter-uninstitutionalisation
meaningfulness-and-teleology teleological-differentiations known as supratransversality-of-motif-and-apriorising/axiomatising/referencing over the transcended
imperatives/axioms/registry-teleology<sup>100</sup> for the p<strike>t</strike>ersion-of-<sup>7</sup> reference-of-thought-<sup>4</sup> as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>97</sup> to be instigated, upheld and be enculturated and endemised, for the dementative/structural/paradigmatic perpetuation of the vices-and-impediments<sup>106</sup> dementatively/structurally/paradigmatically associated ‘with respect to the fundamental relative-ontological-incompleteness<sup>89</sup>-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism>’ and postlogism<sup>8</sup> phenomenon’. The suprastructural (beyond-the-consciousness-awareness-teleology<sup>100</sup>–<in-existential-extrication-as-of-existential-unthought>) <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity<sup>67</sup> 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<sup>52</sup> as of supplanting–conviction-as-to-profoun<strike>d</strike>supererogation<sup>97</sup>–of–‘attendant-intradimensional’–postconverging/dialectical-thinking<sup>70</sup>–apriorising-psychologism and pseudointemporality<sup>52</sup> as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>97</sup>–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism> (including as derived/conjugated pseudointemporality<sup>52</sup> as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>97</sup>–<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<sup>100</sup> (as of reference-of-thought) rather essentially of non-pseudointemporality<sup>52</sup> as of supplanting–conviction-as-to–
profound-supererogation\(^7\)—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\(^7\)—apriorising-psychologism. For pseudointemporality\(^5\) as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\)--as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing--apriorising-psychologism\(^7\) and by its derivations (consciously, expediently or unconsciously), the representations of meaningfulness-and-teleology\(^0\) are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology\(^0\) are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of meaningfulness-and-teleology\(^0\) is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness\(^9\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\)--as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing--apriorising-psychologism\(^7\)’ 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\(^7\)/perversion-of-reference-of-thought--as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\)--of--categorical-imperatives/axioms/registry-teleology\(^0\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold\(^3\) that speaks of relative-ontological-incompleteness\(^9\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\)--as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing--apriorising-psychologism\(^7\)’. Thus a non-pseudointemporality\(^5\) mental-disposition reaffirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal attributions behind the representations of meaningfulness-and-teleology\(^0\) will put in question the reflex idea (in
instances of pervasion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and the corresponding causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-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/mimetically-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism (by its deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought–devolving-as-of-instantiative-context as to existence-potency’s–sublimating–
nascence, disclosed from prospective epistemic digression—rules of apriorising/axiomatising/referencing—that further epistemically unconceal the very ontologically same existential reality) is an inherent meaningfulness that is perfectly construable within just a positivism procrypticism mental disposition and the latter’s many compromised assumptions as articulated in this paper, as notional deprocrypticism is priorly implying futural Being-development/ontological-framework-expansion—as to depth of ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional deprocrypticism psyche/mindset. This equally raises the fundamental issue with poststructuralism, does it fully make sense in a modern mindset of reference or reference-of-thought or rather it is implying priorly a prospective postmodern mindset of prospective reference or reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-capacity’ (as of relative apriorising/axiomatising/referencing—conflatedness ) pivots/decents to reconstrue/reconceptualise meaningfulness-and-teleology, most critically marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology as a knowledge construct grounded on 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 and the implications for the derivation of meaningfulness (a progression from just a positivism mindset reference-of-thought of meaningfulness-and-teleology 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 firstnaturedness—temporal—
to-intemoral-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 intemoral construct (overlooking the implication of ‘parasitism of meaningfulness-and-teleology’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously, coming from the extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology}) in inducing defect of reference-of-thought as perversion-and-derived-perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superrerogation>). 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-{superrerogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics} of reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposing, 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
sound unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily
construed from the prospective institutionalisation (whether base-institutionalisation,
universalisation, positivism or deprocriptism, as ontological-normalcy/postconvergence
epistemic/notional~projective-perspective), of temporal-dispositions individuations in
uninstitutionalised-threshold (recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism or procriptism) as being of ‘mental anarchy’ (mentarchy) which
‘speaks of a defining state of ontologically-defective meaningfulness-and-teleology, arising
from lack of common (lack of an ordered construct of deferential-formalisation-transference)
onologically-veridical reference-of-thought, wherein both temporal-dispositions in various
shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically
entitled-in-equivalence ‘notwithstanding veridical veracity/ontological-pertinence conveyable
by imbricatedness/threadednes/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-
onologically-same-existential-reality’ which ‘breaking’/existential-decontextualised-
transposition by temporal-dispositions (on the wrong basis of a prelogic supplanting—
conviction-as-to-profound-supperogation —of-‘attendant-intradimensional’-
postconverging/dialectical-thinking—apriorising-psychologism mental-disposition reflex that
will wrongly reassumed soundness/non—perversion-of- reference-of-thought over-and-
ignoring the reality of a postlogism—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>\cdot\cdot\cdot\text{in-shallow-supererogation}\cdot\cdot\cdot\text{disontologising-perverted-outcome-}
\text{sought-precedes-existentially-veridical\textendash\text{attendant-intradimensional\textendash}\text{apriorising/axiomatising/referencing}^\dagger\text{\textendash}logical-dueness}\rangle\) \text{induced unsound/perverted-
\text{reference-of-thought, as the breaking undermines existential-contextualising-contiguity}\rangle\text{\textendash}s-
\text{reifying/elucidating-of-prospective-relative-ontological-completeness}\rangle\text{\textendash}of\textendash\text{reference-of-
\text{thought}\rangle\text{\textendash}devolving-as-of-instantiative-context as to existence-potency}\rangle\text{\textendash}sublimating-
nascence,\textendash\text{disclosed-from-prospective-epistemic-digression\textendash}rules-of-
apriorising/axiomatising/referencing\textendash\text{that-further-epistemically-unconceal\textendashthe-very-
ontologically-same-existential-reality thus eliciting virtuality-or-ontologically-flawed-
construal) is what induces uninstitutionalised-threshold\rangle\text{\textendash}mental-anarchy/mentarchy at the
individuation-level of conceptualisation, and which in a dynamic-cumulative-aftereffect of
\text{‘threshold-of\textendash\textendashnonconviction/madeupness/bottomlining-in-shallow-supererogation\rangle\text{\textendash}as-to-
\text{‘attendant-intradimensional\textendash}\text{prospectively-disontologising\textendash}preconverging/dementing\textendash}
apriorising-psychologism\rangle\text{\textendash}accounts for the uninstitutionalised-threshold\rangle\text{\textendash}of recurrent-utter-
uninstitutionalisation/ununiversalisation/non-positivism/medievalism/procrypticism. Thus
\text{insightfully, the same notion as uninstitutionalised-threshold\rangle, threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\rangle\text{\textendash}as-to\text{‘attendant-
intradimensional\textendash}\text{prospectively-disontologising\textendash}preconverging/dementing\textendash}
apriorising-
psychologism\rangle\text{\textendash}and dialectically-out-of-phase and Mental-anarchy/Mentarchy (the latter which
emphasises the state of ontological-veridicality implying an equivalence between-entitlement of
both the temporal-dispositions and the intemporal-disposition, unlike an ordered-construct-of-
deferential-formalisation-transference or an-institutionalised-construct that rightfully assumes
the longness-of-register-of-meaningfulness/intemporal-meaningfulness of the intemporal-
disposition individuation as ‘the superseding secondnaturing construct’), respectively reflecting
the transcendental/transdimensional/interdimensional, intradimensional and individuation-
individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels of conceptualisation’ ontologically validates ‘a deterministically teleological-differentiated storied-construct/ontologically-valid-narration’ of projectable/predictable-relative-existential-implications of the various ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior relative-ontological-incompleteness'/relative-ontological-completeness

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness/formative–supererogating—(projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence)) of reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence (implicated–‘nondescript/ignoreable–void ’-as-to—presencing—absolutising-identitive-constitutedness). Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-
involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness’ and distance of ontological-primemovers-totalititative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’, and finally from a transcendental/’maximalising-recomposing-for-relative-ontological-completeness—intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’, and this is further compounded by the ‘blurriness’ and distance of ontological-primemovers-totalititative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’, and finally from a transcendental/’maximalising-recomposing-for-relative-ontological-completeness—intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’. In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’ driven by social-aggregation-enabling, wherein for instance the transcendental-enabling/sublimating/supererogatory–de-mentativity that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity

implying an equivalence between a universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieux as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/supererogatory–de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between a universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/‘interested’/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French poststructuralism was developed by peripheral intellectuals of French society but then failing to
equally say that a lot of the good science and social science in many Western countries have
genерally 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\(^7\), 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\(^7\). 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\(^8\)—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\(^7\)
and corresponding conjugated-postlogism\(^8\) conjoining-looping-set-of-narratives of such
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\(^7\),
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/paradigming is necessarily a construct
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ that undermines the imbued intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of reference-of-thought-as-of-conflatedness) ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendental construal of our potential for intemporality. Paradoxically and across all registry-worldviews this has always imply sociologically that uninstitutionalised-threshold are in a transversality—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing of these two divergent mental-dispositions with respect to meaningfulness-and-teleology whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–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-teleology¹⁰⁰’ 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-teleology¹⁰⁰ 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—ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s meaningfulness-and-teleology¹⁰⁰ 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-teleology¹⁰⁰’ 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-teleology¹⁰⁰. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework in its <amplituding/formative-epistemicity>totalising-ratio-contiguity/ratioicnination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of—reference-of-
thought-devolving-as-of-instantiative-context of intemporal will not factor in the inherent deficiency in value judgment of a non-positivism/medievalism inclined ordinary mindset/reference-of-thought from which such accounts are coming from (given such a society’s state of paradox of transcendence-and-sublimity/sublimation/supererogatory–dementativity of relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–psychologism’) about a figure involved in ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting as partaking in the ‘inventing/creating’ of the de-mentative/structural/paradigmatic possibility (and the corresponding psychologism) for prospective positivism institutionalised-being-and-craft, more like biting a hand that intemporal-solipsistically as of ontological-faith-notion-or-ontological-fideism—imbued–underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality provides the opportunity for prospective de-mentative/structural/paradigmatic human flourishing, with the underlying fact being that inherently such a personality type rather as of a solipsistic-intemporality individuation disposition, by its contemplative reappraisal, is exactly what can provide the opportunity for such transcendental possibilities (when we come to grasp that the true profoundness of knowledge is more than just ‘mechanical as something construed soullessly’ without a more complete appreciation of knowledge as ‘organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation’), with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/supererogatory–dementativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the
inherently implied value judgement in a lot of what passes for social sciences today explaining
the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity implication as an
<amplituding/formative–epistemicity>totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension
<amplituding/formative> wooden-language-{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology^{15}-<in-existential-extrication-as-of-existential-unthought>^{6} ‘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^{16} universal-transparency^{16} {(transparency-of-totalising-
entailing,-as-to-entailing- }^{16}<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness as of existential-contextualising-contiguity^{22}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness^{22}–of^{22}reference-of-
thought–^{22}devolving-as-of-instantiative-context as of ontological-completeness-of^{22}reference-
of-thought; as determining its value reference and defining its underlying placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\), and
hardly addressing such a more fundamental question as implied by ‘postconverging-or-
dialectical-thinking\(^{20}\)–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’). In this respect, this makes many such so-called ‘social
science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/suberogatory–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
\(<\text{amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}^{33}\) construal but identify objective reality by
its naturally constraining ontological-primemovers-totalitative-framework\(^{1}\), as differing from
sovereign constructs, as the determinant of pertinence (and such profound transcendental-
enabling/sublimating/suberogatory–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/suberogatory–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
modern-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/superceratory 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/superceratory 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 <as-to-‘attendant

intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism> individuations frame-of-reference at adulthood’; that is, the ontological-contiguity—of-the-human-institutionalisation-process or institutionalisation design construed rather as about reducing-human-temporalisation-(shortness-of-register-of—meaningfulness-and-teleology) as uninstitutionalised-threshold, with such a notion of uninstitutionalised-threshold being the central notion of conceptualisation/construal for a thorough the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct (however counterintuitive from our natural thinking reflex metaphysics-of-presence—(implicated—’nondescript/ignorable—void’—as-to—presencing—

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} and psychically pivoting/decentering for rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\{(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and so, as of psychical and institutionalisation implications). Across all institutional-cumulation/institutional-recompose\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

‘Ununiversalisation
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ or ‘Recurrent-utter-uninstitutionalisation
perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’, whereby the
specific uninstitutionalised-threshold has its specific point of sanctified-conventioning-
social-aggregation-enablers where transcendental-enabling/sublimating/supererogatory-
dementativity is impeded; with recurrent-utter-uninstitutionalisation sanctified-conventioning-
social-aggregation-enablers reference-of-thought failing/not-upholding-as-of-
apriorising/axiomatising/referencing the rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism ⟨as ‘first-level
identitive-constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for the
transcendental-enabling/sublimating/supererogatory-dementativity of base-institutionalisation,
with ununiversalisation sanctified-conventioning-social-aggregation-enablers reference-of-thought
failing/not-upholding-as-of-apriorising/axiomatising/referencing ‘universalisation-rules’ required for the transcendental-
enabling/sublimating/supererogatory-dementativity of universalisation, with non-
positivism/medievalism sanctified-conventioning-social-aggregation-enablers reference-of-thought
failing/not-upholding-as-of-apriorising/axiomatising/referencing ‘rational-
empiricism/positivising-rules’ required for the transcendental-
enabling/sublimating/supererogatory-dementativity of positivism or prospectively, with
procrypticism sanctified-conventioning-social-aggregation-enablers reference-of-thought
failing/not-upholding-as-of-apriorising/axiomatising/referencing ‘deprocrypticism—or–
elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reifying/elucidating-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-merellogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> or mental-perversion demonstrable as above with it faulty-
that it was the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question and imply the denaturing of reference-of-thought as perverted categorical-imperatives/axioms/registry-teleology and thus to wrongly re-engage logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘preconverging-ordementing’—apriorising-psychologism manifestation’ implying and requiring intellectual-and-moral-inequivalence/non-correspondence in transversality—as-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing). This equally applies in the instance of derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as conjugated-postlogism by temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism -basis’ towards sanctified-conventioning-social-aggregation-enablers. Summarily, instances of such sanctified-conventioning-social-aggregation-enablers could be exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, - point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-postlogism acts involved in protraction of postlogism), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism mental-dispositions are
ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ wooden-language–{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> as ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity, - when further undermined claim in ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’, things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78} perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}> is then one that at the transcendental/transdimensional/interdimensional/maximising-level defines the uninstitutionalised-threshold\textsuperscript{03} vices-and-impediments\textsuperscript{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 \textsuperscript{8} procrypticism—or—disjointedness—as-of-reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-
worldview/dimension can pretend to imply it is ‘un-decenterable (implying its preconverging-or-dementing—apriorising-psychologism and out-of-phasing for the prospective thinking centering and in-phasing) by its \[\text{amplituding/formative–epistemicity} \text{totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its metaphysics-of-presence}\{\text{implicated-'nondescript/ignorable–void \text{'as-to-} presencing–absolutising-identitive-constitutedness}\}, as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness -as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemic-determinism\text{amplituding/formative–epistemicity}causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity' for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturising 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 apriorising/axiomatising/referencing—conflatedness )’ existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise meaningfulness-and-teleology[10]; 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 ununiversalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional—deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘mouling’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to-‘attendant-intradimensional’—prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as defining the registry-worldviews/dimensions uninstitutionalised-threshold[10] 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

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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/recomposing uninstitutionalised-threshold are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of-nonconviction/madeupness/bottomlining-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 procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism conceptualisation of ‘the social as at its uninstitutionalised-threshold threshold’ wherein the representation as ‘being in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>_ is more real (from an ontological-normalcy/postconvergence epistemcticinal–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); 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-confabulatedness 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/recomposing notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms–as-of-axiomatic-construct of its reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective depprocrypticism–or–
preempting—disjointedness-as-of-reference-of-thought

reference-of-thought—categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), just as the core non-positivism/medievalism mindset/reference-of-thought wasn’t developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicus, Galileo, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations ‘for what were re-originary—unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking—‘projective-insights’/epistemic-projection-in-conflatedness ’—of-notional—deprocrypticism-prospective-sublimation⟩ outlying ideas to become the defining ideas of modernity’. Thus the apparent issues today raised with post-structuralism have as much to do with the psychical orientation (as underdeveloped) of its critiques as well as the requisite effort required to further develop, elucidate and focus it; and in this regard why there have been many serious and constructive criticisms of post-structuralism as required for any subject-matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of intellectual criticism and have mostly been populist and media-driven attacks, gaining traction by social trending than genuine intellectual validity. The most popular being an initiative on an unrecognised social science journal which by that mere token disqualifies the so-called criticism but has turned out to be the most populist ploy by all accounts for condemning post-
structuralism. Furthermore and critically, the intellectual exercise as with all institutional processes operate fundamentally on a basis of mutual trust. However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer review though that point tends to be a ‘highly political point nowadays’ as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other
words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren’t peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} implications of knowledge epistemology, methodologies and peering as to the weightier construed of the successive human ontological developments involving increasing prospective relative-ontological-completeness\textsuperscript{58} -of-\textsuperscript{7} reference-of-thought associated with the overall institutional-cumulation/institutional-recomposurer-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{88}, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{10}~self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as ‘\textsuperscript{104}universally applicable’, à la Kantian positivism registry-worldview/dimension amplituding/formative-epistemicity-totalising-intervalist-as-categorising-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as dentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold\textsuperscript{03} of meaningfulness-and-teleology\textsuperscript{100} of the prior/old registry-worldview’s/dimension’s reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should
conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’. By extension the question can be asked whether beyond our ‘amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag institutionalised positivism conceptualisation of meaningfulness-and-teleology100’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>101’ of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology100 as of prospective notional–deprocrypticism registry-worldview/dimension meaningfulness-and-teleology100 which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procrypticism meaningfulness-and-teleology100 at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–procrypticism meaningfulness-and-teleology100 is being called upon to evaluate as to ‘a meaningfulness-and-teleology100 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-
positive-opportunism, deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> as of transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ of opposing axiomatic-constructs/references-of-thought that allows for the more ontologically-veridical to supersede as inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining. This is the more profound suprastructural-construct of ‘human validation-conceptualisation/epistemological relationship to knowledge’ applicable across all registry-worldviews/dimensions as of ‘a notional futural différance’ construed as of a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, notwithstanding the more superficial constructions of ‘human validation-conceptualisation/epistemological relationship to knowledge’ within a same registry-worldview’s/dimension’s institutionalisation whether base-institutionalisation/animistic–universalisation shamanism, universalisation–non-positivism/medieval dogmatic scholasticism or our positivism–procrypticism ‘categorisation epistemes’; but also the apriorising/axiomatising/referencing—conflatedness of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism ‘referentialism as epistemological’ (as of notional–deprocrypticism which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Such a notional futural différance as a suprastructural construct appreciation of epistemological implications about social integration of knowledge certainly informs a commitment to re-originary—as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ’projective-insights’/epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-sublimation) ideas as being
ultimately validatable in effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in the medium to long-run. Basically the transcendental as (re-originaries-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking-projective-insights/epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-sublimation) originary/event-of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination, in the very first place, speaks of the notion of amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought associated with ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness-of-reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness-of-reference-of-thought is ‘the very paradox of meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness-of-reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-

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sublimity/sublimation/supererogatory—de-mentativity as of a crossgenerational exercise and why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness-of-reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness-of-reference-of-thought is of intemporal-or-ontological prioritisation as of its apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—constitutedness, as the latter is rather in shortness-of-register-of—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-of-reference-of-thought over the latter implies the former’s utter ‘ontological-resetting’ in the conceptualisation of that given physics domain-of-study reality as of transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing with the latter; as henceforth the logical-dueness of the latter doesn’t even arise but rather as it maybe subsumed/implied/is-non-contradictory as of the former or for educational insights purposes! Of course, this comparison differs from a construal of postlogism and conjugated-postlogism associated perversion-and-derived—perversion-of—reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation; in that as of a human

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condition relations it is construed rather as beyond-the-consciousness-awareness-teleology\textsuperscript{[00]} -
\textlangle in-existential-extrication-as-of-existential-unthought\textrangle\textsuperscript{[6]} postlogism\textsuperscript{[7]} -and-conjugated-
postlogism as-of compulsing–nonconviction/madeupness/bottomlining-
\textlangle \langle decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing\rangle\rangle\textsuperscript{[6]}-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued<contextualising/existentialising–attendant-
ontological-contiguity>, as-in-shallow-supererogation <disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness> prior relative-ontological-
incompleteness’ of reference-of-thought ‘waylaying’, as \textlangle amplituding/formative\rangle wooden-
language \textlangle imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textrangle\textsuperscript{[00]} hence preconverging-or-dementing\textsuperscript{[10]}–
apriorising-psychologism, of prior prelogism as-of-conviction, in-profound-supererogation\textsuperscript{[9]}-
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness-precedes-disontologising-logcical-outcome-arrived-at> prospective relative-
ontological-completeness ‘of reference-of-thought, thus requiring for intemporal-
preservation-entropy-or-contiguity—or-ontological-preservation renewed ‘conflatedness’ as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that induces a
prospective ‘\textsuperscript{[10]} universally-transparent constraining mechanical-knowledge as new bare
reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{[10]} as axiomatic-
construct’ and ‘its social-\textsuperscript{[11]} 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’ bringing about prospective relative-ontological-completeness\(^{38}\)-of-'\(^{8}\)reference-of-thought, construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\). By the mere fact of implied prospective relative-ontological-completeness\(^{38}\)-of-'\(^{8}\)reference-of-thought over prior relative-ontological-incompleteness -of- reference-of-thought a prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involves the prospective \(^{39}\)reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology\(^{10}\)<in-existential-extrication-as-of-existential-unthought>\(^{6}\)meaningfulness-and-teleology\(^{10}\) as of organic-knowledge Being correction’ of the prior \(^{3}\)reference-of-thought, such that the prior \(^{3}\)reference-of-thought logical-dueness doesn’t even arise as the prospective \(^{3}\)reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to—‘meaningfulness-and-teleology\(^{10}\)’ over the prior \(^{3}\)reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—‘meaningfulness-and-teleology\(^{10}\)’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—‘meaningfulness-and-teleology\(^{10}\) 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 \(^{5}\)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—firstnatures—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/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ in constraining veracity/ontological-pertinence of thought by the immediate effectiveness of studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the transcendental-enabling/sublimating/supererogatory—de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies,
discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework\textsuperscript{7}/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superceratory–de-mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendentally-enabling-level–of-ontological-good-faith/authenticity /objectification/desubjectification-as-objectification–<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{101} 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-
dementativity 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\textsuperscript{71} 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\(^1\) ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(\)\(<\)as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’\(>\). Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality\(\)\(^2\)) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality—of-motif-and-apriorising/axiomatising/referencing as a construct of formalised \(\)\(^3\) reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality—of-motif-and-apriorising/axiomatising/referencing informal \(\)\(^4\) reference-of-thought as melee of common sense of temporality\(\)\(\)\(\)\(\)\(\)\(\)\(\)/non-totalisingly-entailing/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions<s—so-construed-as—from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor requiring skewing (‘intemporality\(\)\(^5\)—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\(\)\(^6\)—
asymmetric-subsumption-of-temporality\textsuperscript{a}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) in the ontological-contiguity\textsuperscript{c}—of-the-human-institutionalisation-process\textsuperscript{d} 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{e}/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[78] in general and the general background human science conceptualisation; together with its exposure for falsifiability[41]/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-

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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\(^{100}\) 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\(^{64}\), whether beyond-the-consciousness-awareness-teleology\(^{11}\)-\(<\)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 <amplituding/formative> wooden-language-{imbued–
averging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>} mentality in order to advance one intellectual posture, and so as intellectual
politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-
normalcy/postconvergence of intrinsic-reality as reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity\(^{77}\)—of-the-human-institutionalisation-process\(^{62}\)
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-referencing-of-thought-devolving-as-of-instantiative-context as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ 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-<as-to-the- nondisjointedness/entailment-of-prospective nonpresencing> of post-structuralism’ has been in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/supererogatory-de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the
idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining meaningfulness-and-teleology from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoness 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 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 grasable by ‘the dynamics of metaphysics-of-absence’ or postdication insight with respect to metaphysics-of-presence) involving diminishing–human-epistemic-abnormalcy-or-preconvergence/increasing-relative-ontological-completeness reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness 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 apriorising/axiomatising/referencing—conflatedness 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/ascendancy of ontologically-driven analysis over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the often ‘poorly-ontological, non-ontological or metaphysical constructions permeating ideologies’ and projected as worldviews, to ‘restore existential veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of
an insight derived from a historical and anthropological depth with respect to human mentation, meaningfulness and institutional-development–as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence–{implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normaley/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 poststructuralism), 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 imbed liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting–as-to-conflatedness /deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional~firstnatures~temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor and a social world is inherently hampered by a blurriness” and distance of ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality 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-prime-movers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernumerary-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-reference-of-thought-devolving-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting nature (on such terms of what predicates should take precedence). It must be said that the notion of transcendental enabler with regards to the Social today is rather relatively weak such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought, rather than truly ontological-prime-movers-totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity’
(unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers-totalititative-framework under the rational-empiricism postconverging–de-mentating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-teleology-abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as deprocrypticism–or–preempting—disjointedness-as-of-refe-rence-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology-level of social thought involving notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness-awareness-teleology and is fully transcendental-enabling/sublimating/supererogatory-de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity just going by human temporal-to-intemporal nature without an inherently
strong transcendental-enabling/sublimating/supererogatory-de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory-de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional~deprocrypticism as preempting-procrypticism or preempting—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity for the requisite condition of a ‘fully emancipated social science’ is more than just of circumstantial and idle implication but is rather
construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity<shallow-supererogation> of-mentally-aestheticised–preconverging/dementing–qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of<reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought> of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/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 ‘intelligently platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science issues but political economy issues that require a criticism with respect to social choice about the political economy, but this has been usurped uncritically as if of a natural economic allocation mechanism (a falsehood). This author makes this latter point on the belief that knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it is such a proposition together with the idea that it is incredible to think that a lot of the criticisms directed to post-structuralism since the 80’s arises out of such (it is herein contended) ‘intellectual triteness’ by such critics
particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual standards they have been able to show elsewhere, together with the notion that these have tended to be unusually media driven in inducing a populist effect. Imagination will point to the idea that something much more ‘cynical and non-intellectual’ must be at work but passing for legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment more or less grasping the true implications of a non-medieval positivistic thinking on the whole intellectual, belief system and social-construct, and cynically upholding notions they knew better to be wrong but for their overall sense of preservation of their present and their present interests. This impression can be extended as well with respect to the idea of the social implications of postlogism\textsuperscript{78}—as-of—compulsing—nonconviction/madeupness/bottomlining\textsuperscript{78}—as-of-—decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising—of-the—attendant—ontological-contiguity—in-shallow-supererogation—in-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—firstnatures—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontological—normalcy/postconvergence>'—existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism\textsuperscript{78} which is more than just palliative/incidental-in-its-implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension
relative-ontological-incompleteness\textsuperscript{89}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<-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\textsuperscript{106} of the state of non-positivism/medievalism and thus requiring dementatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness-of-\textsuperscript{84} reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments\textsuperscript{106} as abstractly and ontologically unwarranted\textsuperscript{104} universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its-implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of- reference-of-thought relative-ontological-incompleteness\textsuperscript{89}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}<-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\textsuperscript{106} of

Such an articulation equally extends to the idea that notions overlooking vices-and-impediments associated with psychopathy and equally wrongly implying its associated virtue in the procrypticism registry-worldview are just as of ‘temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ (as to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’ like the disposition to overlook vices-and-impediments associated with notions-and-accusations-of-sorcery and equally implying the associated virtue in a non-positivism/medievalism setup; and so, as of human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional-firstnaturedness—temporal-to-intemporal-dispositions’—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor due to their respective relative-ontological-incompleteness-induced,-‘threshold-of—
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)!